

## INTRODUCTION

Some years back I delivered a lecture under the auspices of the University of Madras on the Purāṇas and it has been published in the *Indian Historical Quarterly*, Vol VIII, No 4 Ever since I have been pursuing the study of the subject and the result has been a feeling that a comprehensive index of the Purāṇas is a desideratum We have an index of Vedic literature by Prof Macdonell and A B Keith, we have also the index to the Mahābhārata by Dr Sorenson I felt that the most important branch of Indian literature, viz, the Purāṇas should similarly have an index for all the eighteen major Mahāpurāṇas But due to want of time I have confined myself to five of them viz, the Vāyu, the Brahmānda, the Viṣṇu, the Matsya and the Bhāgavata Though the other Purāṇas are of equal historical importance and cultural value, I have selected these five because they are in my opinion the most ancient compositions among the eighteen Purāṇas Their antiquity will be examined in the following pages in the section on the date of the Purāṇas

As early as the thirties of the last century Mr H H Wilson did some pioneer work in Purāṇa literature From the Purāṇas available to him in print and manuscript he came to the hasty conclusion that they are a special kind of literature 'compiled for the evident purpose of promoting the preferential or in some cases the sole worship of Viṣṇu or Śiva' He was also of the view that Purāṇas as a class of literature must have come into existence not later than the 10th century A D and not earlier than the 7th and 8th centuries of the Christian era, when Śaivism and Vaiṣṇavism had become firmly established in the land In other words, Wilson took the view that the Purāṇas were sectarian in character The erroneous position which Wilson took in

regard to the Purāṇa literature did not go unrefuted by his own contemporaries. In this connection the name of Colonel Vans Kennedy may be prominently mentioned. He protested against the views of Wilson in the form of letters to the *London Asiatic Journal*, (1840-41) and these have been reprinted by the late Editor of Wilson's *Vishnu Purāṇa* as an appendix to that Purāṇa. He put up an eloquent defence to the effect that the Purāṇas as a whole were as much a sacred work of the Hindus as the Vedic literature, and that Wilson misunderstood the preferential worship inculcated in this branch of literature as the exclusive worship of a particular deity and the votaries to be sectaries of either Vishnu or Śiva. He strongly upheld that the Purāṇas must be deemed as a class of ancient literature and that there was no proof satisfactory enough to show that the Purāṇas were late compositions. We have next a set of scholars who took an abiding interest in the study of the Purāṇas and these were E. Bournouf who has translated and edited the *Bhāgavata Purāṇa*, Colonel Wilfred, and the compilers of catalogues of manuscripts like Thomas Aufrecht and Julius Eggeling.

A considerable time elapsed when F. E. Pargiter by his learned publications *Ancient Historical Tradition and Dynasties of the Kali Age* showed to the world what amount of historical material and genuine historical tradition can be gathered from this mass of literature which goes by the name Purāṇas. His was a real attempt to obtain definite results to reconstruct the dynasties of the Kali age. He also endeavoured to study the chronology and genealogy of well-known Indian sages, seers and kings in pre-historic India. These two works of his evoked a revival of interest in a closer study of Purāṇic literature by Orientalists. Thus we have from Prof. Winternitz a sound and scholarly chapter on the Purāṇas in his *History of Indian Literature*. No less learned is Prof. E. J. Rapson's contribution on Purāṇas to the first volume of the *Cambridge History of India*. We

must also mention Willibald Kirfel, a German Orientalist who has written the *Purāṇa Pañchalakshana*, it is another successful attempt to prove that the five topics dealt with in a *Purāṇa* are not born of fictitious imagination but a representation of the evolution of the universe treated earlier in Vedic literature. In this volume (*Das Purana Pañchalakshana*, 1927) all relevant common passages are collected together.

Among the early Indologists it was Lassen who critically examined the application of the epithet *Pañchalakshana* to the extant *Purāṇas* (*Indische Alterthumskunde*, Vol I, p 499). No doubt the five topics of a *Purāṇa* are not to be found in all the *Purāṇas*, but that they deal with these topics in one way or other is a fact beyond dispute. Ancient lexicographers like Amarasimha attribute the five characteristics to a *Purāṇa* treatise. These five characteristics are (1) *Sarga* or primary creation, (2) *Pratisarga*, secondary creation, (3) *Vamśa* or genealogy of gods and patriarchs, (4) *Manvantara* or epochs of Manu, (5) *Vamśānu-charita*, or history of kings of solar and lunar races and their descendants. A close study of *Purāṇa* literature shows that the *Purāṇas* as a whole deal with the evolution of the Universe, recreation of the Universe from the constituent elements, genealogies of gods and seers, groups of great ages included in aeons (*Kalpa*) and the history of royal families of the *Kali* age.

Recently, Indian scholars in the different Universities have been taking a keen interest in *Purāṇic* literature and reconstructing the history of ancient India and the chronology of its kings with *Purāṇic* data. In fact the *Purāṇas* have now come to stay as one of the principal sources of information for ancient Indian history. The growing interest in the study of *Purāṇic* literature points to the need for a critical edition of all the eighteen *Mahāpurāṇas* which should form the basis for an authoritative index of all the *Purāṇas*.

## THE TERM PURANA AND ITS ORIGIN

The etymology of the term *Purāṇa* is furnished by the *Vāyu Purāṇa*, (verse 203, Chap I) which runs thus :

*Yasmāt purā hi anati idam purāṇam*

i.e. that which lives from very remote times. In other words it means some very ancient account or very old narrative. It also shows that the term was in use long before the *Purāṇas* were reduced to writing. This may be read with another stanza in the *Vāyu Purāṇa* itself which runs as follows :—

*Prathmam sarvaśāstrāṇām purāṇam brahmanā  
smṛtam |  
Anantaram cha vaktrebhyo vedāstasya vinissṛtāḥ ||  
(Vāyu I 60)*

As if to confirm this statement, in the *Matsya Purāṇa* it is also said that it was *Brahmā* who first remembered the *Purāṇa* and then revealed the *Vedas*. This means that originally there was only one *Purāṇa*, and according to one authority it consisted of a hundred crore of verses. The stanza in the *Vāyu Purāṇa* together with that in the *Matsya Purāṇa* gives then the clue that even long before the age of the *Vedas*, the *Purāṇa* was thought of and was in existence. This is borne out by the fact that the Vedic literature, as we understand to-day, contains mythological and mythical lore, which must have been traditionally remembered, and when the *Vedas* were reduced to writing, these floating legends were referred to here and there. Thus there is the justification for the statement of the *Matsya* and *Vāyu Purāṇas* that *Brahmā* thought of the *Purāṇa* before he thought of the *Vedas*. This need not mean and certainly did not mean that the *Purāṇa* as an independent literature grew up before the Vedic composition. It undoubtedly means that mythological and legendary lore existed from remote times and was handed down to posterity without



interruption. If we can rightly understand these significant statements made by two ancient Purāṇas, we have to infer that the Purāṇa or old tales existed, but not Purāṇa literature as such.

There is also another account as to the origin of the Purāṇas as told by the Viṣṇu Purāṇa. In fact we have to look for their origins in the Vedic literature itself. The myths and legends to which allusion is made therein as well as the particular forms of prayer and worship inculcated, afforded ample material for the later compiler of the Purāṇa especially the *sarga* and *pratisarga* portions. These portions are intimately connected with the origin of the world. It is not difficult to believe that cosmogonic hymns of the Ṛg Veda Samhitā afforded a convenient material to build up a literary superstructure. There is therefore much justification for the remark of Prof. Macdonell that "those 'cosmogonic' hymns of the Ṛg Veda were not only the precursors of Indian Philosophy but also of the Purāṇas" (*History of Indian Literature*, p. 138).

Not only the *sarga* and *pratisarga* portions of the Purāṇas are indebted to the Vedic literature but also the numerous ancient legends which are scattered in the Brāhmanas (also included as a branch in the Vedic literature). The Brāhmanas mainly deal with the sacrifices and different rites and ceremonies and also contain special spells and prayers. In these particular forms of worship and prayer which are associated with the legends of yore, we are led to think that the foundations of the later Purāṇa literature were laid. According to Weber (*History of Indian Literature*, 1914 p. 24) the miscellaneous topics and subjects in the Purāṇas had their sources in these Vedic legends which were elaborated in content and character. Thus arose a distinct class of literature which goes by the name of Purāṇas by the commencement of the epoch of the Upanishads.

Though we have been dealing with the Vedic origin of the Purāṇa there are informing stanzas in the Viṣṇu Purāṇa which deal with their origin and evolution. According to this testimony, Vyāsa, the sage, originally compiled what is known as the Purāṇa Samhitā and taught it to his disciple Lomaharshana. He was the Sūta or the professional chronicler. Because he was a Suta we must not misunderstand that he held an inferior position. Lomaharshana was, on the other hand, a great sage. He had under him six disciples. These were Agnīvarcha, Maitreya, Sāṁśapāyana, Kāśyapa and Sāvarni. To them he imparted the Purāṇa Samhitā as he heard it from his guru Vyāsa. He and his disciples were then the famous chroniclers of ancient India and their versions were respectfully heard in different learned assemblies, specially called for on the occasion of the performance of great *yajñas* by the reigning monarch of the realm.

In the Agni Purāṇa (Ch II, 70, vv 10-13) the same version is told but with a slight variation. This Purāṇa makes Vyasa imparting the Purāṇa Samhitā to his own six disciples. If we compare the names given here with the names mentioned in the Viṣṇu Purāṇa (Bk III, ch 6, vv 17-19) four names are common. The names given in the Brahmāṇḍa and Vāyu Purāṇas as the disciples of Lomaharshana, also spelt Romaharshana, though slightly different, are common. Among these sages the names of Kāśyapa, Sāvarni and Sāṁśapāyana are mentioned as the authors of an independent Purāṇa Samhitā and these three together with Romaharshana composed what is known as the Mūla Samhitā (sometimes Purva Samhitā) of the Purāṇa literature. This would demonstrate that this was the first Samhitā or the original Samhitā from which the later Purāṇas developed, adding more information to what already existed. Among these again priority is given to Lomaharshana Samhitā, then came Kāśyapa's, then Sāvarni's and lastly, Sāṁśapāyana's. Unfortunately these Purāṇas have been lost to us, but it is said that they con-

tained four *pādas* or divisions which were named *prakṛiya*, *anushaṅga*, *upodghāta* and *upasaṁhāra*. But these *chatuṣhpādas* are preserved to us in the existing versions of the *Vāyu* and the *Brahmānda*.

The *Purāṇa* writers who had an insight into these original versions spread far and wide the traditions contained in the *Purāṇas*. Though they did not merely repeat *verbatim* what they heard from their master, they did not tamper with the accounts narrated to them. They added something more here and there and thus enlarged the scope and contents of the *Purāṇas*. The expressions like *anuśus-ruma*, *smṛtaḥ*, *iti naḥ śrutam* or *iti śrutam* are enough to point out that they carried on the tradition of the land faithfully. In some of the later *Purāṇas* also, the terms like *Purāvit*, *Purāṇajña*, *Paurāṇika* *Jana*, *Vamśavit* show the author's intimate acquaintance with the extant *Purāṇas* and their indebtedness to them.

• This indirectly shows that ancient India was not devoid of historians and historical literature. *Vamśavit* and *Vamśavittama* are epithets which can be translated generally as 'historians of the ordinary type' and 'historians of authority'. Even among them were a few specialists as is evidenced by the expression, *Somavamśavit*, an authority on the history of the lunar race. Those who went about preaching and teaching the *Purāṇas* not only on the occasion of sacrifices but also in other places were known as *Sūtas*. The term *Sūta* has three distinct meanings (1) a great *rishi* and *ayonija*, (2) a charioteer, (3) a citizen of the *Anūpa* country. This *Anūpa* country is said to be on the east of *Magadha*. In addition to this there was in later times the *Sūta* of the mixed caste (*pratiloma*), i.e., a person born of a *Kshatriya* father and *Brahmana* mother, was a *Sūta* by caste. This occurs both in the *Mānava Dharma Śāstra* and the *Mahābhārata*.

Mr F. E. Pargiter who has made a special study of the *Purāṇas* has been confused with this term *Sūta* as an ordi-

nary human being belonging to a *pratiloma* caste, being the narrator of the Purāṇas Pargiter is undoubtedly wrong in his thesis. The mythical Sūta sprang out of the sacrificial fire of the first king of the earth, Prthu. He was therefore a venerable sage and *ayonija*. He first chronicled the story of Prthu. The Sūtas who were the narrators of the Purāṇas and chroniclers of the kings, belonged to this family of the sage and were sages themselves. Thus it can be asserted without any fear of contradiction that the Purāṇas were narrated in different places by the sages who were known as Sūtas, being themselves versed in Vedic literature.

Based on this untenable theory Pargiter had built up another theory styling these Puranas as belonging to a distinct Kshatriya tradition. On this western scholars began to speak of the Kshatriya literature, a Parivrājaka literature as distinct from Brahmanic literature. Surely these are imaginary theories, which have no legs to stand on. According to the Hindu tradition the Puranas are the fifth Veda, and those who follow it are followers of the Vedic school. Even in the Vedic literature there are Kshatriya sages and families to whom hymns are addressed. Taking the R̥gveda, for example, nine families are mentioned of which the three, viz., Vivasvata, Aila, and Cākshusha are Kshatriyas. There are again hymns in the Veda whose authorship is assigned to Vivasvān, Manu, Pururavas, Yayatī, Māndhātā, Viśvāmitra, etc., names which are ever the pride of not only the Kshatriya community but of all communities. From these several references is it proper to term this portion of Vedic literature as Kshatriya literature? So there is no justification either taking the Sūta to be an ordinary man, or the classification of Sanskrit literature as Brahmanical or Kshatriya.

From this digression we shall revert to the topic under discussion. By the time of the Atharvaveda Samhitā (v 19.9-11.7.24), the Purāṇas had assumed some inde-

pendent form and their compositions were generally familiar with the literary people of the land, though not with the masses. It took some more time before they were familiarised among the masses, and the latter took any interest in them. A reference in the Atharvaveda Samhitā from the verse addressed to the sage Nārada is evidently taken from some Purāna. But we cannot determine the name of the Purāna which was given to Nārada. But we can confidently assert that some Purānas were in existence.

The same inference can be drawn from the use of the term in the Upanishads. That a definite work is meant is seen from the seventh book of the Chāndogya Upanishad where Nārada explicitly says that he had mastered the Itihāsa and Purāna (VII 1 2 and 4). When we come to the epoch of Sutra literature we find reference to the contents of the Purānas profusely quoted. The Āpastamba Dharma Sūtra for example, definitely mentions that the quotation was taken from the Bhaviṣhyat Purāna. The Purānas are again mentioned by name in the Mahābhārata (I 5 55 ff) both in their special and general sense. In a later book of the epic (Bk XVIII) there is a definite mention of the Puranic literature as a class, and the names of eighteen Purānas as handed down by tradition.

Further among the particular class of literature prescribed for a prince as an important branch of study, Kauṭilya, who belongs to the fourth century B C, mentions the Purāna in his epoch-making book, the Arthaśāstra. If we go further and examine literature by Amarasiṃha, one of the ancient lexicographers, he mentions Purānas and gives pañchalakṣhana as the attributes to a Purāna treatise. Thus it is evident that the Purānas have become popular even in times before Amarasiṃha. It was honestly felt that it will take more than a life time to study the Vedic literature and as a result this Vedic literature was the monopoly of the few. But the masses hankered after some religious literature which would give them the old legends and tales and

which would give them mental peace. So the Itihāsa-Purāṇa literature became popular with the masses. As they contained many interesting and valuable information, arrangements were made to expound them for the benefit of the public in the common hall of the village or town. It formed a useful course of general and adult education for which we are crying to-day.

It would appear that even men of letters went to hear the expositions of these Purāṇas. An instance in point is as furnished by the *Harshacharita*, that Bāṇa himself went to hear the Vāyu Purāṇa in his village. In general the Purāṇas contain many forms of worship and prayer, superstitions, a crude knowledge of geography and history, legendary descriptions of places of pilgrimage and rituals, some knowledge of astronomy and astrology, different schools of philosophy, easy methods of attaining salvation and others. These and other topics of a common place interest would cater largely to the taste of the common person. In this way the Purāṇic literature contributed largely to general culture.

Tradition has unanimously accepted the existence of eighteen Mahāpurāṇas and eighteen Upapurāṇas. The Upapurāṇas are very late productions and are much more of a sectarian character while they are of purely local interest. Their value to the student of history and even religion, is very little and therefore we may dismiss them for the time being. Confining them to the Mahāpurāṇas, one classification is according to the preferential worship of deities like Śiva, Viṣṇu, Devī. From the nature of the subjects dealt with, it is wrong to assume that the ancient Purāṇa literature was divided into few water-tight compartments like the Śaiva and Vaiṣṇava. On this unfounded assumption, these works of value are looked upon as sectarian in character and extent. Whatever classification any Purāṇa may come under, the fact is that every Purāṇa

speaks of almost of all deities. For example, in the so-called Śaiva Purāṇa, we come across legends of Viṣṇu, Brahmā and other gods together with their heroic exploits. This can be seen from the Vāyu Purāṇa itself. In the same way, in the so-called Vaiṣṇava Purāṇa, the legends of Śiva and other deities largely figure. Some Purāṇas extol the legendary exploits of a particular deity, and thus seem to inculcate preferential worship to that deity. From this we cannot rush to the conclusion that that Purāṇa is exclusively Śaiva or Vaiṣṇava. Though a particular deity is extolled, it cannot be said that the other deities were ignored or condemned. One interesting point about these Purāṇas is that every Purāṇa specifies the number eighteen together with their names. If it is really sectarian, it will not make mention of other sectarian Purāṇas.

It is difficult to ascertain the time and the occasion when these eighteen Purāṇas were moulded into their present shape. It does not stand to reason that all the Purāṇas were composed at one and same time and afforded the occasion to the compiler of each Purāṇa to mention the names of the eighteen. The eighteen versions seem to have been the result of their version in different parts of the land. We would be lacking in historical sense if we say, that all these Purāṇas were confined to a certain locality like the Naimiṣharaṇya. At the most the then busy centres of religious activity were perhaps the locale of the Purāṇa compilations. The chief places of pilgrimage were often thronged by a large number of people from all parts of India, and were the best venue for the propagation of this literature. From the detailed glorification of certain places, we may venture to conjecture that the particular version of the Purāṇa sprang up in that centre. A Purāṇa that deals with the Gayā mähātmya in extenso may be reasonably taken to have been compiled in the city of Gayā or its environs. In that way we must look for the compilation of this or that version of a particular Purāṇa in one locality or other.

## THE AGE OF THE PURANAS

No question is more intriguing and more difficult of solution than the determination of the age of the Purāṇas. It has been admitted on all hands that there are eighteen Mahāpurāṇas and these are mentioned in the epic Mahābhārata, by hearing which, it is said, that one gets the same spiritual glory as he would get otherwise. This may mislead a superficial reader that the Purāṇas were generally compositions preceding the Mahābhārata. But if we examine the contents of the Purāṇas we are driven to the conclusion that several Purāṇas are to be placed after the composition of the Mahābhārata. It may be that some of the Purāṇas were prior to the epic. But in dealing with the royal dynasties the Purāṇa or Purāṇas added to the already existing material. Hence, the composition of the Purāṇas is to be spread over a long time covering several centuries from the epoch of the Brāhmanas and the Upaniṣads to the age of the Guptas and after. Further a close study of the Purāṇas shows that some were composed in the period prior to Mahāvīra and Gautama Buddha, while most of them came into existence in the epoch following them.

From the terms occurring in the older Purāṇas *arhata*, *budhyate*, *budhāya* it has been pointed out by some writers that these terms refer to the Jaina and the Bauddha and must therefore be later in composition. But the fact is that nothing of the kind is mentioned and from the circumstances in which these terms occur, one has to understand them in their literal sense, viz., 'one who is honoured', 'one possessing wisdom'. These are epithets which are addressed to Śiva as one of his names and they have nothing to do whatsoever with Jainism or Buddhism. In the Viṣṇu-Purāṇa it is said that in the dispute between the Gods and Asuras, Viṣṇu created Māyāmoha whose followers were designated as *arhats*. The scene of this occurrence is laid on the banks of the Narmada away from the birth-place of



these so-called heretical sects which was in the Magadha kingdom. In propounding a theory we must take into account the circumstances in which an incident took place and also the place of its occurrence.

The Purānas then constitute a work of various periods in succession. For example, one and the same Purāna may have spread over a long period of some centuries. The kernel of the Purāna may have been born in the earlier times, and its contents could be amplified in the course of the following centuries. Thus we have the Purānas belonging to the epoch of the Upanishads, to the Sūtra treatises, to the epics, and to the post-epic periods. Therefore every Purāna must be judged by its contents, by its external and internal evidence, and its chronology fixed accordingly. We shall not attempt here at an examination of the date of all the Mahāpurānas but we shall confine ourselves to the five Purānas indexed in these volumes.

### THE VĀYU PURĀNA

We know it as a matter of fact that every Purāna furnishes us with a list of the eighteen Mahāpurānas. But all such lists are not identical, they vary slightly from one another. The Vāyu Purāna, for example, is omitted in the lists of the Padma Purāna, the Vishnu Purāna, the Bhāgavata Purāna and Mārkaṇḍeya Purāna. The lists in the other Purānas do not fail to include the Vāyu Purāna as a Mahāpurāna. Sometimes the Vāyu Purāna is identified with Śiva Purāna and sometimes with Brahmāṇḍa Purāna. As many as six Purānas have the name of Śivapurāna in their lists. But a close examination of the contents of these two Purānas shows that Vāyu and Śiva are not identical.

The apparent confusion may be due to the Vāyaviya Samhitā tacked on to the end of the extant Śivapurāna. But again there is no similarity between the Vāyaviya Samhitā and the Vāyu Purāna. It is reasonable to assume therefore that the Vāyu Purāna is an independent Purāna and has nothing common whatsoever with the Śiva Purāna or its section.

We have already examined the contents and the date of composition of this Purāṇa in a separate booklet entitled *Some Aspects of the Vāyu Purāṇa* published by the University of Madras, (in 1933) We shall for our present purpose touch upon the problem of its date

As we shall show presently, some portions of the Purāṇa can go back to the fifth century B C and earlier, while other portions must have been added or revised at the end of the third or fourth centuries of the Christian era. We are told in the *Harshacarita* that Bāna attended the exposition of the Vāyu Purāṇa in his village Bāna could not have lived later than 625 A D and therefore the Purāṇa was very much earlier. The epic Mahābhārata and its supplement Harivamśa definitely make mention of the Vāyu Purāṇa (III, 194, 15), and therefore it is reasonable to take that this Purāṇa is much anterior to the didactic epic. In its recommendation of particular modes of dancing accompanied by music to the ascetics as a means of attaining salvation, the Purāṇa is on a par with the Yājñyavalkya Smṛti where similar descriptions are found (III, 1, 13). According to the late Ganapati Sastri, the Law-book of Yājñyavalkya is much earlier than the *Kaṭhaliya*, for which the generally accepted date is the 4th century B C.

In the same way the Purāṇa nowhere makes mention of religious sects like Buddhism and Jainism which came to stay in the fifth and fourth centuries B C. The Purāṇa is further an ardent advocate of the ancient Yoga theory. In as much as its injunctions regarding the practice of Yoga can be traced to Chalcolithic period of Indian history, as evidenced by the statues of the proto-historic and pre-historic Indus valley sculptures, we can say that it is the oldest of the Purāṇas, though we cannot say that it is as ancient as the Indus valley culture.

A study of the religion and philosophy of the Purāṇa shows that the Purāṇa is a typical representative of the transformation of the old Yoga school incorporating into it

the salient features of both Yoga and Sāṅkhya. This metamorphosis took place perhaps in the period of the Upanishads, and therefore may be dated roughly in the fifth century B C. It is interesting to know that the Purāṇa prescribes feeding of Yogis and ascetics for the Srāddha, a practice which has long fallen into disuse. The fact that the Purāṇa harps on this is itself an eloquent testimony to its antiquity. It may be noted in passing that this Purana does not preach exclusive worship of a particular deity.

We can add to these the artificial style of the Purāṇa which recalls the language of the plays of the famous dramatist, Bhāsa. The late Ganapati Sastrī has assigned on substantial grounds that these plays belonged to the sixth century B C. The common features of the plays and the Purāṇa is the use of a large number of archaic (*arsha*) words and a large number of grammatical irregularities which suggest a period when the canons of grammatical treatise were still in the making. The references to Vyākaraṇa Bhāṣya and Dharmasāstra in a single line does not help us much in our enquiry. Again there is no reference in this Purana to the Tantric system of worship which consists of Devī conceived as Śakti though we do not dispute the fact that Śaktism as a form of religion was already in existence. But it is almost certain that this form of worship was not quite popular during the age of the Vayu Purāṇa.

According to its own version in the later chapters dealing with royal dynasties the scene of the Purāṇa is laid in the reign of the Paurava king Adhīśimakṛiṣṇa who is said to have lived before the commencement of the Kali age. But his contemporaries were Senājit of Magadha and Divākara of the Ikshvāku dynasty. According to Prof. Rapson the genealogy assigned indicates a more definite date, for 'of his immediate forbears Aśvamedhatta Śātānika, Janamejaya Parikshit all but the first, his father Aśvamedhatta, are no doubt to be identified with kings of the same names who appear in the Brāhmanas'. Therefore we have to look

for a date prior to 1110 B C for Adhishimakrishna. From this we cannot imagine that the Purāna was composed as early as 1110 B C. It may be that a particular teacher narrated the ancient Purāna when Adhishimakrishna was ruling. The same version was more or less continued orally when it was reduced to writing perhaps in the 5th century B C. But there are portions in dealing with dynasties of the Kali age, where reference is made to the reign of Chandragupta I of the Gupta dynasty and also to the Huns who invaded India some time after. And this portion according to us was added to the verse already existing.

According to astronomical data furnished by this Purāna it may be placed at a period between B C 204 and A D 44. In as much as almost *verbatim* quotations from the Upanishads are made in this Purāna, we would not be far wrong in assigning this Purāna to the epoch of the early Upanishads. From the 5th century B C the Purāna was enlarged, and this went on growing till 500 A D. We therefore conclude that most of the portions were reduced in writing about the 4th and 5th centuries before Christ and the other portions were added now and then until it reached its present form somewhere between 350 B C and 500 A D.

#### THE BRAHMĀNDA PURANA

Already the suggestion has been made that the Vāyu Purāna is sometimes identified with the Brahmāṇḍa Purāna. There is still a further suggestion that the Vāyu Purāna and the Brahmāṇḍa Purāna were originally one Purāna and later on became separate into two Purānas. No doubt passages there are common to both the Purānas. It is reasonable to conjecture therefore that one is indebted to the other by borrowing many a passage from several sections. But tradition persists and includes Brahmāṇḍa Purāna as a Mahāpurāna in the lists of all the eighteen Purānas. It is only the Vāyu Purāna that is omitted in some but this is not the case with Brahmāṇḍa. It may be that the Vāyu Purāna was composed later than the Brahmāṇḍa and vice versa.

But the Brahmānda has been reckoned as also the Vāyu as the oldest Purānas now available. Perhaps the Brahmānda was a contemporary of the Vāyu Purāna.

The Brahmānda Purāna contains almost the same accounts as given in the Vāyu Purāna. It is divided into four books and furnishes the impression that it is one of the oldest Purānas. But what interests us is the Lalitopakhyānam portion of the Purāna which forms the fourth book and consists of more than forty chapters. At this time the popular practices and beliefs about the Śakti cult were crude and strictly local. In introducing the Lalitopakhyāna portion in the Brahmānda Purāna, the compiler of the Purāna must have felt that what may be regarded as the most debased side of Hinduism must be put an end to, and literature dealing with Her immanence was a crying necessity. The term Lalitā means lovely, elegant, or charming.\*

The Devi worship in India can be traced to remote antiquity, and in Vedic literature the Devi who is named Umā is no other than Brahmavidyā. In other words Devi has pleasing aspects and evokes not awe or dread, but lofty spiritualism and philosophic calm. In this book of the Brahmānda Purāna the Devi is elevated to a very high place—a place even worshipped by Trimūrtis. In this section we have a description of the origin of the goddess, of the construction of Śrīpuram on which was modelled the Śrīchakra, the war with Bhaṇḍāsura and the final triumph of Lalitā. The Lalitā worship or Devi worship is not anything new but one accepted and approved by the Vedas. The Devi for one purpose or other manifested herself in different ways and with different names, and the manifestation of Lalitā was to get rid of Bhaṇḍāsura who was even a match for gods like Brahmā, Viṣṇu and Śiva. Her glory

\* Valmiki speaks of *apsaras* Rambhā as Lalitā and the commentator comments the term as *Sundarī* i.e. charming. But this has nothing to do with the cult.

and greatness are celebrated in the extant work entitled the *Lalitā Sahasranāmam* but this seems to be a composition later than the celebrated Śankara, who is commonly placed in the early years of the eighth century

There is a well-known tradition that the great Śankarāchārya wrote a commentary on the *Lalitā-Trīsatī*. He thus attached a special significance to the worship of *Lalitā* by addressing her with three hundred names of the *Trīsatī*. It has since then become a recognised mode of worship of the *Devī* by the orthodox Hindus for the advancement of their moral and material welfare. It would thus seem that the *Lalitā* cult was popular in the days of Śankarāchārya himself. Even Kālidāsa who perhaps lived in the 1st century B C refers to the worship of *Devī* and though he mentions her by the name *Candikā*, still he lays emphasis upon the *saumya* form of *Devī* worship. This is perhaps due to the *Lalitā Upākhyānam* of the *Brahmānda Purāna*. So we have to conclude that whatever be the purpose of the manifestation of *Lalitā*, the *Devī* worship or worship of the world mother (*Jagatām Mātā*) was prevalent from Vedic times, and the *Purāna* compiler was particularly interested in narrating the story of *Lalitā* and thus laid stress upon its importance.

According to the *Brahmānda Purāna* the *Lalitā* cult was the most efficacious. The principal centres of *Śakti* worship as referred to in this *Purāna* are Śrinagar, perhaps in the present Kashmir and Kāncī in South India. From the foregoing study the conclusion is inevitable that the *Brahmānda Purāna* can come under the category of some of the oldest *Purānas*. As the major portions of the *Purāna* are indebted to the *Vāyu Purāna*, we may safely venture the guess that the *Brahmānda* may be the immediate successor to the *Vāyu Purāna*, and the date for the *Brahmānda* would almost be the same as that for *Vāyu*. In other words, the composition of this *Purāna* may be roughly assigned to about the 4th century B C though we cannot be positive

that the Brahmānda Purāna in its present form came into existence even then

### THE MATSYA PURANA

As in the case of the Vāyu Purāna the scene of this Purāna is laid in the sacred forest of Naimisha where many of the great sages of India assembled to witness the sacrifice of Adhīśimakrīṣṇa, the Paurava king of much celebrity. Here too the list of 'future kings' is continued till the last of the kings of Āndhra dynasty. The Guptas are not mentioned. And this gives the certain clue that the last redaction of the Matsya Purāna must have taken place not later than the commencement of the Gupta epoch and immediately after the dismemberment of the Āndhra empire. The latest date for the Purāna must be found somewhere towards the close of the third century as the Guptas commenced their rule from about 320 A D. But this does not solve the problem. The real difficulty lies in fixing the upper limit of the Purāna. Though the Purāna definitely says that Adhīśimakrīṣṇa was the reigning king by the use of the expression, *Sāmpratam* we cannot assign such an early date to this Purāna. Perhaps some portions of the Purāna must have been in existence then. Subsequently additions were made from time to time until the beginning of the Gupta era.

As it refers to the flood legends it must be posterior to the Satapatha Brāhmaṇa, forming part of the Yajurveda and anterior to the Grhyasūtras. From the latter he differs in point of injunctions such as *Ekoddīṣtam*, *Āmaśrāddham*, *Pindanirvāpanam*, etc. The Purāna mentions the names of Vyāghrapāda, Patañjali and Kātyāyana, and also refers to the Arthasāstra and Bābhravya Pāñchāla. It also refers to the Nāṭyaśāstra of Bharata. From these references the Matsya Purāna must be undoubtedly post-Pāṇinian.

But in speaking of the style of architecture it refers to the śikhara style which undoubtedly originated with the

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There is also an interesting reference to Vaikhānasa It presupposes an elaborate form of image worship and furnishes details as to the architecture of the temples The Vaikhānasa sūtra is referred to by the Baudhāyana Dharma Sāstra In the epoch of the Matsya Purana and very much earlier, the Vaikhānasa school had come to stay and the Pāncharātra was yet a thing of the future Further the Purāna mentions the worship of the moon as an independent deity It is only from the days of Varāhamihira that the worship of the moon came to be merged as it were in that of the sun Though we have no temples extant solely dedicated to the moon, traces of ancient modes of worship of that deity still linger in the Tamil land, for instance, the Piraitoludal or seeing the moon on the third day after the New Moon There is also an interesting reference to the use of betel leaves We need not go into other references but we may safely say that the date of the Matsya Purāna is probably to be spread over a number of centuries commencing with the 4th century B C and ending with the 3rd century A D

Though there are certain data which may bespeak of a higher antiquity, still the language and style of the Purāna preclude us from being guided by mere references, some of which might have been accidental There are no archaic expressions and the Purāna indicates that it is far ahead of the Sūtra form of style employed by the authors of the Arthaśāstra and Kāmasutras The stanzas are couched in elegant literary style in conformity to the Pāṇinian standard Though we cannot definitely fix a period for the upper limit of the age of this Purāna, still we would not be far wrong if we fix it at the 3rd century B C It is quite plausible that



some of the Purāṇa texts are older, but we are actually concerned with the probable period during which the Matsya Purāṇa as we know to-day, took its shape

According to Pargiter 'there is an apparent indication that a compilation was begun in the later part of the second century in the Āndhra king, Yajñasrī's reign, for, five manuscripts of the Matsya Purana speak of him as reigning in his ninth or tenth year" As against this theory two objections can be raised One is that the reading in one manuscript militates against another Even granting for the sake of argument, the reading is correct what answer have we to give for the continuance of the list to the very end of the Āndhra dynasty? If we have to take as Pargiter would have it the Purāṇic list must come to an end with Yajñasrī, but it is not so The kings who succeeded Yajñasrī are correctly and precisely mentioned It appears more logical and more reasonable that in that century the dynastic portion was brought up to-date for other portions of the Purāṇa bear an air of antiquity about them On this account we can very well assign to this Purāṇa a place among the oldest of the Puranas If by the term 'oldest' is meant only second century A D we are not only prepared to grant it but also to go further back by three or four centuries (See, for details the *Matsya Purana a study*, published by the University of Madras 1935)

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vamśa bears correspondence and similarity in some cases, and it has been said that the Vishnu Purāṇa must be indebted to the Harivamśa giving a late date arbitrarily to the latter. Whatever be the similarity between the Harivamśa and the Vishnu Purana, it need not deter us from determining the date of the Vishnu Purāṇa. The remarkable fact about this Purāṇa is that it is the work of a single hand, for it presents a single whole with a well prepared plan. In its historical portion the account of the Gupta dynasty is given, but this does not mean that the Purāṇa was composed then, but more material was added at that time.

Though the various Purāṇas existed, the late H. H. Wilson selected the Vishnu Purāṇa for translation into English as it treats of the five specific topics or pañcalakshna, and as it was not sectarian in character. The Purāṇa itself is divided into six books, the first devoted to the primary and secondary creation, the second to the legend of Bharata, the third to a description of the leading institutions of the Hindus, the fourth to the kings of lunar and solar dynasties of India, the fifth to the life of Krishna, and the sixth to the dissolution of the world in both its major and minor cataclysms. We have been rather at length upon the material contained in each book of this Purāṇa to disillusion a section of the people who regard it as a Vaiṣṇava Purāṇa and consequently sectarian in character. But the fact is otherwise. Its teachings were not intended solely for the Vaiṣṇavas but appeal to all classes of people who regard the work as a sacred one expounding Vedic literature and Philosophy.

Another factor of much importance is that a student of this Purāṇa fails to notice the fasts and feasts, the ceremonies and ceremonies, festivities and sacrifices, all connected with the deity called Vishnu. From the absence of these rituals one may infer that this Purāṇa was not intended for the propagation of only the Vaiṣṇava religion. What is more remarkable is even the sacred places, the places of

pilgrimage dedicated to Vishnu, and his worship are not mentioned. From this we have to conclude that these special rituals had not yet come into existence at the time when the Purāṇa was reduced to writing. This fact compels us to rank it among ancient Purāṇas, perhaps as the oldest among them.

In this connection we can once again point out that a sort of homogeneity pervades the whole of this Purāṇa and it hardly indulges in Māhatmyas and the like which are found in the other literature of this class. These facts force us to conclude that this Purāṇa perhaps belonged to the age of the Upanishads when there was wide speculation about the philosophy of religion, and when there was no glorification of this god or that, and when there was faith only in one God who pervaded the whole universe and manifested himself in different ways for specific purposes. If we take these things into consideration, the Vishnu Purana must be contemporaneous with the Atharva Veda Samhitā but it can be safely placed in the 6th or 5th century B.C. Though orthodox tradition would assign a much higher antiquity to this Purāṇa, a critical student of history would place its composition in the epoch of the Upanishads which may be roughly said to extend from the seventh to the fourth century B.C.

A word might be said about reference to it in ancient Tamil literature. In the Tamil epic Manimekhalai, roughly of the second century after Christ, in the course of a discussion of the various religious activities in the Tamil land at a gathering at Vañji, the renowned capital of ancient Cheras, there is a significant phrase *Kadal Vanan Purāṇam ōḍinan* (Canto 27 11 98 99). This means that the Purāṇa dedicated to *Kadal Vanan* which is simply an epithet of Vishnu, (the God who had the colour of the sea) is mentioned. Then it is reasonable to take the view that this reference in the Manimekhalai is distinctly to the Vishnu Purāṇa, and that the Vishnu Purāṇa was known to the author of the Mani-

mekhalai For a Purāṇa to be popularised and expounded, and that too in the Tamil land, it must have taken a considerable time after its composition was made Therefore, this evidence of Tamil literature may possibly point to a much higher antiquity than the second century A D And we are inclined to put it down to a date much earlier than the fourth century B C which has been even suggested to some Purāṇas by the late scholar V A Smith (V A Smith *Early History of India*, 4th Edn pp 22-24, V R R Dikshitar, *IHQ*, 1931, the *Age of the Vishnu Purāṇa*, V R R Dikshitar, the *Age of the Vishnu Purana* being a paper read at the Indian History Congress, Cuttack, 1949) There are at least four or five Purāṇas which existed some centuries before the Christian era and we have no doubt that one such Purāṇa is the Vishnu Purāṇa

### THE BHAGAVATA PURANA

Scholars, European and Indian, have now come to believe that the *Muktāphala* was after all a work much dependant upon the Bhāgavata Purana, and in his *Harilila*, Bopadeva has simply indexed the Bhāgavata Purāṇa It has been admirably pointed out by Prof Winternitz that the Bopadeva theory cannot stand critical examination (*History of Indian Literature*, Vol I, p 556) The Śrīmad Bhāgavatam which is undoubtedly a Mahāpurāṇa is commonly regarded as Vaiṣṇava Purāṇa No doubt it deals with the *avatārs* of Vishnu, particularly with the *avatār* of Krishna Be it noted that Krishna is a common god even to-day much worshipped by the people The Śrīmad Bhāgavatam conceives Krishna as a Vedic god, and in the Bhāgavata there is also the glorification of Śiva and there is no sectarian animosity towards Śaiva worship

Most vital to our point is the cult of Sankarshana-Vāsudeva which prevailed from the 6th century B C to about the 3rd century A D In the religious system of India, Pāṇini and Patañjali referred to Vāsudeva as a divine being glorified by the Sātvatas, one of the Yādava tribes when Śrī

Krishna was flourishing. The Bhāgavata says that Vāsudeva and Baladeva were regarded as gods by Sātvatas, corroborated by the Nārāyaṇīya section of the Mahābhārata. Even the Tamil country was familiar with this cult as could be seen from the Śilappadikāram, a Tamil classic of the second century A D. The cult of Balarāma was slowly given up and in the new system of religion that arose, only Vāsudeva remained as the supreme God who was identified with Nārāyaṇa. We are at some length on this question because the Bhāgavata Purāṇa does not mention in so many words the Sankarshana-Vāsudeva cult. It would appear then that the Bhāgavata Purāṇa was composed after the Vāsudeva-Sankarshana cult disappeared, and when the Vāsudeva cult was all in all. This must have been the time when the imperial Guptas were rising into prominence.

We have therefore to dismiss the theory of R. G. Bhandarkar and Pargiter as to the date of this Purāṇa, and there should be no hesitation in putting it down as a work of the 3rd century A D. The reference to Vishnu Purāṇa in the Tamil classic of 2nd century A D. must show, as has been already said, that it must have been composed some two or three centuries before. The Bhāgavata which follows the Vishnu Purāṇa in its major details, must be more or less in the neighbourhood of the date of the composition of the Vishnu Purāṇa. It would not be then unreasonable to say that the Bhāgavatam was a work of the third century A D.

When we are examining this question two things strike a student of history. One is the prominence given in the religion of the Guptas to the worship of Varāha, the third incarnation of Vishnu and the other is that the imperial Guptas styled themselves as Paramabhāgavatas meaning that they were wedded to the cult of the Bhāgavata. The Bhāgavata school was characterised by the system of Bhakti or devotion. The Śrīmad Bhāgavatam deals with Varāha Avatār in extenso and the term *Bhagavān* as understood in those days was applicable to any god or sage who had all

the six attributes connoted by the term *Bhaga*. In these circumstances we are obliged to think that the imperial Guptas, Smārtas as they were, held as sacred the Śrīmad Bhāgavatam as its tenets appealed to them most. We conclude therefore with Sir Charles Eliot that the Śrīmad Bhāgavata could not belong to the latest class of Purāṇas, for "it seems to contemplate the performance of Smārta rights, not temple ceremonial" (For details, see my article in the Journal of the Madras University, January and July 1949, pp 87 to 95 on the *Date of the Bhāgavata Purāṇa* )

### THEIR HISTORICAL VALUE

To the historian of ancient India, the Purāṇas are an unfailing source of information. They help us to reconstruct the history of Indian culture and civilization. By culture and civilization we mean the history of Indian polity, of Indian society, the history of religion and philosophy, legal history, the history of arts and crafts, architecture and iconography besides royal dynasties and the period of their rule. With regard to the Indian political institutions in the past, there are some valuable chapters in several Purāṇas and particularly in the Matsya Purāṇa. The elective and hereditary character of monarchy, the king's rights and duties, the qualifications of councillors and ministers, systems of taxation, and administration of justice are all found described with a wealth of detail. Some Purāṇas like the Agni Purāṇa furnish material for the construction of fortifications, rules of warfare methods and weapons of war, diplomacy, etc. (See also V R R Dikshitar, on the *Polity of the Purāṇas* in the "Indian Review", 1935, No 6 Madras)

In the same way a student of sociology will meet with details with regard to movements of people, their manners and customs, and in short their culture. There are materials about the castes and tribes of ancient India, both indigenous and foreign. For example, the Vishnu Purāṇa speaks of the Kīrātas on the eastern boundary of Jambu-



dvīpa and the Yavanas on the western territory There are also enough material as to the conventions of society and how their non-observance led to the degradation of persons We also see how people were divided into a number of communities and how this division was made to rest on occupation and profession, and how their hereditary character promoted family spirit in all walks of life

From the point of view of the development of Indian religion and philosophy the Purāṇas are again infallible sources In some of them we find the Sāṃkhya system predominating They preach in detail how to observe *karma*, *yoga* and *bhakti* In season and out of season they teach how to cultivate detachment and aim at the identification with the supreme spirit to get riddance of *samsāra* Further a student of law and legal institutions will find ample scope to write a legal history of the Hindus Many chapters in several Purāṇas seem to be a reproduction of the old Dharmaśāstras and Dharmaśāstras There are regulations relating to varṇa āśrama and administration of justice There is equally valuable information with regard to arts and crafts Even serious students of Hindu music are baffled by chapters especially in the Vāyu Purāṇa and the Brahmāṇḍa devoted to music There is plenty of reference to painting dancing and other arts

References are made now and then to guilds and corporations discharging their functions satisfactorily according to conventions There are also passages in some Purāṇas about the development of architecture and iconography The origin of house-building is furnished by the Brahmāṇḍa Purāṇa and supplemented by the Matsya Purāṇa Temples and temple-building as well as image-making are also dealt with Installation of images on auspicious occasions covers portions of the Purāṇas especially in the Matsya Purāṇa These and other things are all found scattered in the pages of the Purāṇa literature And a student of ancient India will be profited by critically studying them

By far the most important chapters in the *Purānas* are the *Vamśānucarita* portions. The historians of ancient India have tested this material in the light of archaeological and epigraphical evidences and found them almost accurate. The *Purānas* which speak of the royal dynasties are twelve in number. The version of the *Vishnu Purāna* with regard to Mauryan dynasty and of the *Vāyu Purāna* with regard to the early Guptas has found general acceptance among scholars. We are not concerned with the lunar and solar race of kings, but after the war of the *Mahābhārata*, which Pargiter is inclined to place about 1100 B C, three lines of kings are mentioned. These are *Purus*, *Ikshvākus* and the kings of Magadha. The history of these three dynasties formed largely the history of ancient India. There is a continuity in the dynastic list up to the epoch of the *Āndhras*. The *Purānas* place the *Āndhras* after the *Kanva* kings and calculate the intervening period between these two dynasties to be 157 years. This has to be discredited, for the first of the *Āndhra* kings is said to be much earlier in date than the first of the *Śunga* kings.

Several *Purānas* contain accounts of genealogies of kings. It is not possible to say which accounts are the oldest and which are reliable. With regard to names of kings and their rule there seems to be some difference of opinion among the *Purāna* writers, though there is general agreement in the majority of cases. An examination of the lists in individual *Purānas* would be of no value to the historian on account of corruptions and omissions and even interpolations. The extant *Brahmāṇḍa Purāna*, for instance, does not contain the latter half of the *Anava* genealogy, the *Paurava* genealogy and a portion of the dynasties of the *Kali* age, but these are found in the *Vāyu Purāna*.

There is again an incomplete version of the North *Pāñchāla* genealogy in the *Brahma Purāna*. Further the *Brahma* account furnishes two different origins for the

Kanyākubja and Kāśī dynasties. The incompatibility of these origins manifests itself as erroneous. Again, when the Agni Purāṇa relates these two dynasties, Kanyākubja and Kāśī, the account seems to be vitiated by error. The Matsya and Līṅga Purāṇas assign six kings to the Ikshvāku dynasty, but the Vāyu Purāṇa mentions thirty-one kings. The Kūrma Purāṇa contains more matter for chronicling the king Vasumanas, as well as the Haihaya monarchs, Jayadvaja and Durjaya. The Mārkaṇḍeya Purāṇa furnishes in detail the early history of the Vaiśāla dynasty.

We have been at some pains to show that different Purāṇas contain different accounts of different dynasties. But a student of history must collate together the various details all scattered, and sift historical truth therefrom. One word more. Referring to the coronation of the Nanda two intervals are given. The interval between the death of Parikshit (the year of the Mahābhārata war) and the coronation of Nanda is said to be 1015 according to one version and 1050 according to another. The interval between the coronation of Nanda and of the Āṇḍhra dynasty is said to be 836. According to the Kali *abda* era the year 5038 corresponds to A D 1937. Subtracting the stellar cycle of twenty-seven centuries, we get 2338. If we again proceed to subtract 1937 from 2338, we get 401 B C which can be taken as the date of the accession of Nanda, though V. A. Smith would remark that Nanda was a powerful king even in 415 B C. But whatever may be the date assigned to Nanda the Purāṇas offer a workable hypothesis for a system of ancient Indian chronology.

Now comes my pleasant task, my thanks are due to the Syndicate of the University of Madras for having undertaken to publish these volumes of the *Purāṇa Index* under the auspices of the Madras University. We hope and trust that these volumes with their encyclopaedic information will prove to be a source-book for students of ancient Indian history and culture, and stimulate

further interest among the advanced students to the preparation of a similar index for the remaining thirteen Mahāpurānas.

5th November, 1951,  
Madras.

V. R. R. DIKSHITAR

## EDITIONS OF THE FIVE PURĀNAS INDEXED

1. *The Bhāgavata Purāna* : T. R. Krishnacharya,  
Kumbakonam, 1916.
2. *The Brahmānda Purāna* : Sri Venkateswara  
Steam Press, Bombay, 1912.
3. *The Matsya Purāna* : Anandasrama, Poona, 1907.
4. *The Vāyu Purāna* : Anandasrama, Poona, 1905.
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Press, Bombay, 1910

## ABBREVIATIONS

*Bhā.* — Bhāgavata

*Bhā P* — Bhāgavata Purāna

*Br* — Brahmānda

*Br P* — Brahmānda Purāna

*M* — Matsya

*M P* — Matsya Purāna

*Vā* — Vāyu

*Vā P* — Vāyu Purāna

*Vt* — Vishnu

*Vt P* — Vishnu Purāna

## A

*Amkuṣā*—a Śakti on the Drāvinikā mudrā. ,  
Br. IV. 36, 76.

*Amkuṣeśvaram*—in the Narmadā.  
M. 194, 1

*Amkola*—a tirtha, and its merits.  
M 191 118-25

*Amcoladvicarāh (c)*—a kingdom watered by the R. Sitā.  
Br. II 18, 45

*Akapī*—a sage of the Tāmasa epoch  
M 9 15

*Akampana*—a son of Khaśā and a Rāksasa<sup>1</sup> an Asura ✓  
in the *sabhā* of Hiranyakaśipu.<sup>2</sup>

<sup>1</sup> Br III 7, 136, Vā 69, 167      <sup>2</sup> M 161 81 ✓

*Akarna*—a kādraveya nāga  
Br III 7, 33

*Akarmaka (1)*—a class of Piśācas  
Br III 7, 379

*Akalmasa*—a son of Tāmasa Manu.  
M 9, 17.

*Akāra*—its significance in *Om*<sup>1</sup>; the source of 63  
varnas<sup>2</sup>; the primordial *svara* and its place in creation.<sup>3</sup>

<sup>1</sup> Vā 20, 8ff.      <sup>2</sup> Vā. 26, 28.      <sup>3</sup> Vā. 26, 29ff.

*Akāradīksakārāntavarnamūrti*—the house of, to the north of Mātrkā

Br IV 36, 20

*Akrtacūda*—one who has not had tonsure his death leaves pollution for one night, pollution after cūda is for three nights

M 18 3

*Akrtavrana* (I)—a Brāhman invited for the Rājasūya of Yudhisthira to officiate as a priest

Bha, X 74 9

*Akrtavrana* (II)—a Paurāṇika Learnt one of the four Mūlasamhitas from the disciple of Vyāsa<sup>1</sup>, a pupil of Romaharsana, otherwise known as Kāsyapa<sup>2</sup>

<sup>1</sup>Bha, XII 7 5, 7      <sup>2</sup>V1 III 6 17

*Akrtavrana* (III)—a sage

Br II 35 63

*Akrtavrana* (IV)—the Brahman boy rescued by Paraśurāma, his guru, from the jaws of a tiger<sup>1</sup> Advised to take courage and console his mother, condoled with him on the loss of his parents<sup>2</sup> Accompanied Paraśurāma, to Māndira for a twelve years' penance and to Mahendra for another course of austerities Helped Paraśurama in his Aśvamedha and the penance after<sup>3</sup>

<sup>1</sup>Br III 26 3 30 21, 34, 8 29 35 37      <sup>2</sup>Br III 37 10  
38, 2, 35 39 13 41 15 17, 43 31 44 1 30      <sup>3</sup>Br III 46  
3 28 47 34 59

*Akrtāsva*—a son of Samhatāśva

Br III 63 65      M 12 34



*Akrīya*—the son of Gambhīra Of his wife was born  
Brahman

Bha IX 17 10

*Akrūra* (1)—a Yadu prince, welcomed Kṛṣṇa to Dvāraka<sup>1</sup> The foremost of the sons of Śvaphalka and Gāndinī; married a daughter of Ugrasena and had two sons, Devavān and Upadeva (Deva and Anupadeva-Vt)<sup>2</sup> Stayed in Madhurā (Mathurā) when the Yadus migrated<sup>3</sup> Once visited Brahmahrada<sup>4</sup> Kamsa sent for him and asked him to take in his chariot Kṛṣṇa and Rāma to the capital for the Dhanur-yāga ('festival of arms') at which they were to be killed Returned home with this message<sup>5</sup> When the night passed by, Akrūra started for the *vraja* of Nanda thinking all the way of the meeting and embraces of Kṛṣṇa and Rāma who had made friends with people of Brindāvan Reached Gokula by evening<sup>6</sup> Saw Rāma and Kṛṣṇa in fine deportment and form milking cows prostrated before them in divine ecstasy Welcomed in the proper way by the brothers and Nanda, Akrūra was lost in wonder, and did not feel the fatigue of the journey<sup>7</sup> Gopīs who came to know of Akrūra's mission called him Krūra for taking away Kṛṣṇa from their midst<sup>8</sup> It was early morning when Akrūra and the two brothers started after morning prayers Reaching the Yamunā, Akrūra went to the river for a bath, asking the brothers to stay in the chariot But he was surprised to see the brothers in the waters, and at the same time in the chariot also He also saw Hari reclining on Śesa<sup>9</sup> Akrūra's praise of Hari<sup>10</sup> Congratulating himself on his luck to have had a *darśan* of Hari, he drove Kṛṣṇa and Rāma to Mathurā before sunset<sup>11</sup> Invited Kṛṣṇa to his home, and the latter agreed to go to his place only after Kamsavadha Informed Kamsa of

<sup>1</sup> Bha I 11 16 14 28    <sup>2</sup> Bha IX 24 15 17, 18, Br III 71 113    <sup>3</sup> Bha X 2 4 [ ]    <sup>4</sup> Bha X 28 16    <sup>5</sup> Bha X 36 27-40, V<sub>1</sub> V 15 9 12    <sup>6</sup> Bha X 38 1-24    <sup>7</sup> Bha X 38 25-43    <sup>8</sup> Bha X 39 21 26    <sup>9</sup> Bha X 39 32-57, V<sub>1</sub> V 18 11 and 19    <sup>10</sup> Bhā X 40 (whole)    <sup>11</sup> Bhā X 41 4-6

Kṛṣṇa's arrival in the camp, and went back to his house<sup>12</sup> Attended the wrestling match<sup>12(a)</sup> Gopis took Uddhava to Akrūra<sup>13</sup> Was visited by Kṛṣṇa with Rāma and Uddhava to whom Akrūra gave a royal welcome<sup>14</sup> Kṛṣṇa told Akrūra that they looked to him for guidance, and that he was their *guru* Was requested by Kṛṣṇa to go to Hastināpura to find out the exact position of the Pāṇḍavas<sup>15</sup> Visited Hastināpura and returned to Mathurā after meeting Kuntī and ascertaining the evil intentions of Dhṛtarāstra against the Pāṇḍavas<sup>16</sup> One of those stationed by Kṛṣṇa to defend the western gate of Mathurā,<sup>17</sup> was consulted by Kṛṣṇa on the eve of his attack on Jarāsandha<sup>18</sup> A member of the Yādava sabhā<sup>19</sup> Satyabhāmā refusing to part with the jewel Syamantaka (s v), Akrūra suggested with Kṛtavarman to Śatadhanvan Bhoja its seizure from Satrājita as he had failed to keep his promise to marry his daughter to them<sup>20</sup> Asked by Śatadhanvan for help against Kṛṣṇa, Akrūra refused, Bhoja Śatadhanvan killed Satrājita, the father of Satyabhāmā, and secured the jewel but placed it in Akrūra's custody<sup>21</sup> Became afraid, after Śatadhanva's death at the hands of Kṛṣṇa and Balarāma, and left Dvārakā Evil portents in the city and cessation of rains It was said that rain fell where Akrūra lived Was sent for by Kṛṣṇa to return to Dvārakā, gave his sister in marriage to Kṛṣṇa who after duly honouring him, requested him to show the jewel in public, so that Rāma might not misunderstand him He did so in the sabhā of the Sātvatas but Kṛṣṇa placed Syamantaka back in his hand<sup>22</sup> Was sent back to Dvārakā after the Rājasūya for its defence<sup>23</sup> Visited Syamantapañcaka on the occasion of the solar eclipse<sup>24</sup> Fought with Bhoja, deluded by Kṛṣṇa<sup>25</sup> Got killed in the Yādava contest at Prabhāsa<sup>26</sup>

<sup>12</sup> Bhā X. 41 11 18.<sup>12(a)</sup> Vī V 20 28<sup>13</sup> Bhā X. 46 48<sup>14</sup> Ib X 48 12 28<sup>15</sup> Ib X. 48 29-35<sup>16</sup> Ib X ch. 49 (whole)<sup>17</sup> Ib X. 50 20 [4]<sup>18</sup> Ib X. [50 (V) 8]<sup>19</sup> Ib. X [52 (V)<sup>20</sup> Ib X 57 3

Va 96 57, 97,

Vī IV 13 115-26

<sup>21</sup> Bhā X. 57 14 18<sup>22</sup> Ib X. 57 29-41 [1-4]

Br III 71 59 and

83 Vī IV 13 67 90

<sup>23</sup> Bhā X 76 7 [5] 14<sup>24</sup> Ib X. 82. 5<sup>25</sup> Ib XI 12 10<sup>26</sup> Ib XI 30 16

*Akrūra* (II)—a kādraveya nāga

Br, III 7 36

*Akrūra* (III)—Mahāsena a varamūrti

Br IV 44 50

*Akrūra* (IV)—a son of Jayanta, married Ratnā, Śaibya's daughter, father of eleven powerful sons

M 45 27-8

*Akrodhana* (I)—a son of Tvaritāyu or simply Āyu

M 50 37

*Akrodhana* (II)—a son of Ayutāyu and father of Devātithi

Va 99 232

*Aksa* (I)<sup>1</sup>—the game of dice R̥tuparna, an expert in it Taught the game to Nala, to be avoided by a king<sup>2</sup>

<sup>1</sup>Bhā IX 9 17 M 220 8, Va 88 174 V<sub>1</sub> IV 4 37,  
Br III 63 173 <sup>2</sup>M 154 520 220 8

*Aksa* (II)—a dānava

Br III 6 11

*Aksa* (III)—a son of Satyabhāmā and Kṛṣṇa ✓

Br III 71 247, Vā 96 238

*Akṣapada*—a son of Somaśarman, the avatār of the Lord at Prabhāsa, contemporary with the 27th Vyāsa

Vā 23 216

*Akṣamālā*—of Śeṣa, see *Aksasūtra*

Va 50 50

*Aksara* (I)—Father of Suyajña

Br III 70 23

*Aksara* (II)—an epithet of Hari—(ety)<sup>1</sup> is Brahma<sup>2</sup>

<sup>1</sup>M 248 39      <sup>2</sup>Va 32 1

*Aksara* (III)—rises out of the neck of Brahmā in the contemplation of creation<sup>1</sup> A system of letters formed by Brahmā<sup>2</sup>

<sup>1</sup>Vā 26 14      <sup>2</sup>Bha XII 6 43-44

*Aksara* (IV)—a term for mahān

Va 102 21

*Aksarī*—the highest yogi

Va 19 43, 20, 4

*Aksasūtra*—given to Vāmana by Pulaha adorns Agastya, (also *Aksamālā*) (s v)

M 61 36, 245 87

*Akṣayaṇa*—in Gayā<sup>1</sup>, the fruits of *anna* *srāddha* at<sup>2</sup>

<sup>1</sup>Va 105 45 109 16      <sup>2</sup>Va 111 79 & 83

*Akṣayā*—a Brahmarākṣasī

Va. 69 134

*Akṣayāśva*—one of the two sons of Samhatāśva

Va 88 63

*Akṣaya*trīyā (*vrata*m)—the third day of Śuklapakṣa of the month Vaiśākha It is all the more important if Kṛtikā happens to be the nakṣatra of that day A prayer to Janārdana on that day accompanied by fasting is equal to performing the Rājasūya

M. 65 1-7

*Akṣi*—a daughter of Rohinī and Ānakadundubhī

M 46 12

*Agaja*—a son of the elephant Mrga

Br III 7 332

*Agamyāgamanam* (*Anyanganārati* s v)—Brhaspati tells Indra that intercourse with mother, sister, wife of preceptor and uncle's wife is illegal. The last two could be atoned for by a *kṛcchrā* of 12 and 6 years respectively. Similar cases of forbidden intercourse and their respective *prāyaścittas* given. Repetition of *Pañcadaśāksari* 1008 times after worshipping *Parāśakti* could remove all sins.

Br IV 8 1 37

*Agamyagāmi*—goes to the *naraka* Śabala

Va 101 157

*Agaru*—the forest in the Kuru country between the two mountains *Candrakānta* and *Sūryakānta*

Va 45 31

*Agastya* (I)—a son of *Pulastya* and *Havirbhu* he was *Dahra agni* in his previous birth

Bha IV, 1 36

*Agastya* (II)—a contemporary of *Kṛṣṇa* and *Rāma* and a resident of Mount *Malaya*. Visited by *Balarāma*<sup>1</sup>. Came to *Syamantapañcaka* to see *Kṛṣṇa*<sup>2</sup>. Called on *Parikṣit* practising *prāyopaveśa*<sup>3</sup>.

<sup>1</sup> Bha X 79 17

<sup>2</sup> Ib X 84 5

<sup>3</sup> Ib I 19 10

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<sup>1</sup> Bha X 79 17

<sup>2</sup> Ib X 84 5

<sup>3</sup> Ib I 19 10

✓ *Agastya* (*Kumbhayan*) (III)—born from a pitcher into which Mitra and Varuna dropped their *vīrya* at the sight of the charms of Urvaśi a brother of Vasistha<sup>1</sup> Dwarfed the Vindhya made a home in Lankā seeing the universe troubled by Tāraka and other Asuras caused the ocean to dry up by drinking the waters and brought relief to the Devas performed *tapas* seated on Mount Malaya with his wife Lopāmudrā white in colour, with four hands *Aksa māla* and *Kamandalu*, narrated the story of Ajāmila<sup>2</sup> present at Rāma's *abhiseka*<sup>2(a)</sup> Visited by Paraśurāma, initiated him to the Kṛṣṇapremāmṛtam mantra which he heard from Śesa, the Nāga king Spoke to him of the threefold *bhakti* and its characteristics<sup>3</sup> A Brahmistha, versed in *Vaikhānasa*, a *Devārsi*, versed in Vedic literature<sup>4</sup> The guest of Ilvala who cooked *Vātapi* for him<sup>5</sup> Roaming about, he found all creatures engrossed in ignorance Reaching Kāñci, he prayed to Kāmāksī and Ekāmraśiva Here Hayagrīva Viṣṇu appeared before him and pointed out ways to redeem the ignorant millions Was entertained with the story of Śakti by Hayagrīva<sup>6</sup> Praised Śiva out to ruin *Tṛpura*<sup>7</sup> He who worships *Agastya* becomes lord of the seven worlds<sup>8</sup> ✓

<sup>1</sup> Bha VI 18 5 Br IV 5 38 M 61 21-31 201 29 202 1  
<sup>2</sup> Bha, VI 3 35 M 61 17, 36-41, Br III 56 53 <sup>2(a)</sup> Vi IV  
 4 99 <sup>3</sup> Br II 32 119 III 34 50 35 34 41 48 36 1 59  
 37 2 56 23 <sup>4</sup> M 145 93 114 <sup>5</sup> Bha. VI.18 15 <sup>6</sup> Br IV  
 5 3 29 6 1 39 7 <sup>7</sup> M 133 67 <sup>8</sup> M 61 44 55

*Agastya* (IV)—married the first born daughter of King Malayadhvaja Paṇḍya, and had a son *Dr̥dhācyuta*<sup>1</sup> Cursed the Pāṇḍyan king *Indradyumna* to become an elephant<sup>2</sup>

<sup>1</sup> Bha IV 28 32 <sup>2</sup> Ib VIII 4 9 10

*Agastya* (v)—the constellation (*Canopus*) that moves fast above *Dhruvamandala*

Br II 21 101 Va. 50 155



*Agastya* (vi)—a hill of that name   ✓

M 124 97

*Agastya* (vii)—born of *garbha*, born later as Dattāli,<sup>1</sup> (Dattoli-Vi) residence (*bhavana*) at Mahāmalaya,<sup>2</sup> relation of, to Potryana,<sup>3</sup> Udayantaka Mt brought by, and his wife<sup>4</sup>

<sup>1</sup> Vā 28 22, V<sub>1</sub> I, 10 9   <sup>2</sup> Vā 48 23   <sup>3</sup> Vā 59 93, 208  
<sup>4</sup> Vā 108 44, 53

*Agastyakundam*—in the Udayantaka Mt, here eight sages performed austerities and attained salvation

Vā 108 45

*Agastyapadam*—in Gayā

Vā 109 19, 111 53, V<sub>1</sub> II 8 85

*Agastyabhavanam*—see *Agastya*

M 163 74

*Agastyas*—a group of Rākṣasas

Br III 7 162

*Agastyeśvaram*—a tirtha in the Narmadā

M 191 15-18

*Agāradāhīn*—unfit for inter-dining

Vā 83 62

*Agāvaha*—Father of four sons and a daughter

Br III 71 257

*Agnayūtī*—a queen of Kṛṣṇa

V<sub>1</sub> V 28 3

✓ *Agni (i)*—the God of Fire also known as *Hutāśana* *Havyavāhana* and *Vahni* <sup>1</sup> A place sacred to *Agni* in the *Sarasvatī* which *Vidura* visited <sup>2</sup> *Svāhā* and her three sons are deities presiding over *Agni* <sup>3</sup> One of the gods with power to confer boons or pronounce curse on the world, curse on elephants <sup>4</sup> On the tail of *Śīsumāra* <sup>5</sup> Invested by the *Māyā* of *Bhagavān*, *Agni* does not sometimes understand his will and work <sup>6</sup> A guardian of the world <sup>7</sup> The mouth of *Harī* as embodying all *Vedas* <sup>8</sup> Is pleased with a devotee of *Harī* <sup>9</sup> Even the powerful *Agni* could not digest *Brāhman's* property when misappropriated <sup>10</sup> Identified with *Harī* <sup>11</sup> Swallowed the seed of *Śiva* borne by *Gangā* as a punishment for disturbing *Umā's* union with the Lord, and unable to digest it, he discharged it into a bush of reeds (*śarakāṇana*) where it became *Kumāra* <sup>12</sup> Goes round *Dhruva* <sup>13</sup> Presented *Ājagava* bow to *Prthu* <sup>14</sup> Married a daughter of *Dakṣa* <sup>15</sup> Worshipped in *Kuśadvīpa* <sup>16</sup> His son was *Manu* *Svārociṣa* <sup>17</sup> Fought with *Puloma* in a *Devāsura* war, <sup>18</sup> followed *Indra's* army against *Kṛṣṇa* who took away *Pārijāta* from heaven Beaten by *Kṛṣṇa*, he escaped alive from the field <sup>19</sup> His town visited by *Arjuna* in search of a dead child of a *Brāhman* of *Dvārakā* <sup>20</sup>

<sup>1</sup> Bha. I 15 8, Br. III 10 24-35 <sup>2</sup> Bha. III 1 22 <sup>3</sup> Ib IV 1 60 <sup>4</sup> Ib IV 14 26-27, Br. III 7, 352 <sup>5</sup> Bha. V 23 5 Br. II 23 104 <sup>6</sup> Bha. VI 3 14 15 <sup>7</sup> Ib. VIII 10 26 <sup>8</sup> Ib VIII 16 9 <sup>9</sup> Ib X 41 13 <sup>10</sup> Ib X. 64 32 <sup>11</sup> Ib XI 16 13 <sup>12</sup> Ib IV 7 64 [], VI 6 14, Br. IV 15 21, 20 46 26 53 <sup>13</sup> Bha. IV 9 21 <sup>14</sup> Ib IV 15 18 <sup>15</sup> Ib IV 1 48 <sup>16</sup> Ib V 20 2 <sup>17</sup> Ib VIII 1 19 <sup>18</sup> Ib VIII 10 31, <sup>19</sup> Ib X [65 (V) 40] [66 (V) 27-31] <sup>20</sup> Ib X 89 44

✓ *Agni (ii)*—a *lokapāla* Gold pleasing to *Agni*, worship of, <sup>1</sup> burning women and children in *Triputra*, he pleaded that he was not a free agent but only carrying out orders <sup>2</sup> The *vamśa* of *Agni* The succession of fires and their descendants detailed in Ch 51 of the *Matsya Purana* <sup>3</sup> The *Bhāgavata Purāna* mentions 49 *Agnis* *Pāvaka*, *Pavamāna*

<sup>1</sup> M. 225 13, 266 20, 63 <sup>2</sup> M. 188 29 57 <sup>3</sup> Cf. Mhb Vana 220 4

and Śuci and their 45 sons together with Svāhā All invoked in sacrifices <sup>4</sup> Another classification of fires *divyam*, *bhautikam* or *abyoni*, and *pārthivam* <sup>5</sup> .

<sup>4</sup>Bha IV 1 60 62, 7, 16    <sup>5</sup>Br II 24 6, 21 53 56, Va 53 5

*Agni* (III)—one of the eight Vasus, and a son of Vasu Wife Vasorddhāra Dravinaka and others are sons <sup>1</sup> Identified with Hari <sup>2</sup>

<sup>1</sup>Bhā, VI 6 11, 13    <sup>2</sup>Ib XI 16 13, M 8 4

*Agni* (IV)—married Vikeśi Father of Ūryja clan of apsaras and also of Nala and Angāraka, who afterwards became a planet

Br II 24 91, III 7 21, 229

✓ *Agni* (V)—an Ātreya, and one of the seven sages of Tāmāsa epoch

Br II 36 47 M 9 15 Vā 62 41

*Agni* (VI)—a son of Āgneyi and Ūru His daughter Suc-<sup>1</sup> ✓  
chāyā married Śiṣṭa, son of Dhruva Ārseya pravara

M 4 38, 43, 196 9

*Agni* (VII)—alias Ṛta, son of Samvatsara,<sup>1</sup> married Svāhā, a daughter of Daksa <sup>2</sup>

<sup>1</sup>Br II 13 23    <sup>2</sup>Vā 1. 76, Br II 9 56, 12 1

*Agni* (VIII)—a Marut gana of that name

ML 171 52

\* *Agnī* (ix)—The eldest son and mindborn son of Brahmā in Svāyambhuva antara,<sup>1</sup> of Brahmā's tapas,<sup>2</sup> one of the eight *tanus* of Mahādeva,<sup>3</sup> hymns to,<sup>4</sup> gave rise to a family of 49 fires<sup>5</sup>

<sup>1</sup> Vā 29 1,

V<sub>i</sub> I 10 14

<sup>2</sup> Vā 21 63-4

<sup>3</sup> Vā 27 35

<sup>4</sup> Vā 21 71ff

<sup>5</sup> V<sub>i</sub> I 10 15-7

*Agnī* (x)—(Bhūtapati) one *Agnī* made into three by Aila to attain the Gandharva loka in the Tretāyuga. The Gandharvas presented him with a pot of *Agnī* which he took to his city to perform sacrifices. He placed it on the Arani when an *Aśvattha* appeared to his surprise. When Aila informed Gandharvas the latter asked him to turn the *Aśvattha* thrice and get three fires with which to sacrifice.

Va 91 48 101 21

*Agnī* (xi)—see *Anila*

V<sub>i</sub> I 15 114

*Agnī* (xii)—a Mahāpurāṇa (also *Āgneya*)

V<sub>i</sub> III 6 22

*Agnī Abhimānī*—see *Agnī*

V<sub>i</sub> I 10 14

*Agnikā*—one of the three daughters of Vīkrāntā, originator of the *Āgneya* gana of the Gandharvas

Va 69 21 23

*Agnikundā*—the fire pot from which Śiva appeared to Dakṣa.<sup>1</sup> Rise of Tilottamā from Brahmā's *agnikundā*.<sup>2</sup>

<sup>1</sup> Va 30 172

<sup>2</sup> Va 69 59

*Agniksetra*—from which Sītā came

Vā 89 17

*Agnīḥva* (I)—a daitya in the fifth talam (Mahātālam-Vā)

Br II 20 36, Vā 50 35

*Agnīḥva* (II)—A Trayārseya

M 196 43

*Agnīvāla*—the name of a hell to which disturbers of hermitages go,<sup>1</sup> those fallen from their āsrama duties undergo torments in<sup>2</sup>

<sup>1</sup>Br IV 2 149, 174      <sup>2</sup>Vā 101 148 171

*Agnitīrtham*—on the southern bank of the Yamunā

M 108 27

*Agnitejas*—a sage of the XI epoch of Manu

V. III 2 31

*Agnidhra*—a son of Bhautya Manu

Va 100 116

*Agnipurāna*—one among the Mahāpurānas comprises 15400 ślokas See *Agni*

Bha XII 7 23, 13 5

*Agnipraveśam*—the custom of wife entering her husband's funeral pyre ✓

Br III 47 82

*Agniḥpraskandanam*—diarrhoea—Yayāti caused his son Anu to be afflicted by it

M. 33 24

\*  
 •*Agnibāhu* (I)—one of the ten sons of Svāyambhuva  
 Manu

Br II 13 104, M 9, 4

*Agnibāhu* (II)—one of the ten sons of Kardama

Br II 14 9

*Agnibāhu* (III) (*Bhārgava*)—a sage of the epoch of  
 Bhautya Manu,<sup>1</sup> a son of Bhautya (fourteenth) Manu<sup>2</sup>

<sup>1</sup>Br IV 1 113      <sup>2</sup>Vā 100 116

\*  
*Agnibāhu* (IV)—a son of Priyavrata,<sup>1</sup> had no inclination  
 for rule and was given to yoga;<sup>2</sup> a sage of the XIV epoch of  
 Manu<sup>3</sup>

<sup>1</sup>Vl II 1 7      <sup>2</sup>Vl II 1 9      <sup>3</sup>Vl III 2 44

*Agnibhāva*—an Amitābha deva

Br II 36, 53

*Agnibhāsa*—one of the fourteen sons of Vasistha Prajā-  
 pati in the Cārisnava antara

Vā 62 46

*Agnimādhaka* (also *Agnimāthara*)—a pupil of Bṛiskala  
 was instructed the second śākhā of the *Ṛgveda*

Vā 60 26      Vl III 4 18

*Agnimat*—one who keeps up the sacred fire

M. 16 21

*Agnimantras*—in homas to ward off calamities to the  
 state

M. 231. 11

*Agnimātā*—a second disciple of Bāskala, in charge of a śākhā of the *Rgveda*

Br II 34 27

*Agnimitra* (I)—the son of Pusyamitra Śunga and father of Sujyestha,<sup>1</sup> reigned for eight years<sup>2</sup>

<sup>1</sup>Bha XII 1 16    V<sub>1</sub> IV 24 34 5    <sup>2</sup>Br III 74 151

*Agnimitra* (II)—a pupil of Bāskala

Bha, XII 6 54

*Agnimukha*—the name of an Asura who has his city in the third talam

Br II 20 26

*Agnirbāhu*—a sage of the epoch of the 14th Manu (*Agnirbāhu*) (Burnouf)

Bha VIII 13 34

*Agnilingam*—from its middle Maheśvara spoke out the *Linga Purāna*

M 53 37 8

*Agnin(a)(r)cas*—a sage <sup>1</sup>a pupil of Romaharsana<sup>2</sup>

<sup>1</sup>Br II 35 64    <sup>2</sup>V<sub>1</sub> III 6 17

*Agnivarna*—of the (Kuşa dynasty), the son of Sudarśana, and father of Śighra(ga)

Bha IX. 12 5    Br III 63 209-10,    Va 88 209, V<sub>1</sub> IV 4 108

*Agniveśya* (I)—the son of Devadatta, was an incarnation of Agni. Was known also by other names—Kānina and Jātūkarna. He was a great sage, and the originator of the Brāhman group of Agniveśyāyana <sup>1</sup> (Pravara-Angiras) <sup>2</sup>

<sup>1</sup> Bhā IX 2 21-22, Br III 47 49    <sup>2</sup> M 196 12

*Agniveśya* (II)—a son of Śūli in the 24th dvāpara  
Va 23 207

*Agnisarma*—a mānasa rtvik at Brahmā's yāga, created five Agnis from his face

Va 106 34 41

*Agnisamāyanas*—the originators of Kaśyapa gotra  
M 199 7

*Agniṣṭut* (I)—produced by Brahmā

Bhā III 12, 40

*Agniṣṭut* (II)—a son of Cākṣusa Manu

Br II 36 79, 106, M 4 42

*Agniṣṭoma*—a son of Manu Cākṣuṣa and Nadvalā

Bha. IV 13 16    V<sub>1</sub> I 13 5

*Agniṣṭomam*—origin of, from the first face of Brahmā<sup>1</sup>, performing Agniṣṭomam is equal to honouring pitrs, done by Vālī<sup>2</sup>. Here the sacrifice of pasu is involved<sup>3</sup>

<sup>1</sup> Br II 8 50    Va 9 49    V<sub>1</sub> I 5 53    <sup>2</sup> Br III 7 268 11  
43 15 11    <sup>3</sup> M. 53 33, 58 53, 239 30

*Agniṣṭ(ṣṭ)ut*—a son of Nāḍvaleyā Manu

Va. 62 67, 91.



*Agnisvāttāh*—a *pitrgana* dwelling in the Somapāda region in the direction of *Vaivasvata* <sup>1</sup> Pitrs representing *ārttavas*, the name given to householders who do not perform *yajñas* <sup>2</sup> Pitrs in Viraja's kingdom Their mind-born daughter *Pivari* was married by Śuka, son of Vyāsa <sup>3</sup> Gave Menā their mind-born daughter to Himavān, <sup>4</sup> overlord of other pitrs <sup>5</sup>

<sup>1</sup>Bha IV 1 63, V 26 5 V<sub>1</sub> I 10 18 II 12 13, Br II 13 6 Va 73 2 110 10 <sup>2</sup>Br II 13 6-7 23 75 77, 28 4 16, 19 20 and 73 Va 30 6 27f 52 67 8 56 13-15, 68 73 2 4 <sup>3</sup>Br III 10 75 80 <sup>4</sup>Va 30 27 9, 31 56 13 and 68, V<sub>1</sub> I 10 19, Br II 13 31 <sup>5</sup>M 14 2, 18 21, 19 5, 102 20, 126 69 141 4, 13 and 16

*Agnisambhavas*—a *Kanyā gana* born of Manu from Ūrjā

Va 69 54

*Agnihotram*—personified as the son of Prśni and Savitā, <sup>1</sup> a vedic sacrifice <sup>2</sup> performed by Bharata <sup>3</sup> Its nature and effects <sup>4</sup> Performers of Agnihotra live in *Pitryāna*, <sup>5</sup> performed by Śukra, Dhūmini, the sonless wife of Ajamidha, <sup>6</sup> performed by Purūravas the face of the personified Vedas <sup>8</sup> As efficacious as hearing the *Viṣṇupurāṇa* once <sup>9</sup>

<sup>1</sup>Bha VI 18 1 <sup>2</sup>Ib III 13, 36 <sup>3</sup>Ib V 7 5 <sup>4</sup>Ib VII 15, 48 <sup>5</sup>Br II 21 160 30 13 III 14 2 26 14 35 44 44, 5, 66 2 M 124 98. <sup>6</sup>M 11, 58, 25, 34 50, 18 107, 16 183 81 <sup>7</sup>Va 91 2, 107 18 77 9 <sup>8</sup>Ib 104 83 <sup>9</sup>V<sub>1</sub> VI 8, 30

*Agnīdhra* (I)—a *Nadiputra* and *Dhīṣṇi agni*

Br II 12 20 Va 29 18 26

*Agnīdhra* (II)—(*Kāśyapa*)—a sage of the epoch of Bhautya Manu (XIVth Manu)

Br IV 1 112 V<sub>1</sub> III 2, 44

*Agnīdhra* (III)—a son of Svāyambhuva Manu <sup>1</sup> Lord of Jambūdvīpa <sup>2</sup>

<sup>1</sup>Vā 31 17 <sup>2</sup>Va 33 9, 11

*Agnīsomayama*—*Āpyāyanam* offered to Agni, Soma and Yama in the *śrāddha*, the *pitṛsthānam* of places prescribed

M 15 32, 16 33

*Agnīsomavidhiṃ*—an attribute of Śiva, Agniśoman representing Brahman

Br III 72 188 IV 43 76

*Agnyādhānakriya*—Vedic rituals which are to begin on *Parvasandhis*

M 141 32

*Agryam*—a region of the *Pātala*, the soil with the gold colour

V<sub>1</sub> II 5 2 and 3

*Agha*—an asura, friend of Kamsa Appeared in the guise of a boa-constrictor in order to devour Kṛṣṇa, his playmates and cattle in Brndāvana Thinking it to be a part of the landscape of the Brndāvana, Kṛṣṇa's playmates and cattle entered his wide-open mouth Kṛṣṇa understood the situation, and after a little hesitation, he also went in and killed him by choking his throat Agha, however, attained salvation

Bhā X 12 13 38, 13 4, 14 60

*Aghamarṣana* (I)—a *tīrtha* at the foot of the Vindhya Here Dakṣa performed *tapas* and praised Hari with the *Hamsaguhya*

Bhā VI 4 21 & 35

*Aghamarṣana* (II)—a Kauśika and a sage<sup>1</sup> Not to have matrimonial alliance with Viśvāmitra and others<sup>2</sup>

<sup>1</sup> Br II 32 117, M 145 112    <sup>2</sup> M. 198 12

*Aghavināśinī*—a mother goddess

M 179 28

*Aghora*—the form of *Maheśvara* in the 32nd *kalpa*, all black

Va 23 29 76

*Aghorakālpa*—an account of, in the *Bhavisya*

M 53 31

*Angāra*—(c) a southern country

Br II 16 59

*Angaraka* (I) (*Mars*)—an inauspicious planet, traverses each of the signs of the zodiac once in three fortnights <sup>1</sup> The planet with *Skanda* as presiding deity, fed by *Sampad-vasu* ray of the sun, attains *Lauhītam sthānam* or the *Lohita* region Consists of nine rays and looks in size equal to *Bṛhaspati* Placed above *Śukra* at a distance of 200,000 *yojanas* Also known as *Lohita* and *Vakra* <sup>2</sup> The first of Planets originally *Virabhadra* who destroyed *Dakṣa's* sacrifice, son of mother *Earth* fought with *Soma* <sup>3</sup> Day sacred to <sup>4</sup> *Vratam* in honour of conduces to health and prosperity, the *Sūdras* observe it described by *Śukra* in detail <sup>5</sup> The tanu of *Śarva* (*Agni*) by *Vikeśi* <sup>6</sup> Born in *Āṣādhā* <sup>7</sup>

<sup>1</sup> Bhā V 22 14    <sup>2</sup> Br II 24 48 70 82 95 & 105    Vi II 7 8-9    <sup>3</sup> M 23 40 72 16 & 23 93 13 133 20    <sup>4</sup> M 193 8-9  
<sup>5</sup> M 72 5-36    <sup>6</sup> Br II 10 78    Va 27 51    <sup>7</sup> Br II 24 82, 133

*Angāraka* (II)—a *Rudra*

Br III 3 70    Vā 66 69

*Angāraka* (III)—a name of *Skanda*

Vā 53 31 112 52

*Anga* (I)—the father of *Vena*, knew the power of *Kṛsnā's yoga* <sup>1</sup> A son of *Ulmuka* (*Kuru* and *Āgneyi*—

V: P) His wife was Sunīthā, the cruel-faced daughter of Mrtyu. Finding the son's conduct cruel and unbecoming, he departed from the city<sup>2</sup>. Once he performed the *Aśva-medha* but the gods did not partake of the offerings. When he consulted the learned assembly, was advised by it that he could get a son by worshipping Hari. But the son born, Vena, was so mischievous that the king abandoned the kingdom in distress. Though messengers were deputed in search of him, his whereabouts remained untraced<sup>3</sup>. Devoted to Hari, sought refuge with Him<sup>4</sup>. According to the *Brahmānda*, *Matsya* and *Vāyu Purānas* he was the son of Ūru and *Āgneyī*<sup>5</sup>. A *Prajāpati* of the family of *Svāyambhuva* Manu (of the Atri line *Vā*)<sup>6</sup>.

<sup>1</sup>Bhā II 7 43, V: I 13 6    <sup>2</sup>Bhā IV 13, 17-18    <sup>3</sup>Ib IV 13 24-49    <sup>4</sup>Ib IV 21 28 X 60 41    <sup>5</sup>Br II 36 108 & 126  
*Vā* 62 92-3, M 4 44    <sup>6</sup>M 10 3 4    *Va* 62 107

Anga (II)—A *ksetraja* son of Bali, born of *Dīrghatamas*. Father of *Khanapāna* (*Anapāna-Vā*)<sup>1</sup>. After him was the *Angadeśa*<sup>2</sup>. Father of *Dadhivāhana*, born without *apāna* (anus)<sup>3</sup>. The last king of his line was *Vṛṣasena*<sup>4</sup>.

<sup>1</sup>Bhā IX 23 5 & 6, M 48 25 & 9    *Va* 99 28, 85    Br III 74 27, 87    <sup>2</sup>V: IV 18 13 14    <sup>3</sup>Br III 74 102    *Va* 99 100  
<sup>4</sup>V: IV 18 29

Anga (III) (c)—An eastern kingdom. Its king got war elephants from *Devas*.

Br II 16 51, 18 51, III 7 349, 74 213, M 114 44, 121 50,  
*Va* 47, 48, 99 402

Anga (IV)—a son of *Havirdhāna*

M 4 45

Anga (V)—the son of *Viśvajit Janamejaya* and father of *Karna*

M. 48 102, *Va* 99 112

*Angajā*—a daughter of Brahmā

M. 3 12

*Angada* (I)—a son of Laksmana<sup>1</sup> Capital Kārayana in the Angada kingdom<sup>2</sup> (Kārapatha-Va )

<sup>1</sup>Bha IX 11 12 V<sub>1</sub> IV 4 104    <sup>2</sup>Br III 63 188 V<sub>1</sub> 88  
187 8

*Angada* (II)—a son of Vālī married the eldest daughter of Maṇḍa, father of Dhruva<sup>1</sup> Present at Rāma's *abhiseka*<sup>2</sup> Helped Rāma in his expedition to Lankā<sup>3</sup> Bore the sword when Bhārata carried the *pāduka* of Rāma<sup>4</sup>

<sup>1</sup>Br III 7 219 20    <sup>2</sup>V<sub>1</sub> IV 4 100    <sup>3</sup>Bha IX 10 19 20  
<sup>4</sup>Ib IX 10 44

*Angada* (III)—a kingdom with its capital Kārayana

Br III 63 189

*Angada* (IV)—a son of Brhatī

Br III 71 256 Va 96 247

*Angadiya*—the capital of Kārapatha deśa(?)

Va 88 188

*Angadevyantaram*—the residence of Hrddevī and others

Br IV 37 40

*Angadvīpam*—a part of Jambūdvīpa inhabited by Mlecchas

Va 48 14 18

*Anganā*—wife of Vāmana, the elephant

Br III 7 339

*Angabhūtam*—a tīrtham sacred to Pitṛs

M. 22 51

*Angarājā*—killed by Arjuna

V<sub>1</sub> V 38 47

*Angalokavaras*—a tribe

Va 47 43

*Angalokyas*—kingdom of

M 121 43

*Angalauhika*—A northern kingdom

Br II 16 49

*Angārapatana*—name of a hell

Br IV 33 61

*Angaravāhikā*—sacred to Pitrs

M 22 35

*Angaravāhinī*—a R in the Bhadrāśva continent

Va. 43 26

*Angāreśvaram*—a place sacred to Angāraka on the R Narmadā

M. 190 9 191 59-60

↓ *Angiras* (1)—a mānasa son of Brahmā, born of his mouth<sup>1</sup> Married Śraddhā, (Pitr-V<sub>1</sub> P) a daughter of Kardama<sup>2</sup> Father of four daughters His two sons were Utathya and Bṛhaspati<sup>3</sup> Had not yet realised the Supreme Being<sup>4</sup> With his pupils visited Bhīṣma lying on his bed of arrows<sup>5</sup> Came to see Parikṣit practising *prāyopaveśa*<sup>6</sup> Married two of the daughters of Dakṣa These were Svadhā and Satī His sons were Pitr and Atharvāngiras A Prajāpati<sup>7</sup> Once

called on Citraketu, the king of Śūrasenas, who was childless and blessed his first queen with a son. The jealous co-wives of the king administered poison to the baby and it died. Finding the king and queen weeping bitterly, Angiras accompanied by Nārada came to the palace. These two sages appeared there in *avadhūta* form. Angiras consoled the king and cited the story of King Bhoja.<sup>8</sup> Went back to *Brahmaloka* with Nārada.<sup>9</sup> Was appointed by King Rathikara to produce sons on his wife.<sup>10</sup> The sage presiding over the month of Nabha.<sup>11</sup> Was present at the anointing of Vāmana.<sup>12</sup> Came to see Kṛṣṇa at Syamantapañcaka.<sup>13</sup> Went to Dvārakā to ask Kṛṣṇa to go back to Vaikunṭha.<sup>14</sup> Had another son named Samvarta (s.v.).<sup>15</sup> Cursed Vidyādhara Sudarśana (s.v.) to become a reptile for mocking at him.<sup>16</sup> Performed a sacrifice when Śarayāti explained on the rituals of the second day.<sup>17</sup> Stood near the wheel of the chariot Tripurāri in defence; served Prayāga and lived in Benares; a *maharṣi* and *mantrakṛt*.<sup>18</sup>

<sup>1</sup> Bhā III 12 22, 24, Br II 32 96, M 3 6, 5 14, 15 16  
<sup>2</sup> Bhā III 24 22, V<sub>1</sub> I 7 5, 7, 15 136 <sup>3</sup> Bhā IV 1 34-5,  
M 102 19, 106 17 <sup>4</sup> Bhā IV 29 43 <sup>5</sup> Bha I 9 8 <sup>6</sup> Ib  
I 19 9 <sup>7</sup> Ib VI 6 2, 19, Br II 37 45, M 167 43, 171 27; Vā  
1, 137, 3 3, 25 82, 30 48, 65 97-101 <sup>8</sup> Bhā VI 14 14-30,  
37-61, 15 10 12, 17-26 [1-4] <sup>9</sup> Ib VI 16 26 <sup>10</sup> Ib. IX. 6 2. ✓  
<sup>11</sup> Ib XII 11 37, M 126 10 <sup>12</sup> Bhā VIII 23 20 <sup>13</sup> Ib X 84 5  
<sup>14</sup> Ib XI 6 2 <sup>15</sup> Ib IX 2 26 <sup>16</sup> Ib X 34 13-15 <sup>17</sup> Ib  
IX 3 1 <sup>18</sup> M 133 20, 61, 67, 145 90, 101; 146. 17, 184 15, 192.  
10, Vā 59 98

Angiras (ii)—a son of Ulmuka.

Bhā IV 13 17

Angiras (iii)—author of *Angiras Kalpa*; a master of *Atharva Samhitā*.

Bhā XII. 7. 4.

Angiras (iv)—one of the sages who left for Pinḍāraka.

Bhā. XI. 1. 12.

*Angiras* (v)—born in *Vārūṇi yajña* by an oblation in the *angāra* (fuel) from it, and hence the name Agni therefore claimed him to be his son, and so *Angirasas* became *Āgneyas* *Bhāradvājas* and *Gautamas* belong to this line performed penance at *Amarakaṇṭaka*, praised *Soma* and spoke on the *Śrāddha Kalpa* to his son *Śamyu* at *Dāruvāṇa* <sup>1</sup>

✓ Married *Surūpā*, daughter of *Marici* and had ten sons <sup>2</sup>

Br II 9 18, 23, III 1 21, 39-40 101 13 5 20 19 IV 2  
33 and 47, Va 64 2 73 63 75 56 77 5 88 7, Br II  
27 103 <sup>2</sup>Va 65 105 8, M 195 9 196 1, 245 86

*Angiras* (vi)—A son of *Kaśyapa*, married *Smṛti* and had two sons and four daughters, <sup>1</sup> flourished in *Svāyam-bhuva antara*, a *Devarṣi* <sup>2</sup> ✓

<sup>1</sup>Br II 11 17, 9 55, Va 28 14 <sup>2</sup>Ib 31 16, 30 86,  
Br II 11 17, 13 53

*Angiras* (vii)—with the sun for the months *Nabha-nabha* (*Nabha-Vi P*)

Br II 23 9, Vi II 10 9

*Angiras* (viii)—the name of *Vyāsa* in the fourth *dvapara*, *avatar* of the lord *Suhotri*

Va 23 126

*Angiras* (ix)—one of the *Ātreyas* <sup>\*</sup> of the *Raivata antara* <sup>1</sup> Sprung out of charcoal in which *Brahmā* offered a second oblation adopted by Agni as his son and hence *Angiras* called *Āgneyas* <sup>2</sup> See *Angiras V*

<sup>1</sup>Br II 36 62 <sup>2</sup>Ib III 1 40 42

*Angiras* (x)—a son of *Rṣabha*, the ninth *avatār* of *Maheśvara*

Va 23 144

*Angiras* (xi)—A son of *Atharva* <sup>1</sup> known as *Atharvan* <sup>2</sup>

<sup>1</sup>Va 29 9 <sup>2</sup>Ib 65 97, Br I 5 70



*Angirasa* (I)—a son of Āgneya and Ūru (Kuru-V: P)  
M 4 43 VI I 13 6

*Angirasa* (II)—the fourth part of *Atharva Veda*  
V: III 6 14

*Angirasas* (I)—the name of a devagana  
Br III 1 50

*Angirasas* (II)—the thirty-three sages all *mantrakṛts*  
Vā 59 102

*Angirasa-Kalpa*—name given to a portion of *Atharva-Veda*

Br II 35 62 and 82 Vā 61 54

*Angirasah*—born of Rathītara's wife and Angiras  
Hence Ksatriya cum-Brāhmana

Bha IX. 6 3

*Angirasi*—a R of Plakṣadvīpa  
Bhā V 20 4

*Angulam*—is eight times a *yava* For other details see  
*Matsya P*

12 *angulas* 1 *vitasti*

21 1 *ratni*

24 , 1 *hasta*

Br II 7 96 IV 2 121 M 258 18-21 Vā 8 102 101  
121 and 122

*Angulhya*—a pupil of Kṛta

Br II 35 53 Vā 61 46  
P 4

*Angulīyam*—rings to be presented in connection with  
*Vrkṣotsava*

M 59 14

*Angustha*—gifts, receiving of gifts, *homa*, feeding bath  
offering, all to be done

Va 79 88

*Acala* (I) *ety*—immovable hence a mountain

Br II 7 11

*Acala* (II)—the name of Bhairava in the *Kīricakra*

Br IV 20 82

*Acala* (III)—the son of Mahintra, ruled for 32 years

M 271 28

*Acala* (IV)—a *devarṣi*

Va 61 84

*Acetanā*—the wife of Manu

Br III 1 82

*Acyuta* (I)—a god of the Lekha group

Br II 36 75

*Acyuta* (II)—an epithet for Viṣṇu <sup>1</sup> *ety* One who does  
not fall from his place (*na cyavate*) <sup>2</sup>

<sup>1</sup>Br II 36 178 IV 29 71 43 70 VI I 11 43 *et seq*  
M 47 5 245 49 246 33 60 <sup>2</sup>M 248 35

*Acyuta* (III)—the Lord of the western region and son  
of Prajāpati, also known as Ketumān

Va 70 17

*Acchavaka*—the Agni at Bhuvasthānam

Va 29 28

*Acchoda(ka)m*—the name of a lake at the foot of Candraprabha<sup>1</sup> Here Acchodā, the Pitr-kanyā, sprang up and was again born in Matsya-yoni,<sup>2</sup> residence of the Apsaras Adrikā<sup>3</sup>

<sup>1</sup> Va 47 5-7, M 121, 6-7    <sup>2</sup> Va 77 76-7    <sup>3</sup> Ib 73 3

*Acchodā* (I)—the mind-born daughter of Barhiṣada pītr̥s After her name was the Acchoda lake Without finding her own Pītr̥s, she took as her Pītr̥, another (Amāvasu) and consequently lost her yogic powers Then seeing her Pītr̥s in the form of Trasarenu, she prayed to them for succour They said that she would be born on the earth on the 28th Dvāpara as the daughter of Matsya and marry Śantanu and be mother of two seers—Vicitravīrya as well as of king Citrāṅgada Afterwards she would attain the *aṣṭaka* place in the Pītr̥ world As the daughter of the fisherman, she was known as Satyavatī and Matsyagandhī<sup>1</sup> In the form of a river rising from lake Acchodam<sup>2</sup>

<sup>1</sup> Br III 10 54-74, Vā 73 2-21, M ch 14 (whole)

<sup>2</sup> M 121 7

*Acchodā* (II)—the R from lake Acchoda

Vā. 47 5-6, 7

*Aja* (I)—a name of Brahmā

Bha II 4 19, Vā 73 62, 98 54

*Aja* (II)—a son of Pratihartā and Stuti

Bhā V 15 5

*Aja* (III)—a Rudra, and a son of Bhūta and Sarūpā

Bhā VI 6 17

*Aja* (IV)—the son of Raghu, and father of Daśaratha (Burnouf makes Aja, son of Pṛthuśravas But Pṛthuśravas here is an adjective of Raghu meaning—highly renowned).

Bhā IX. 10 1, Br III 63 184, Vā 83 183 Vl. IV 4 85-6

*Ajanābha* (c)—the kingdom of Ṛṣabha, later known as Bhārata

Bhā V 4 3, 7 3, XI 2 24

*Ajabasta*—a pupil of Kṛta

Br II 35 52

*Ajabhūh*—one of the nine sons of Ugrasena

M 44 75

*Ajamīdha* (I)—a son of Hastin Had three queens of Kuru line, Priyamedhā and other Brāhmins belonged to his family Father of Kanva and Bṛhadīsu<sup>1</sup> By Nalinī he had a son Nila<sup>2</sup> Rkṣa was another son of his<sup>3</sup> Sons born through the grace of Bharadvāja<sup>4</sup>

<sup>1</sup>Bha IX 21 21 22 Va 99 166 Vi IV 19 29 30 33  
M 49 43 5 <sup>2</sup>Bha IX 21 30 Va 99 194 Vi IV 19 56  
<sup>3</sup>Bha IX 22 3 M 50 19 Vi IV 19 74 <sup>4</sup>Va 99 169

*Ajamīdha* (II)—an Angirasa and *mantrakṛt* A Kṣatriya-dvija

Br II 32 109, III 66 87, M 145 103 Va 91 116 59 100

↓ *Ajamukhika*—a mindborn mother

M 173 24

*Ajaya*—the son of Darbhaka and father of Nandivaradhana

Bha XII 1 6 7

↓ *Ajavithi*—on the back of the Śīsumāra (sv)<sup>1</sup> the southern course Here are three kinds of sunrise, one in *mūla* and the other two in two *āṣādhās*, on its south was *Pitṛyana* consists of three constellations—*mūla* and *āṣādhās*—*pūrva* and *uttara*<sup>2</sup>

<sup>1</sup>Bha V 23 5 <sup>2</sup>Br II 21 76 & 159, III 3 51, M 124  
53-8 Va 1 93 66 51, Vi II 8 85

✓ *Ajasya*—a son of Angiras and Surūpā a gotrakara ✓  
M 196 4

*Ajā*—born of Yaśodā—Māyā (s v),<sup>1</sup> the energy of the ✓  
Creator—through her, Hari is spoken of in nine forms<sup>2</sup>

<sup>1</sup>Bha X 3 47, 13 52    <sup>2</sup>Ib, XI 9 28 XII 11 31

*Ajākarna*—a place fit for śrāddha offering

M 15 33

*Ajāta*—one of the ten sons of Hrdika Father of three  
powerful sons Sudamstra, Sunābha and Kṛṣṇa

M 44 82-4

*Ajātaśatru* (I)—the son of Vidhisāra and father of Dar-  
bhaka (Arbhaka-V: P)

Bhṛ XII 1 6 V: IV 24 14-15

*Ajātaśatru* (II)—the son of Bhūmimitra<sup>1</sup> His reign  
lasted for 25 (27?) years<sup>2</sup>

<sup>1</sup>Va 99 317    <sup>2</sup>Br III 74 131, M 272 10

*Ajāmukha*—one of Danu's sons

Va 68 5

*Ajamukhas* (also *Adhomukhas*)—a group of piśācas

Br III 7 381 Va 69 263, 267

*Ajāmula*—an old itihāsa of A Brāhmaṇa of Kanyā-  
kubja, versed in śāstras and celebrated in ācāra Once  
when out to get kuśa grass, he saw a dāsī and fell in love  
Then he abandoned all his duties and discarded his wedded  
wife The dāsī became his wife She bore him ten sons  
The last was named Nārāyaṇa best loved of his parents At

the time of his death, when the messengers of Yama were waiting to remove him to hell, he called out his last son by his name Nārāyana. On this, the messengers of Viṣṇu were on the scene and prevented Yama's men from taking the Brāhman to hell. It was argued that pronouncing the name of Hari at his death redeemed him of all his sins, and that alone was the secret of Dharma. Yama heard this and approved it. Ajāmila, thus rescued from Death, felt penitent, and while making tapas at Gangādvāra, he cast off his body and reached Viṣṇuloka.

Bha VI 1 20 to the end Ib VI ch 2 & 3

*Ajita* (i)—a manifestation of Hari during the epoch of Manu Cāksusa. In this period the *Kṣīroda* was churned and nectar was secured.<sup>1</sup> Praised by Brahmā.<sup>2</sup> Advised gods to befriend Asuras and then get *amṛta* by churning the ocean with their co-operation, to be able ultimately to prevail against them,<sup>3</sup> began to take part in *Amṛtamathana* when the efforts of others produced no results.<sup>4</sup>

<sup>1</sup>Bhā II 2 5 VIII 5 9-10    <sup>2</sup>Ib VIII 5 25 50    <sup>3</sup>Ib VIII 6 18 25    <sup>4</sup>Ib VIII 7 16 X 2 20, X 51 48

*Ajita* (ii)—a Prthuka god

Br II 36 74

*Ajita* (iii)—the name of Hari born in Svārōciṣa epoch from Tuṣitā

Br III 3 114

*Ajitā* (i)—the goddess following Bhavamālīnī

M 179 71

*Ajitā* (ii)—the mother of devas known as Ajitas

Vā 67 33

*Ajitas* (I)—a group of gods with Āyusmanta formed 14 *ganas* whose residence was Maharloka From there they go to Janaloka

Br III 4 27, \* IV 1 122

*Ajitas* (II)—a *devagana*,<sup>1</sup> they are Asama, Ugradrsti, Sunaya, Śuciśravas, Kevala, Viśvarūpa, Sudaksa, Madhupa, Turiya, Indrayuk<sup>2</sup> Remembered by Brahmā<sup>3</sup>

<sup>1</sup> Va 10 21    <sup>2</sup> Br II 9 46, 13 90    <sup>3</sup> Va 31 4

*Ajitas* (III)—sons of Ajita and Ruci in the Svāyam-bhuva Manvantara

Va 67 33

*Ajina*—a son of Havirdhāna

Br II 37 24, Va 63 23, V<sub>1</sub> I 14 2

*Ajinha*—a Pārāvata god

Br II 36 13    Va 62 12

*Ajira*—a Śukra deva

Vā 31 9

*Ajigarta*—a sage who sold his second son Śunahśepha to Rohita to be sacrificed in his place

Bhā IX 7 20 21, IX 16 30

*Ajeya*—a Pārāvata god, also a Vaikunṭha god

Br II 36 14 and 57

*Ajeśa*—one of the eleven Rudras

M 153 19

*Ajākapāt* (I)—a Rudra, and a son of Bhūta and Sarūpā, the Bhūta chieftain<sup>1</sup> one of the eleven Rudras<sup>2</sup>

<sup>1</sup> Bhā VI 6 18, Br III 3 71, Va 66 69    <sup>2</sup> M 5 29

*Ajaikapāt* (II)—the agni at Śālāmukhī; see *Upastheya*.

Br. II 12. 25. Vā. 29. 24.

*Ajaikapāt* (III)—a *muhūrta* of the night.

Br. III. 3. 42.

*Ajaidakam* (c)—a kingdom.

Br. III. 74. 218; Vā. 99. 406.

*Añjana* (I)—the son of Irāvati, the elephant of golden colour; belonging to the fold of Vāmadeva Sāma.

Br. III 7. 292, 327 & 339

*Añjana* (II)—a Sāman.

Br. III. 7. 343.

*Añjana* (III)—Mt. a hill west of the Sītoda;<sup>1</sup> residence of the Uragas;<sup>2</sup> famous for elephant forests.<sup>3</sup>

<sup>1</sup> Vā. 36. 28.    <sup>2</sup> Vā 39. 59.    <sup>3</sup> Ib 69. 238.

*Añjana* (IV)—a son of Kṛti. Father of Kurujit.

V. IV. 5. 31.

*Añjanā*—a daughter of Kuñjara and queen of Kesari. Loved by Vāyu, gave birth to Hanumān.

Br. III. 7. 224-5.

*Añjanāvati*—born of Añjana (elephant); two sons—Prathitāyu and Ajah; pleasant looking and well-formed animals.

Vā. 69. 227-28, Br. III. 7. 343-4.

*Añjanasiddhi*—a *yoga siddhi*.

Br. IV. 36. 52



*Añjanas*—sons of Kallolaha

Br III 7 442

*Añjanī*—the mother of Hanumān

Va 60 73

*Añjali*—a mode of worship with both hands He who worships a god by raising only one hand is liable to have that hand cut off

— Bhā X 22 19[1 3]

*Añjīṣṭha*—a god of the Sutāra group

Br IV 1 89

*Ayñānam*—of *tamas* quality and the source of all difficulties, the enemy to knowledge, creates a thirst for desire (*rāga*) If not got rid of, one attains *Tiryak-yoni*

Br IV 3 41 and 49, 4 23 Va 102 62, 69

*Atamāna*—the son of Meghasvātī and father of Anuṣṭakarman

Bha XII 1 24-25

*Atṭahasa*<sup>1</sup>—the avatar of the Lord in the 20th *dvāpara* when people are fond of *atthāsa* in the Atṭahāsa hill of the Himālayas attended by Siddhas and Cāraṇas and yogins

Va 23 190-1

*Atṭahāsa* (II)—a Mt in the Himalayas where was the *avatār* of Atṭahāsa

Va 23 191

✓ *Atṭahasa* (m)—a *tīrtham* sacred to Pitrs

M 22 68 Va 23 191

*Aṭṭahasī*—a commander of Bhaṇḍa

Br IV 21 88

*Aṭṭālakas*—generally frequented by evil spirits

Br III 7 405 IV 21 14

*Animā* (I)—an *aisvarya*, one of the eight kinds,<sup>1</sup> the first to be attained by the yogin,<sup>2</sup> leading to *siddhi*<sup>3</sup>

<sup>1</sup> Br I 2 39, II 29 82 III 3 65, 36 17, 67 16 Vā 2 39  
<sup>2</sup> Vā 13 3 and 10 <sup>3</sup> Vā 57 76 92 15

*Animā* (II)—*Siddhi* devī on the 9th parvan of *Cakra rājaratha*, one of *Uttama siddhis*

Br IV 19 4, 25 59, 35 104, 36 5, 44 108

*Anu*—a measurement of time Two anus make one *Paramānu*

Bha III 11 5

*Anuḥa* (I)—the son of *Vibhrāja*, wife *Kṛti*, daughter of *Suka*, father of *Brahmadatta*

Vā IV 19 43 5

*Anuḥa* (II)—*Satyaka*? The eldest of *Nipa*'s sons married *Kṛtvī*, the daughter of *Suka*, father of *Brahmadatta*

Bha IX 21 24 25

*Anuḥa* (III)—Married *Kṛtimati*, daughter of *Śuka* Father of *Brahmadatta*

Br III 8 94 10 82, Vā 73 31

└ *Anuḥa* (IV)—son of *Vibhrāja*, married *Kṛtvī*, daughter of *Śuka* Husband of *Ṛcī*

M 49 56 7 Vā 99 179

*Anda*—the egg shaped universe; the *vyakta-rūpa* of Viṣṇu described. See also *Purusa*.

V<sub>1</sub> I 2. 54-60.

*Andam*—beyond *Āloka*. Here are the seven continents and earth surrounded by a sea of clouds<sup>1</sup> The golden egglike *anda* emerges from *Īśvara's* seed and attains *yonu* (*prakṛti*), the latter being the embodiment of *Nārāyaṇa*, in a period of a thousand years. It became heaven and earth, *ākāśa* being in the middle.<sup>2</sup>

The outside is covered with waters ten times the *andā*—covered by *tejas*,—successively covered by *vāyu*, by *ākāśa*, this by *Bhūtādi*; that by *mahat* and that in turn by *avyakta* each ten times the mass of its predecessor. These are the seven *Prakṛtis*. *Avyakta* is *kṣetra* and *Brahmā ksetrajña*.<sup>3</sup>

*Brahmā* born of.<sup>4</sup>

Like the moon in *Kumbha rāśi* at the commencement of the *Śukla pakṣa*; there are several *andams*, each covered by seven characteristics of *Prakṛti*.<sup>5</sup>

<sup>1</sup> Br I 1 43f, II 19 154-5, 160, 21 24, III 59 27, IV. 2 230-1    <sup>2</sup> M 2 29-32, 247, 43, 248 1-    <sup>3</sup> Vā 1 50-52, 4 82-9, 101 227, Br I 3 26.    <sup>4</sup> Vā 9. 122    <sup>5</sup> Vā 49 147-51

*Andakaṭāha*—consisting of *Bhūrloka*, *Bhuvah*, *Suvar*, *Mahar*, *Jana*, *Tapa* and *Satya*, all in the shape of an umbrella, each covered by ten *Prakṛtis* more than the preceding<sup>1</sup> A shell of egg encircling the dark regions beyond the *Lokāloka*; encircled by water ten times the earth in space; waters encompassed on the outer surface by fire, fire by air; air by sky; sky by Anger of elements, and that by intellect; the last girt by chief principle, *Ananta*.<sup>2</sup>

<sup>1</sup> Vā 50 78-81    <sup>2</sup> V<sub>1</sub> II 4 95. 7. 22-5.

*Atala*<sup>1</sup>—a thigh of the cosmic *Puruṣa*; is dependent on the loins of the *Puruṣa*.<sup>2</sup> An underworld, ruled by *Bala*, son of *Maya*.<sup>3</sup> The fourth world of pink (*pīta*) soil and residence of *daityas* like *Kālanemi*.<sup>4</sup>

<sup>1</sup> Bhā II 1. 27    <sup>2</sup> Ib. II. 5 40    <sup>3</sup> Ib V. 24 7 & 16.    <sup>4</sup> Br. II 20. 12, 14, 32-34.

*Atalam*—an underworld of dark earth, here is the house of Namuci the Indra of the Asuras besides those of Śankukarna, Nāgas, Rākṣasas, etc White soil

Vā 50 11, 13 and 15 19 Vt. II 5 2, 3

*Atikapila*—a son of Jyotiṣmat, after whom the kingdom got its name

Vt. II 4 36

*Atikāya*—a Rākṣasa who was killed in the war at Lankā

Bhā. IX 10 18

*Atigulma*—a son of Balarāma

Br III 71 167

*Aticchandas*—a poetic metre

Bhā XI 21 41

*Atyagatī*—poetic metre

( Bhā XI 21 41

*Atitānam*—the name of divine Gāndharvam sung by Hāhā and Hūhū in Brahmāloka

Vt. IV 1 68

J *Atithi* (I)—the son of Kuśa, Ramā's son and father of Nisadha a good looking monarch

Bhā IX 12 1, Br III 63 201, M 12 52, Va 88 201,  
Vt. IV 4 105

*Atithi* (II)—a god of Ādya group

Br II 36 69

*Atithi* (III)—honouring the guest is a kind of *yaga*<sup>1</sup>  
1] An imperative duty of a householder,<sup>2</sup> to be entertained in *śrāddhas*<sup>3</sup>

<sup>1</sup> Br III 15 8 20, 21 46  
106 110, 15 25 <sup>3</sup> Vā 79 7 19

<sup>2</sup> Vt. III 9 15, 11 58 70 78

*Atithīśa*—a *varamūrti*

Br IV 44 49

*Atithya*—a great Brāhman

Br I 1 134

*Atitejas* (*Paulaha*)—a sage of the epoch of the 3rd  
Sāvama Manu

Br IV 1 80

*Atināmā*—a Paulastya, and sage of the Cāksusa epoch

Br II 36 78, M 9 23, V<sub>1</sub> III 1 28

*Atibala* (I)—a medicinal plant used in the first bathing ✓  
of a deity

M 267 14

*Atibala* (II)—a king of the Gandharvas

Va 62 188

✓ *Atibalā*—a mind-born mother ✓

M 179 12

*Atibhānu*—a son of Kṛṣṇa and Satyabhāmā

Bha X 61 10

*Atibahu*—a son of Svāyambhuva Manu

Va 31 17

*Atimāna*—a Paulastya

Vā 62 66

*Atimāya*—a son of Bhandā, and a commander

Br IV 21 84, 26 49

*Atiratha* (*Karna*)—the son of Satyakarman, found a son discarded by Prthā in a basket on the banks of the Ganges

V<sub>1</sub> IV 18 27-8

*Atirātra* (I)—a son of Cāksusa Manu and Naḍvalā

Bha IV 13 16, Br II 36 79 & 106, M 4 42

*Atirātra* (II)—a son of Manu and Naḍvalā

V<sub>1</sub> I 13 5

*Atirātram*—a sacred rite (*yajña*) produced by the Creator<sup>1</sup> Done by Kāśyapa<sup>2</sup> Punarvasu born in the middle of the ritual of Aśvamedha,<sup>3</sup> fruit of, by honey gift in ceremonies,<sup>4</sup> from the face of Brahmā<sup>5</sup>

<sup>1</sup>Bha. III 12 40 Va 9 51 62 67 and 91 67 50 <sup>2</sup>Br III 5, 4 M 44 65 58 53 <sup>3</sup>Va 96 119 Br III 71 120 <sup>4</sup>Vā 79 11 Br III 15 11 <sup>5</sup>Br II 9 52 V<sub>1</sub> I 5 55

*Ativibhūti* the son of Khaninetra and father of Karamdhama

V<sub>1</sub> IV 1 28 9

✓ *Ativirāt*—a poetic metre

Bhā XI 21 41

*Atunāntakya*—a madhyamādhvaryu

Br II 33 15

✓ *Atyasti*—a poetic metre

Bhā XI 21 41

*Atyākarālagovālas* (c)—a Janapada of the Ketumāla

Va 44 12

✓ *Atraya*—a tribe (*Atris*)

M 114 43

Atrāyanti—ārṣeyapravara (Angīras) ✓

M 196 9

✓ Atri (I)—a son of Brahmā, born of his eyes<sup>1</sup> Father of Soma, born of his eyes<sup>2</sup> Married Anasūyā, a daughter of Kardama (Daksa-Vā) Their son was Dattātreyā (s v) Taught Ānvikṣikī to Alarka, Prahlāda and others<sup>3</sup> Paid a visit to Bhīṣma who was in his death-bed<sup>4</sup> Came to see Parīksit practising *prāyopaveśa*<sup>5</sup> A sage<sup>6</sup> Was engaged with his wife in meditation at Mount Rikṣa by *prānāyāma* for the birth of a son His praise of Trimūrti who appeared before him, and blessed him with three glorious sons, being their own amsas. Accordingly Datta (Viṣṇu), Durvāsa (Śiva), and Soma (Brahmā) were born<sup>7</sup> Pointed out to Prthu's son, Indra running away with the consecrated horse twice and urged him to slay him<sup>8</sup> Had not yet seen the Supreme Being<sup>9</sup> A sage of the Vaivasvata epoch<sup>10</sup> Went with Kṛṣṇa to Mithilā<sup>11</sup> The sage who presides over the month of Śukra<sup>12</sup> and Śuci<sup>13</sup> A *mantrakāra* took Uttānapāda as his son<sup>14</sup> Had a daughter a Brahmavādini Visited Paraśurāma engaged in austerities<sup>15</sup> Worshipped Pitṛs by *śrāddha* and relieved Soma of the disease *Rājayakṣma*<sup>16</sup> Appointed by Brahmā for creation of the world he performed the *tapas* called *anuttama* when Śiva saw him acted as *hotā* for Soma's *Rājasūya*<sup>16(a)</sup> Hermitage in the Hīmalayas, visited by Purūravas,<sup>17</sup> Praised Śiva out to destroy Tripuram<sup>18</sup>

<sup>1</sup>Bha III 12 22 & 24 M 3 6 9 27 <sup>2</sup>Bhā IX 14 2-3, Br III 65 1 & 47, Va 1 138, 3 3, 30 48 <sup>3</sup>Bhā I 3 11, III 24 22 Br II 9 56 <sup>4</sup>Bha I 9 7 <sup>5</sup>Bhā. I 19 9 <sup>6</sup>Ib II 7 4 Vā 90 1 8 <sup>7</sup>Bha IV 1 15-33 V<sub>1</sub> IV 6 5 6 <sup>8</sup>Bhā IV 19 12 15 and 21 <sup>9</sup>Ib IV 29 43 <sup>10</sup>Ib VIII 13 5 Br II 38 25 <sup>11</sup>Bha X 86 18 <sup>12</sup>Ib XII 11 35 <sup>13</sup>Br II 23 5 Va 52 6 V<sub>1</sub> II 10 7 III 1 32 <sup>14</sup>Br II 27 104, 32 96 & 113 <sup>15</sup>Br III 23 4 <sup>16</sup>Br III 10 111, Va 73 63, <sup>16(a)</sup>M 23 2-20 <sup>17</sup>M 102 19, 118 62 & 77, 120 45, 126 7 <sup>18</sup>M 133 67

Atri (II)—one of the sages who left for Pindāraka

Bha XI 1 12

*Atri (iii)*—the third Prajāpati Of Svāyambhuva epoch, created by Brahmā from *aḥam trīya* .

Br I 1 117, 5 70, II 9 18, 23, Vā 31 16, 34 62, 65 45,  
Vi V. 1 17

*Atri (iv) (c)*—a northern kingdom

Br II 16 50

*Atri (v)*—born in Vārunī *yajña* from Agni's flames,<sup>1</sup> Had ten beautiful and chaste wives, all daughters of Bha-drāśva and Ghrtāci His ten sons were all known as Ātre yas,<sup>2</sup> also Svastyātreyas, a maharṣi and a mantrakṛt Tra yārṣeya with Vasiṣṭha and Jātūkarna a contemporary of Vṛddha Garga<sup>3</sup> One of the 18 writers on architecture Has a place in the Viśvacakra<sup>4</sup>

<sup>1</sup>Br III 1 21 & 44, 8 73 M 171 27 192 10, 195 9,  
Va 62 17, 64 27, Vi I 7 5, 7 <sup>2</sup>Va 70 67-76 <sup>3</sup>M 145  
90, 107-9, 197 1 & 4, 200 19, 229 2 & 3, Va 59 104 <sup>4</sup>M 252  
2, 285-6

*Atri (vi)*—the avatār of the Lord in the 12th dvāpara in the Haimaka forest with sons with bath and ashes

Va 23 155

*Atri (vii)*—a son of Gautama, an avatār of the Lord

Vā 23 164

*Atrighana*—a special rite in the *yajñas* after the celebrated sage Atri

Va 70 73

*Atharvan (i)*—married Śānti, a daughter of Kardama It was he who spread *yajña* in the world<sup>1</sup> His son was Dadhyañca who had a horse's head<sup>2</sup>

<sup>1</sup>Bha III 24 24 <sup>2</sup>Ib IV 1 42



*Atharvan* (II)—a Brāhman priest invited by Yudhis-thira to officiate in his *Rājasūya* sacrifice

Bhā X 74 9

*Atharva Veda*—one of the four Vedas useful for kings<sup>1</sup>  
Rearranged by Sumantu (s v.) under the guidance of  
Vyāsa, in five parts<sup>2</sup> Part of Viṣnu<sup>3</sup> Mantras connected  
with war<sup>4</sup> Twenty-one Atharvas from the face of Brahmā<sup>5</sup>

<sup>1</sup>Bhā, X 53 12 Va 9 51 60 15, 20   <sup>2</sup>Bhā I 4 22,  
XII 7 1 Br II 34 15, V<sub>1</sub> III 4 9 & 14, 6 8, 13-14   <sup>3</sup>V<sub>1</sub> V  
1 37   <sup>4</sup>Br IV 20 104   <sup>5</sup>Br II 8 53

*Atharvāṅgīras*—name of the Veda personified, as the  
son of Prajāpati Angīras and Satī<sup>1</sup> Praise of Soma<sup>2</sup> To  
be uttered in founding a temple<sup>3</sup>

<sup>1</sup>Bha VI 6 19, Va 65 98   <sup>2</sup>Br III 65 12   <sup>3</sup>M 265 28

*Atharvāṅgīrasī*—taught by Vyāsa to Sumantu

Bha. XII 6 53

*Atharvā*—a Laukikāgni, is Bhṛgu, father of Darpahā  
Belongs to Dadhyangatharvana category

Va 29 8 9 Br II 12, 9

*Athārvikā*—5000 + 980 according to Ṛsis like Angīrasa

Va 61 72

*Adarśanā*—a mind-born mother

M 179 27

✓ *Aditi* (1)—a daughter of Daksa and a wife of Kaśyapa<sup>1</sup> Mother of *Vāmana-Hari* and other gods<sup>2</sup> Was much concerned at the evacuation of *Amarāvati* by gods, and informed her husband of her grief Kaśyapa consoled her saying that it was all *Hari's māyā* and everything would be rectified by His aid Asked to the means of approaching *Hari*, Kaśyapa taught her the *Payovrata* Observed the *vrata* for twelve days as directed *Hari* heard her prayers, promised to be born in her womb to protect her sons, and desired that she should keep it a secret She soon waited on Kaśyapa and became pregnant with *Hari* Then *Hari* was praised by *Brahmā*<sup>3</sup> Birth of the Lord described<sup>4</sup> Changed before her into a boy-brahmacārī<sup>5</sup> Worshipped for food and other things, while her sons the *Ādityas* are prayed to for attainment of heaven<sup>6</sup> Her desire was fulfilled by *Vāmana* Pleased with his anointing, gods sent their praises to *Aditi* on the exploits of *Vāmana*<sup>7</sup> *Kṛṣṇa* took back the *Kundalas* which had been taken away by *Naraka*, and *Satyabhāmā* in her Lord's company bowed to *Aditi* and handed over the *Kundalas* At this *Aditi* embraced her daughter-in-law<sup>8</sup>

*Prajāpati* caused the *tejas* of the *andam* in her *garbha*, and removing it at the request of gods, made it into two pieces, and finding it weak, placed it on the lap of the Sun-god (*Mārtāṇḍa*) given to *dharma*<sup>9</sup> A part of Mother Earth<sup>10</sup>

A mother goddess<sup>11</sup> Worshipped in housebuilding<sup>12</sup> Mother of the 12 *Ādityas* the former *Jayadevas*<sup>13</sup> Known for strength<sup>14</sup>

<sup>1</sup>Bhā IX. 1. 10, VI 6 25 Br II 33 17, III 3 56, 117, 71 200, V. I 15 124, III 1 42 <sup>2</sup>Bhā VIII 13 6, VI 6 38 39, VI 18 9, X 3 42, M 172 5, 178 20, Vā. 96 196, 97, 23 <sup>3</sup>Bhā VIII ch 16 & 17 <sup>4</sup>Bhā VIII 18 1-11, Br III 72 22 73 75 <sup>5</sup>Bhā VIII 18 12 <sup>6</sup>Ib VIII 18 13 19 II 3 4 M. 171 55-8 <sup>7</sup>Ib VIII 23 4, 21 27, M. 244 9-48, 245 63 246 58 <sup>8</sup>Bhā. X 59 38 Ib [65 (v) 6-10], V. V 29 11 35 30 (whole) <sup>9</sup>Br III 7 277-94 465 <sup>10</sup>Br III 71 238, M. 6 1 5 11 2 47 9 146 18 154 351 171 29 <sup>11</sup>M 179 15 <sup>12</sup>M. 253 27 <sup>13</sup>Br III 4 34 Vā 66 55, 60, 65 <sup>14</sup>Vā 69 92 Br II 13 79

*Aditi* (II)—born of Dakṣa and son was Vivasvān.

Vi. IV. 1. 6.

*Adina*—a son of Sahadeva and father of Jayatsena; a righteous soul.

Vā. 93. 10; Vi. IV. 9. 27.

*Adṛśyantī*—the wife of Śakti, and mother of Parāśara.

Br. I. 2. 12; III. 8. 91; Vā. 2. 12; 70. 83.

*Adbhuta* (I)—the name of Indra of the 9th manvantara of the Rohita epoch.

Bhā. VIII. 13. 19-20; Br. IV. 1. 61; Vi. III. 2. 22.

*Adbhuta* (II)—the son of Savanāgni (Sahasa-Br.) and father of Vividha.

Vā. 29. 38; Br. II. 12. 41.

*Adbhutas*—see *Utpātas*.

M. 228. 2.

*Adma*—a dānava.

Br. III. 6. 10.

*Adrikā*<sup>1</sup>—an apsaras with whom Amāvasu sported.<sup>1</sup>  
Living in the Acchoda lake.<sup>2</sup>

<sup>1</sup> Br. III. 7. 7; 10. 57 & 68.    <sup>2</sup> Vā. 69. 6; 73. 3

*Adviṣeṇa*—a mantrakṛt.

Vā. 59. 97.

*Adharma* (I)—a son of Brahmā, born of his back.<sup>1</sup> Had for his wife Mr̥ṣā.<sup>2</sup> Three chief characteristics—pride, luxury and intoxication.<sup>3</sup> His son was Dambha and daughter Māyā, both of whom were adopted later on by the

childless Nirrti <sup>4</sup> Five branches of *vidharma*, *paradharmā*, *ābhāsa*, *upamā*, and *chala* <sup>5</sup>

8 2    <sup>1</sup>Bhā III 12 25    <sup>2</sup>Ib IV 8 2    <sup>3</sup>Ib I 17 24    <sup>4</sup>Ib IV  
           <sup>5</sup>Ib VII 15 12-14

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*Adharma* (II)—wife, *Himsā*, sons *Nikrti*, *Anrta*  
 (daughter *Nikrti-Vi P*)

Br II 9 63, Va 10 39, Vi I 7 32

*Adaśchāyābhayas*—*Kaśyapa* gotra-kāras

M 199 4

*Adhaśśīras*—the name of a hell also *Adhomukham*  
 He who receives bad gifts and from forbidden persons, who  
 lives by astrology and those who do not request for sacrifice  
 go to it

Br IV 2 148 & 163    Vā 101 147, 161    Vi II 6 4 & 18

*Adhidānta*—a son of *Hrdika*

Br III 71 141

*Adhipati*—a son of *Bhṛgu*, and a *deva*

Br III 1 90    Va 65 87

*Adhipūruṣa*—the title earned by *Svāyambhuva* *Manu*  
 for his great character

M 3 45

*Adhimāsa*—the intercalary month,<sup>1</sup> fit for *pinda* at  
*Gayā* <sup>2</sup>

<sup>1</sup>Va 50 201    <sup>2</sup>Vā 83 42, 105 18

*Adhiratha*—the son of *Satkarman* (*Satyakarman-M*)  
 Once playing on the banks of the Ganges, he found a male  
 child in a box. It was born of *Kuntī* and abandoned by  
 her. Childless, he brought him up as his son,<sup>1</sup> also known  
 as *Sūta* <sup>2</sup>

<sup>1</sup>Bhā IX 23 12 13    <sup>2</sup>M 48 108

*Adhiraṇa*—in *Rajasuya*, Prthu was anointed as ✓

Br III 8 25

*Adhivasanam* (also *Adhivasam*) [See *Pratimā*]—preliminary purification in connection with founding a new temple ✓

M 265 49 & 52 266 1 274 57 275 3 289 11

*Adhisa(1)makṛṣṇa*—the son of *Aśvamedhādatta* A great warrior ruling now—(*sampratah*)—Performed a long *yajña* extending over three years at *Kurukṣetra* on the *Dṛṣadvatī* a *Paurava*, father of *Nicaknu*

Va 99 258 270 V<sub>1</sub> IV 21 67

*Adhisomakṛṣṇa*—the son of *Śatānika*—‘the king now ruling’ performed three great sacrifices—one for three years at *Puskara* the other two of two years’ duration at *Kurukṣetra* and *Dṛṣadvatī* respectively Father of *Viviksu* ✓

M 50 66 78

*Adhiti*—a son of *Brahmā* with *Mantrasarīra*

Va 67 6

*Adhista*—a son of *Brahmā* with *Mantrasarīra*

Va 67 6

*Adhṛti*—a god of *Ābhutarayas* group

Br II 36 55

*Adhomukha*—see *Adhasśiras*

Br IV 2 163

*Adhyavasaya*—one of the two *vṛttis* of *Mahat*

Va 4 46

*Adhvani*—a son of Āpa

Vi I 15 111

*Adhvāra*—an *yajña*, fires in, described

Vā. 29 41

*Adhvaryu*—one of the 16 Ṛtviks for an *yajña*, issued from the arms of Nārāyaṇa of Paraśurāma's sacrifice, was presented with the whole of the west <sup>1</sup> Bhrgu was *Adhvaryu* at Soma's *Rājasūya* <sup>2</sup>

<sup>1</sup> Bha IX. 11 2, 16 21, M 167 7, 265 26    <sup>2</sup> M. 23 20

✓ *Anagha* (I)—the son of Upadānavi The Vaibhrāja king of Pāñcāla Father of Brahmadatta

M 21 11

*Anagha* (II)—a Mauneya

Vā 69 1

*Anagha* (III)—a son of Trasu

Va 99 133

*Anagha* (IV)—a son of Ūrja and Vasiṣṭha, a sage of XIth epoch of Manu.

Vi. I 10 13    III 2 31

*Anaghā*—a R of Śākadvīpa

Bhā V 20 26

*Ananga* (I)—a *madhyamādhvaryu*

Br II 33 17

*Ananga* (II)—another name of God of Love, after he was burnt to ashes by Śiva

M 7 23    23 30    154 272, 291 32, Vā 104 48

*Anangadanavratam*—sacred to Hari to be begun on Sunday when the star Hasta, Pusa or Punarvasu was in the ascendant duration being 13 months originally communicated by Indra

M 70 33 62

*Anangamadanā*—a śakti devī on the 7th parvan of the Cakrarājaratha

Br IV 19 25, 44 124

*Anangamadanaturā*—a śakti on the 7th parvan of the Cakrarājaratha

Br IV 19 25, 44, 124

*Anangamalini*—a śakti devī on the 7th parvan of the Cakrarājaratha

Br IV 19 26

*Anangamekhala*—a śakti devī

Br IV 44 124

*Anangarekhā*—a śakti devī

Br IV 44 125

*Anangalekha*—a śakti devī on the 7th parva of Cakrarājaratha

Br IV 19 25

*Anangavatī*—the courtesan who observed the Vibhūti-dvadasi-vratam and became Prīti, the co-wife with Ratī, to the Lord of Love in her next birth

M. 100 18 & 32

*Anangavegi*—a śakti devī on the 7th parva of Cakrarājaratha

Br IV 19 25

*Anangā*—was the Apsaras sent by Indra to ruin Hari's  
' *tapas*

M 61 22

*Anangākuṣā*—a śakti devī on the 7th parva of Cakra-  
rājaratha

Br IV 19 25, 44 125

*Anangādhāramālīnī*—a śakti devī

Br IV 44 125

*Ananta* (I)—the Tāmasī Kalā of Hari Followers of  
Sātvata Tantra designate him Sankarsana He bears the  
Earth on one of his 1000 hoods From between his agitated  
brows came out Rudra exhibiting in eleven forms The  
Nāga princes make obeisance to him for his blessings He  
wears the *Vaijayantī* garland His glory is sung by Nārada  
and Tumburu in the court of the Creator Also known as  
Śeṣa<sup>1</sup> Identified with Balarāma, the seventh son of Devakī<sup>2</sup>  
At the time of the deluge, withdraws the universe unto him-  
self<sup>3</sup> Identified with Hari,<sup>4</sup> a Nāga,<sup>5</sup> *ety* of,<sup>6</sup> Balarāma, an  
incarnation of<sup>7</sup>

<sup>1</sup>Bhā III 26 25 IV 9 14 V 25 1-11 VII 7 10 11  
V<sub>1</sub> II 5 13-27 V 18 54 <sup>2</sup>Bhā X 1 24, 2 5 <sup>3</sup>Ib X  
68 46 <sup>4</sup>Ib XI 16 19 <sup>5</sup>Br IV 20 53 <sup>6</sup>M 248 38. <sup>7</sup>V<sub>1</sub>  
V 25 3, 35 3, Bhā I 14 35

*Ananta* (II)—the sacred hill

Br III 13 58

*Ananta* (III)—a king and the son of Virūhotra (Vira-  
hotra-Vā P) Father of Durjaya

Br III 69 53, Va 94 53

*Anantatrtīyāvratam*—see *Gīrtanayāvratam*

M ch 62



*Anarakam*—a *Ksetram* in the *Narmadā* After a bath here, there is no need to fear a hell

M 193 1-3, 194 17

*Anaranya* (I)—the son of *Trasaddasyu* and father of *Haryaśva* (*Prśadaśva-V<sub>1</sub> P*), killed by *Rāvana* in his *dig-vijaya*

Bhā IX. 7 4, V<sub>1</sub> IV 3 17-18

*Anaranya* (II)—the son of *Sambhūta* killed by *Rāvana*

Br III 63 74, Vā 88 75-6

*Anaranya* (III)—the son of *Sarvakarman*

M 12 47

★ *Anarkas*—a *piśāca* clan

Va. 69 264

*Anarvan*—a follower of *Vrtra* in his battle with *Indra*

Bha, VI 10 19 31

✓ *Anala* (I)—a *Vasava*, (*Tejas*) has a son *Kumāra* through *Svāhā Śākha*, *Viśākha*, and *Naigameya* were other sons (see *Agni*) Married *Śivā*, daughter of *Hari* and had two sons born with qualities of fire Father of *Skanda* and *Sanatkumāra*

Br III 3 21, M 5 21-5 203 3 V<sub>1</sub> I 15 110 115  
Vā 66 20, 24

*Anala* (II)—a chief monkey

Br III 7 235

*Anala* (III)—a hill of the *Rākshasas*

*Anala* (iv) (*Agni*)—one became threefold at the instance of Purūravas,<sup>1</sup> the presiding deity of *svarna* or gold,<sup>2</sup> different kinds of,<sup>3</sup> five kinds of, overcome by Kṛṣṇa in Bāṇa's war<sup>4</sup>

<sup>1</sup> V<sub>1</sub> IV 6 94    <sup>2</sup> V<sub>1</sub> V 1 14    <sup>3</sup> V<sub>a</sub> 53 5    <sup>4</sup> V<sub>1</sub> V 33 20

*Anala* (v)—the son of Nīsadha and father of Nabhas

V<sub>1</sub> IV 4 106

*Anavadyā*—an Apsaras

V<sub>a</sub> 69 48

*Anavama* (*Bahava*—s v)—son of Cakora and father of Śivasvātī

Bhā XII 1 26

*Anavaśā*—an Apsaras

V<sub>a</sub> 69 48

*Anasūya*—a Kaśyapa and a Trayārseya ✓

M 199 12

*Anasūyā*—the wife of the sage Atri (s v ) and a daughter of Kardama (*Daksa-Vā* P and V<sub>1</sub> P ) Mother of Datta Durvāsa, and Soma,<sup>1</sup> mother of five Ātreya and a daughter Śruti<sup>2</sup>

<sup>1</sup> Bhā I 3 11    III 24 22    IV 1 15    V<sub>1</sub> I 7 7 25    <sup>2</sup> V<sub>a</sub> 10 28, 31    28 18 9,    Br II 9 52 and 56 11 22

*Anādrsta*—a rājarsi, a brother of Vasudeva

V<sub>a</sub> 96 148    V<sub>a</sub> 99 127

*Anādrsti*—son of Asmakī

V<sub>a</sub> 96 186

*Anādhṛstī*—a son of Śūra and Bhojā

Br III 71 149 and 189, M 46 3

*Anāyu*—a daughter of Dakṣa a consort of Kaśyapa, and a mother goddess Fond of eating

Br III 3 56, 7 468, M 171 29

*Anāyusā*—Had Araru and other four sons,<sup>1</sup> mother of diseases<sup>2</sup>

<sup>1</sup>Br III 6 30    <sup>2</sup>M 171 59

J *Anāśakaphalam*—a bath in the prescribed manner for a month in the Pryāga, attained by (oneness with god-head)

M 108 2 & 14

*Anahītāgnī*—those who do not perform *yajñas*, as opposed to *agnihotṛins*

Va. 30 6

*Aniruddha* (I)—One of the four forms of Hari<sup>1</sup> Invoked as a principal divinity Source of all sounds (*śabda-yoni*), presiding over the mind as fourth in order<sup>2</sup> The supreme ruler of all senses<sup>3</sup> Created specially in the battle of Lalita with Bhanda<sup>4</sup>

<sup>1</sup>Bhā 1 5 37 V 16 18 X 16 45 40 21 XII 11 21 M 276 9    <sup>2</sup>Bhā III 1 34    <sup>3</sup>Ib III 26 28 IV 24 36  
<sup>4</sup>Br IV 29 128

J *Aniruddha* (II)—the son of Pradyumna and Rukmavati, carried away by air by Citralekhā, to the harem of the daughter of Banā at her instance For him Bānā had his arms reduced from thousand to two Married Rocanā, grand-daughter of Rukmin at Bhojakaṭa to which Kṛṣṇa, Balarāma and others went Came back to Dvārakā with his newly wedded wife<sup>1</sup> Seen in a dream by Uṣā Picture of him drawn by Citralekhā, who made him enjoy Uṣā's

<sup>1</sup>Bhā X. 61 18 23[9] 25 26 & 40

company at Śonitapura Bāna came to know of this and imprisoned him to the great regret of his daughter <sup>2</sup> Narada communicated the news of Anuruddha's imprisonment to Kṛṣṇa and Vṛṣṇis These departed to Śonitapura, besieged it and humbled the pride of Bāna The latter agreed to set Anuruddha free and allow him to marry his daughter Left for Dvārakā with Usa <sup>3</sup> Famous for his speed in battle <sup>4</sup> Unable to recover the dead child of the Dvārakā Brāhmaṇa <sup>5</sup> Father of Vajra <sup>6</sup> Went to Syamantapañcaka for solar eclipse <sup>7</sup> Fought with Sātyaki at Prabhāsā <sup>8</sup> One of the five vāmśaviras <sup>9</sup> Mrgaketana was a son of his an authority on architecture <sup>10</sup>

<sup>2</sup>Ib X 62 12 20 27 and 35      <sup>3</sup>Ib X ch 63 (whole)  
<sup>4</sup>Ib I 14 30      <sup>5</sup>Ib X 89 31 and 41      <sup>6</sup>Ib X 90 33 36 7  
<sup>7</sup>Ib X 82 7      <sup>8</sup>Ib XI 30 16      <sup>9</sup>Br III 72 2      <sup>10</sup>M 47 23  
 93 51, 248 49 252 3

Anuruddha (III)—a vāmśavira ✓

V<sub>1</sub> 97 2 111 21

Anula (I)—The God of Wind invoked <sup>1</sup> A surname of Vāyu <sup>2</sup> father of Bhīmasena <sup>3</sup>

<sup>1</sup>Bha III 6 16      <sup>2</sup>Br II 25 12      <sup>3</sup>V<sub>1</sub> IV 14 35  
 Bha IX 22 27

Anula (II)—a Vāsava married Śivā and had two sons —Manojava and Avijñatagatī See Isana

Br II 10 80 III 3 21 M. 5 21, 203 3 Va 66 20, 25  
 V<sub>1</sub> I 15 110 114

Anula (III)—The Vayu Purāṇa narrated by Wind god with samāsa bandhas and rhythm, <sup>1</sup> 23,000 stanzas <sup>2</sup>

<sup>1</sup>Va 3 8      <sup>2</sup>Va 104 7

Anula (IV)—a son of Kṛṣṇa and Mitravindā

Bhā X. 61 16

Aniṣṭakarman—son of Aṭamāna and father of Hāleya

Bhā VII 1 25

*Anika*—a son of first Sāvarna Manu

Br IV 1 65

*Anikavān*—a son of Arka Agni

Vā 29 40, Br II 12 43

*Anīcalam*—the continent lying round Śyāma hill

M 122 23

*Aniha*—a son of Devānika and father of Pāriyātra

Bhā IX 12 2

*Anu* (I)—a son of Svāyambhuva Manu Knows the power of the *yoga* of Hari

Bhā. II 7 44

✓ *Anu* (II)—a son of Yayāti and Śarmīsthā Refused to part with his youth to his father<sup>1</sup> Became overlord of the north part of the kingdom<sup>2</sup> Had three sons Sabhānara, Cakṣu and Parākṣa<sup>3</sup> Cursed to die in youth suffering from diarrhoea Originator of several *mleccha* groups<sup>4</sup>

<sup>1</sup>Bhā IX. 18 33 & 41, Br I 1 133 III 68 16-17, 51 79 IV M 24 54, 32 10, V. IV 10 10-15 <sup>2</sup>Bhā IX. 19 22 Br III 68 90, 73 126, Vā I 156 93 17, V. IV 10 32 <sup>3</sup>Bhā IX. 23 1, Br III 74 12, M 48-10, <sup>4</sup>M. 33 21-24, 34 30

*Anu* (III)—the son of Kuruvaśa (Kuravaśa-Burnouf) and father of Puruhotra

Bhā IX 24 5-6

*Anu* (IV)—the sc  
dha<sup>1</sup> was

and An-

*Anu* (vi)—the son of Kumāravamśa and father of Puru-  
mitra

Vi IV 12 42

*Anu* (vii)—a son of Viloma and friend of Tumburu  
and father of Ānakadundubhi

Vi IV 14 13 14

*Anu* (viii)—the son of Yadu and father of three sons

Vi IV 18 1

*Anukṛsna*—a Carakādhvaryu

Br II 33 13

*Anugangāprayāga* (c)—lie of territory under the  
Nāgas<sup>1</sup> and the Guptas<sup>2</sup>

<sup>1</sup> Br III 74 194    <sup>2</sup> Va 99 383

*Anugraha Sarga*—divided into four, *viparyaya*, *śakti*,  
*tusti*, and *siddhi* accounts for *vivṛta*, and the *varttamāna*  
(present) in cycle, this is the fifth *sarga* or creation

Va 6 57 67 9 9 117

*Anugrahesvara*—(*Sadyojāta*) a *varamūrti*

Br IV 44 50

*Anucara*—a god of the Haritagana

Br IV 1 84

*Anujivins*—officials (lit dependents on the king)—rules  
for the personal conduct of

M 216 1-38

*Anutaptā* (1)—another name for R Sukumāri of Śāka-  
dvīpa

Va 49 91

*Anutaptā (II)*—a R in the *Plaksadvīpa*

Br II 19 19, Va. 49 17, V<sub>1</sub> II 4 11

*Anutāpana*—one of the 61 sons of Danu

Bha VI 6 31

*Anuttamam*—the name of the *tapas* performed by Atri (s v) for creation.

M 23 2

*Anudrksāma*—one of the Marutganas

Vā 67 129

*Anupadeva*—a son of Akrūra and Ugraseni

Vā 96 112

*Anuparvatam*—the forest noted for *padma* class of elephants between the Lauhitya and Sindhu, the name of Yamavanam (s v)

Br III 7 359 Va 69 241

*Anupālikā*—a daughter of Vākā

Br III 8 56

*Anubhanu*—a Dānava

Va 68 14

*Anubhūmi*—a Carakādhvaryu

Br II 33 13

*Anumatī (I)*—a daughter of Śraddhā and Aṅgiras<sup>1</sup>  
Wife of Dhātā and mother of Pūrṇimā<sup>2</sup>

<sup>1</sup>Bhā IV 1 34    <sup>2</sup>Ib VI 18 3

*Anumatī (II)*—a R in Sālmalidvīpa

Bhā V 20 10

*Anumatī* (III)—a śakti devī on the *Sodaśapatrābja*

Br IV 32 12

*Anumatī* (IV)—a time in the evening of *Pratīpada* comprising two *lavas*<sup>1</sup> The day when one digit of the moon is deficient, fit for making gifts<sup>2</sup>

<sup>1</sup> M 133 36 141 33 40 and 51, Vā 56 35, 55    <sup>2</sup> V<sub>1</sub> II 8 80

✓ *Anumatī* (v)—one of the Bhārgava-gotrakāras

M 195 28

*Anumatī* (VI)—a daughter of Smṛti and Angīras,<sup>1</sup> the name of the first *pūrṇimā*<sup>2</sup>

<sup>1</sup> Vā 28 15, V<sub>1</sub> I 10 7    <sup>2</sup> V<sub>a</sub> 50 201, Br II 11 18

*Anumantā*—a god of Ādya group<sup>1</sup> a śādhya<sup>2</sup>

<sup>1</sup> Br II 36 69, III 3 16    <sup>2</sup> Vā 66 15

*Anumlocantī*—an Apsaras

Vā 69 50

*Anumlocā* (I)—resides in the sun's chariot during the month of *Bhādrapada*

V<sub>1</sub> II 10 10

*Anumlocā* (II)—The apsaras presiding over the month *Nabhasya* (*nabho-nabha*)

Bha. XII 11 38, Br II 23 10 III 7 15

*Anurādhā*—a nakṣatra

Vā 66 50, 82 9

*Anurūpamāya*—a Vasu, and a son of Dharma and Sudevī

M. 171. 47.



*Anurdeśya*—see *Ahīrbudhnya*

Br II 12 26

*Anuloma*—a *Samhikēya*

Vā 68 19

*Anuvatsara*—the fourth year in a five year *yuga*,<sup>1</sup> is *Vāyu*<sup>2</sup> (*Yajur samhitā*) *ahorātrakara*<sup>3</sup>

<sup>1</sup>Bhā III 11 14 V 22 7, V<sub>1</sub> II 8 72    <sup>2</sup>Br II 13 115 119, 134, 21 134 28 22, M 141 18, Vā 31 31    <sup>3</sup>Vā 31 27, 56 20, 50 183, Br II 13 134

*Anuvamśa*—Devāvr̥dha and his son Babhru belonged to this line

M 44 57

*Anuvaha*—the chief of the 6th *vātaskandha*, situated between the planets and the *Saptarsīmaṇḍala*

Br III 5 87

*Anuvinda*—a prince of *Avanti* Brother of *Vinda* and and *Mitravindā* Shared *Vinda*'s (s v) views and did not wish his sister to be married to *Kṛṣṇa* as against *Duryodhana*<sup>1</sup> Stationed at the south gate of *Mathurā* by *Jarā-sandhā*,<sup>2</sup> and also on the south during the siege of *Gomanta*<sup>3</sup> Son of *Rājadhīdevī* according to the *Bhāgavata*<sup>4</sup>

<sup>1</sup>Bhā X 58 30, Br III 71 158    <sup>2</sup>Bhā X 50 11 [3]  
<sup>3</sup>Ib X 52 11[9]    <sup>4</sup>Ib X 58 31, Vā 96 157, V<sub>1</sub> IV 14 43

*Anuvṛttā*—a daughter of *Rṣā* (*Rṣi-Vā P.*), gave birth to the class of *mandūkas*, *anēya* and *śambaka* varieties

Br III 7 414 and 418, Vā. 69 291, 295

√*Anuvrata* (1)—a son of *Śrutakīrti*

M. 46 5,

*Anuvrata* (II)—the son of Kṣema, ruled for 64 years. ✓

M 271 25

*Anuvratas*—a class of people in Śākadvīpa

Bhā. V 20 27

*Anusanga*—the one after *srstisarga*, the second pāda of the purāna,<sup>1</sup> equal to Tretā, of 3000,<sup>2</sup> ends with the 99th chapter of the *Vāyu*

<sup>1</sup>Br I 1 39, II 31 127, III 1 1, IV 4 43, Vā 4 13, 65  
1-2    <sup>2</sup>Vā 32 61, Vā 58 126, 103 44    <sup>3</sup>Vā 100 2

*Anustub*—a poetic metre,<sup>1</sup> a horse yoked to the sun's chariot;<sup>2</sup> from the fourth face of Brahmā<sup>3</sup>

<sup>1</sup>Bhā XI 21 41, Va 9 52    <sup>2</sup>Vā 51 64, Br II 22 72,  
M 125 47, V<sub>1</sub> II 8 5    <sup>3</sup>Br II 8 53 V<sub>1</sub> I 5 56

*Anuhl(ṛ)āda*—a son of Kayādhu and Hiranyakāśipu; wife Sūrmyā Father of Bāṣkala and Mahiṣa,<sup>1</sup> also of Vāyu and Suvāli from whom the *hālāhala gana* came;<sup>2</sup> as asura of the Vīṭalam His daughter was married by Rajatanābha, the yakṣa<sup>3</sup>

<sup>1</sup>Bhā VI 18 13 16 Br III 5 33    <sup>2</sup>M 6 9, Va 67 70,  
75, V<sub>1</sub> I 15 142    <sup>3</sup>Br II 20 26, III 7 119, Vā 50 25

*Anūpa* (c)—the kingdom got by Sūta from Pṛthu The people were Anūpas, a Vindhya tribe

Br II 36 172, 16 65, Va 62 147

*Anūru*—(Aruna) a son of Tārksya and Kadrū Charioteer of the sun

Bhā VI 6 22.

✓ *Anrtam* (as opposite to *satyam*) when falsehood is tolerated<sup>1</sup> *Bali* shrinks from it<sup>2</sup> No *pātaka* on five occasions Jest or fun, speaking to women, for a marriage, when life is in danger, and when deprived of his wealth<sup>3</sup> ✓

<sup>1</sup> Bha VIII 19 38-43    <sup>2</sup> Ib VIII 20 2 5    <sup>3</sup> M 31 16

*Anrtam*—son of *Himsā* and *Adharma*, father of *Bhaya* and *Naraka*

Br II 9 63, Va 10 39

*Aneka*—a son of *Raucya Manu*

Br IV 1 104

*Anekakṣatrabaddha*—a son of *Raucya Manu*

Va 100 109

*Anekajanmajanana*—a son of *Anala*

M 203 6

*Ānenas* (i)—the son of *Kakustha* (*Paurañjaya-Bhā*) of *Prthu*

Bhā IX 6 20 Br III 63 26 Vā 88 25 V<sub>1</sub> IV 2 33

*Anenas* (ii)—a son of *Āyu* and father of *Śuddha*

Bhā IX 17 2 and 11, Br III 67 2, V<sub>1</sub> IV 8 3

*Aneha*—a *Pravara*

M 196 31

✓ *Anaupamyā*—the wife of *Bāṇāsura* Ill-treated by mother-in-law and sister-in-law she was initiated into a *mantra* by *Nārada* to control them and to be ever pleasing to her husband By this she left the strict path of chastity, offered gifts to the sage who refused them on the plea of his plenty

M. 187 25-52

*Anta*—1000 crores × nyuta (1 lakh)

Va 101 98

*Antaka* (I)—surname of Yama milkman of Pitr̥s on the earth *ety*

Bhā VI 10 15 Br II 36 209 M 10 19, 213 6

*Antaka* (II)—a surname of Śiva \*

Br III 3 81

*Antaka* (III)—a son of Vasumitra, ruled for 2 years

M 272 29

*Antakārī*—the tāmasic aspect of Svayambhū

Va 66 103

*Antakāla*—prescriptions for,<sup>1</sup> yogic methods laid down<sup>2</sup>

<sup>1</sup> Bhā II 1 15 21, <sup>2</sup> Ib II 2 14 23

*Antara*—the son of Prthuśravas, in previous births the son of Yājñā, also called Uśanas, performed 100 horse sacrifices as king

Va 95 22 23

*Antaraksaya*—reference to the deluge in the Cākṣusa antara

M 2 1 and 14 \*

*Antaranarmadā* (c)—a western country, Narmada tribes

Br II 16 61, M 140 50

*Antarā*—one of 44 apsaras

Va. 69 4

*Antarikṣa* (I)—a son of Ṛsabha and Jayanti. Brother of Bharata. A bhāgavata and sage,<sup>1</sup> expounded to Nimi the nature of *Māyā* and mentions how the pure *jñāna* shines as threefold by the work of illusion.<sup>2</sup> —

<sup>1</sup> Bhā V 4 11, XI 2 21    <sup>2</sup> Ib XI 3 2[1-4]-16

*Antarikṣa* (II)—a son of Mura (s v) who went to the field to attack Kṛṣṇa who caused the death of his father

Bhā X. 59 12

*Antarikṣa* (III)—the son of Puskara and father of Sutapas

Bhā IX 12 12

*Antarikṣa* (IV)—the 13th Veda Vyāsa.<sup>1</sup> Heard the Purāṇa from Trivista, and narrated it to Trayyārūṇi<sup>2</sup> (Carsi-Vā P)

<sup>1</sup> Br II 35 120 V III 3 14    <sup>2</sup> Br IV 4 62, Vā 103 61

*Antarī(ṛ)kṣa* (v)—an Ādya god, a devagana

Br II 36 69 Vā 62 59

*Antarikṣa* (vi)—the son of Kinnarāśva (Kinnara-Vā P), and father of Suparna (Śuṣena—M P)

M 271 9, Vā 99 285 V: IV 22 5

*Antarikṣam*—the Bhuvārloka or the region between earth and heaven.<sup>1</sup> One account is that Yayāti made this his abode when he was sent away from heaven,<sup>2</sup> to be propitiated as a deity in palace building.<sup>3</sup>

<sup>1</sup> Vā 23 107, 24 18, 30 98 47 29 64 10 101 19,  
110 49    <sup>2</sup> M 35 4 38 20 39 11, 41 8 & 10    <sup>3</sup> Ib 268 12

✓ *Antargiri*—a tribe

M 114 44

*Antargiribahīrgiras*—Peoples of an eastern country

Br II 16 53, Vā 45 122

*Antardhāna* (I)—a surname of Viṣṇu (sv); got from Indra the power of moving about, unseen by others

Bhā IV 24 5

*Antardhāna* (II) (*Antarddhi*)—A son of Prthu, wife Śikhandinī father of Havirdhāna, and Mārīca

Br II 37 23, M 4 45 Va 63 22, Vi I 14 1

*Antaślā*—R originating from the Vindhya

Va 45 103

*Antahpurāṇi*—harems, origin of

Vā 8 100

*Antahpurādhyaksa*—Superintendent of the harem and his qualification

M 215 42 216 9

*Antāvasāyin*—an untouchable

Br III 14 88 Va 79 24

*Antika*—a son of Yadu

M 43 7

*Antināra* (I)—the son of Jvalanā and Auceya, wife Manasvinī Father of two sons and a daughter Gaurī, mother of Māṇḍhatṛ

M 49 7-8

*Antināra* (II)—the son of R̥tesu and father of three sons Sumati and others

Vi IV 19 3-4

*Antya*—a son of Bhṛgu and a deva

Br III 1 89

✓ *Antya* (*Janmanā*)—members of the fourth caste home of

M 207 19, 227 54, 255 14

*Antyajās*—to follow the *vṛtti* of their ancestors Also known *Antevasāyins* <sup>1</sup> a low caste to be abandoned <sup>2</sup> also *Antyayoni*.<sup>3</sup>

<sup>1</sup>Bhā VII 11 30, 14 11    <sup>2</sup>Br IV 7 3 8 19 and 67, 8 10    <sup>3</sup>Ib II 31<sup>2</sup>40

*Antyāvasāyi*—an untouchable

Vā 79 24

*Andha*—R of Bhāratavarṣa

Bhā, V 19 18

*Andhaka* (i)—a son of Sātvata [Sātvata (Kausalya)]. suspected Kṛṣṇa of having taken away Syamantaka<sup>1</sup> A mahābhoja who married the daughter of Kanka and was father of four sons, Kukura and others<sup>2</sup>

<sup>1</sup>Bhā IX, 24 6, Br III 71 1 36, 53, Vā 96 2, Vi IV, 13 1    <sup>2</sup>M 44 48-61, Vi IV, 14 12

*Andhaka* (ii)—son of Anu and father of Dundubhi

Bhā. IX, 24 20

*Andhaka* (iii)—a son of Vilomḇ, and a friend of Tumburu also known as Danodakadundubhi

Br III 71 118

*Andhaka* (iv)—a commander of Bhandā

Br IV 21 82.

*Andhaka* (v)—the 8th among twelve incarnations after the battle of that name Here Trayambaka slew thousands of Asuras<sup>1</sup> in the Varāha Kalpa<sup>2</sup>

<sup>1</sup>Vi 47 44 50    <sup>2</sup>Vā 97 75

*Andhaka* (vi)—the asura killed by Śiva Āḍi and Baka were his sons, attempted to abduct the Devī in the presence of Śiva in the Mahākālavana of Avantī Smitten by Pāśupata, blood came out of his body, out of which were born numberless Andhakas (sv) who overpowered Rudra The latter created a number of Mātr̥s who were not enough to meet them Vāsudeva was thought of, and he created one Śuśkarevatī who drank off the blood of Andhakas On his submission he was admitted to the group of Gaṇeśas

M 55 16, 156 11-12, 179 2 40, 252 5-19

*Andhaka* (vii)—an elder Yādava advised in the council to secure the return of Akrūra, it was adopted

Vi IV 13 114-137

*Andhakas* (i)—a community of the Yādava tribe<sup>1</sup> defending Dvārakā, at Dvāravatī their overlord was Ugrasena<sup>2</sup> Praise the heroic deeds of Hari<sup>3</sup> Relieved by Kamsa's death<sup>4</sup> Ended their lives by fighting their kinsmen<sup>5</sup> Kṛṣṇa an Andhaka<sup>6</sup> Kingdom of<sup>7</sup> Their line,<sup>8</sup> fetch Balarāma and Kṛṣṇa to Dvāraka<sup>9</sup>

<sup>1</sup>Bha I 11 11 14 25 II 4 20, Vā 86 28 <sup>2</sup>Bhā X. 1 69 39 25, 45, 15 <sup>3</sup>Bha IX 24 63 <sup>4</sup>Ib X 45 15 <sup>5</sup>Ib XI 29 39, 30 18 <sup>6</sup>Br III 61 23, 71 85 & 143-144 <sup>7</sup>M 114 36 <sup>8</sup>M 44 61 85 47 33 <sup>9</sup>Va 96 84

*Andhakas* (ii)—the Asuras born of the blood of Andhaka Asura, hit by the pāśupata of Rudra To counteract their evil propensities Rudra created a number of Mātr̥s who could not bring about the desired effect Hence Vāsudeva created a Śuśkarevatī who brought about their destruction by drinking off their blood

M 179 7-37

*Andhakāra* (i)—a son of Dyutimat after whom the kingdom Andhakāra came to be known

Br II 14 22, 25



*Andhakāra* (II)—the eighth battle of Devas and Asuras

Br III 72 75 & 82, Vā 97 75

*Andhakāraka* (I)(c)—a kingdom of Krauñcadvīpa also a name of the hill in that region

Br II 14 25 19 67 & 72 M 122 81 85 Vā 49 61, 67

*Andhakāraka* (II)<sup>t</sup>—a Mt in Krauñcadvīpa

M 122 81, Vā II 4 50

*Andhakāraka* (III)—a son of Dyutmān, after his name a Janapada

Vā. 33 21, 23, Vā II 4 48

*Andhakāsūramardīn*—a surname of Śiva

Br III 25 12

*Andhakūpa*—one of the 28 hells Those who do not follow the prescribed course of life and who have no sympathy for the sufferings they inflict on others are subject to affliction in this hell

Bhā V 26 7 and 17

*Andhatāmīra*—one of 28 hells, Here the person who deceives the husband and robs him of his wife and property is made to suffer

Bhā III 30 28 & 33 V 26 7 & 9

*Andhatāmīram*—a hell

Vā I c 41

*Andhīnī*—one of the five devis on the third para of the Kīricakra of Lalitā

Br IV 20 9 & 33

*Andhra* (I)—born of Dīrghatamas and Bālī's wife (Burnouf's reading—Odra)

Bha IX 23 5

*Andhra* (II)—the son of Drsadaśva (Vrsadasva-Va P)

Br III 63 27 Va 88 26

*Andhra* (III) (c)—a Janapada under the Devarakṣitas

Va 99 385 V<sub>1</sub> IV 24 64

*Andhras*—a people of the southern country ruled for 300 years<sup>1</sup> a sinful tribe got purified by praying to Hari<sup>2</sup> defeated by Bharata<sup>3</sup> See *Āndhras*<sup>4</sup>

<sup>1</sup>Bha XII 1 22 Va 45 127 47 44 78 69 99 268 361

<sup>2</sup>Bha II 4 18 <sup>3</sup>Ib IX 20 30 <sup>4</sup>M 50 76

*Andhraka*—the Śunga ruled for 2 years

Va 99 339

*Andhrakas*—succeeded the Kanva dynasty of kings  
Thirty of them ruled for 456 years Kingdom of

Br III 73 109 74 160 170 178 197 229 30 Va 98 108

Bha XII 1 22 28

*Andhravakas*—people of an eastern kingdom

Br II 16 53 Va 45 11

*Anna*—gift of the best of all, especially in a *śraddha*<sup>1</sup>  
*Annavikrayam* condemned<sup>2</sup>

<sup>1</sup>Br III 16 3 52-5 68 66 Vā 80 55-7 (cf Rama II ch

103) <sup>2</sup>Br IV 8 44-58

*Annapurna*—a devī in the *Cintamanīyā*

Br IV 36 23

*Annada* (I)—a son of Kṛṣṇa and Mitravinda

Bha X. 61. 16

*Annāda* (11)—a son of Agni Arka

Br II 12 43

*Anya* (1)—a son of Bhṛgu

Vā 65 87

*Anya* (11)—a rājaṛṣi, becoming a Brāhmaṇa

Va 91 116

*Anyādrk*—one of the seven Maruts in the fourth marut-gana.

Br III 5 96-7, Vā 67 127

*Anyādrkṣas*—one of the names in the fifth marutgana

Vā 67 128

*Anyāyatah*—a son of Bhṛgu

Va 65 87

*Anvatā*—an Apsaras

Vā 69 48

*Anvataḥkā*—the ninth day in the latter half of the three (or four) months following the full moon in *Agrahāyana*, *Pauṣa*, *Māgha*, (*Phālguna*) The fourth month is mentioned in the *Purāṇa*

Va 81 4, 5

*Anvāhārya*—the Dakṣināgni

Va 97 25

*Anvāhāryapacana*—the particular Agni from which *Vṛtra* was born

Bhā VI 9 12

*Anvādhānakṛyā*—a fire rite on the conjunction of the  
parvas

Br II 28 37

*Apah* (I)—one of the ten branches of the Harita group  
of Devas

Va 100 89

*Apah* (II)—water variations in temperature explained  
in relation to the solar rays

Br II 21 59 62

*Apagas*—a tribe

Va 45 120

*Apacitī*—a daughter of Marici and Sambhūti

Va 28 9

*Apattanas*—Gandharvas in the Hemakaksa hill, their  
ruler is Rājarāja Kapinjala

Va 39 52

*Apathas*—the people of a mountain kingdom

M 114 55

*Apaprāvaranas*—a hill tribe

Br II 16 67

*Aparā*—one of the thirteen wives of Vāsudeva

Vā 96 160

*Aparājita* (I)—fought with Namuci in Devāsura war

Bha VIII 10 30

*Aparājita* (II)—a son of Kṛṣṇa and Mādrī

Bha, X. 61. 15

*Aparājita* (III)—the horse on which Lalitā rode to fight Kurandā

Br IV 22 94

*Aparājita* (IV)—a Rudra

M 171 38, V<sub>1</sub> I 15 122 .

*Aparājītā* (I)—an elephant at one of the four cardinal points to maintain the balance of the worlds

Bhā V 20 39

*Aparājītā* (II)—(R) of Śākadvīpa

Bhā V 20 26

*Aparājītā* (III)—a mindborn mother, following Māyā

M 179 13 69

*Aparāhna*—when the sun passes three *muhūrtas* from the *madhyāhna*

Va 50 96 173

*Aparānhā*—a Śakti of Kāla in the *Pañcakona*

Br IV. 32 10 .

*Aparānta*(*kam*)—a northern kingdom

Br II 16 46, III 62 39, M 114 51 Va 58 81

*Aparāntas*—the people of the western country

V<sub>1</sub> II 3 16

*Aparna* (I)—one of the three daughters of Menā and Himavat Seeing her severe penance houseless and foodless her mother said 'soma', (Umā-Va P) whence she became Umā and married Śiva

Br III 10 8 13, Va 72 7, 11-2

*Aparnā* (II)—a daughter of Menā married Jaigīṣavya ✓  
M 13 8 9

*Apavarga*—the final beatitude from *sūkṣma*, the latter to be realised by *Jñāna*, cf *Saṅkhyā* k 44 *Jñānena cāpavargah*. From this results *vyāpaka*, from this comes *Puruṣa* and from it the highest bliss

Vā 13 22.

*Apasavya*—a son of Śamśya Agni

Br II 12 13

*Apasphūrja* (*Vivasvat*)—Agni known as *Āstha*

Br II 12 31

*Apasmāras*—a group of evil spirits

Bhā X 6 28

*Apasyati*—a son of Uttānapāda and Sūnrtā

M 4 35

*Apasyanta*—a son of Uttānapāda and Sūnrtā

M 4 35

*Apasyauṣa*—a mantrakṛt

M 145 104

*Apasvānta*—a son of Śakrajit and a loveable man

Va 96 53

*Apahārinī*—a Brahmarākṣasī

Br III 7 99

*Apāgneya*—a Trayārseya

M 196 43

*Apāṅkteyas*—a list of those unfit for interdining ✓  
Vā 83 60-70

*Apāṇḍu*—a sage  
M 196 45

*Apāṇa* (I)—a Sādhya god.  
Br III 3 16

*Apāṇa* (II)—a Tusita god  
Br III 3 19, Vā 66 18

*Apāṇa* (III)—an Ajita deva  
Vā 67 34

*Apāntaratama*—a Siddha chief, who could not comprehend the *māyā* of Hari

Bhā VI 15 12, IX 4 57

*Apāṃgarbha*—attribute of Agni  
Br II 23 53

*Apāṃpati*—an attribute of Varuna, the lord of a *dīk*  
Br III 7 331, Vā 69 215

*Apāṃrasa*—a son of Bharatāgni  
Vā 29 8

*Apāṃśu*—a god of the Harita *gana*  
Br IV 1 84

*Apārya*—the name of Rudra  
Br IV 34 42

*Apasya*—a sage by *tapas*

Br II 32 99

*Aptoryāmam*—a *yāga*,<sup>1</sup> from the fourth face of *Brahmā*<sup>2</sup>

<sup>1</sup>Vā 9 51      <sup>2</sup>Br II 8 53

*Aprakāśas*—a *deva gana* with *Yama* as their lord

Br III 1 52

*Apratipī*—son of *Śrutaśravas*, ruled for 36 years

M 271 21

*Apratīma*—a son of *Uttama Manu*

Br II 36 39, Va 62 34

*Apratīman*—the son of *Diti*, also known as *Ariṣṭanemi*

Va 65 112

*Apratīmauja*—a sage of the Xth epoch of *Manu*

V<sub>1</sub> III 2 27

*Apratīratha*—the son of *Rantibhāra* (*Antimāra-V<sub>1</sub> P*) and father of *Kaṇva* and *Ailina*

Bhā IX 20 6, V<sub>1</sub> IV 19 4, 5, 8

*Apramāda*—a son of *Buddhi*

Br II 9 60, Va 10 36

*Apratiṣṭha*—a hell under the earth, the fourth one below the earth, ever in motion

Br IV 2 150 & 182-4 Va 101 149 179 and 181

✓ *Apsaras*—Divine dancers born of *Muni* and *Kaśyapa*. Joined *Gandharvas* in milking the cow *Earth*, worship *Barhiṣad* pitrs. Love sports with *Gandharvas* over the *Hima-*



layas<sup>1</sup> A group of celestial women who often go to Mount Kailāsa<sup>2</sup> Thirty-four<sup>3</sup> wait on Indra<sup>4</sup> Joined the gods in offering prayers to Hari.<sup>5</sup> Take their origin from the sportful motion of Hari<sup>6</sup> Danced at the *avatār* of Kṛṣṇa<sup>7</sup> Went to Dvāraka with gods and prayed for the return of Hari to Vaikuntha<sup>8</sup> Their association with the wise and the righteous<sup>9</sup> Welcome Kṛṣṇa back to his own region<sup>10</sup> Were asked by Indra to obstruct the completion of Mārkaṇḍeya's *tapas*<sup>11</sup> Dance in front of the Sun god and move with him by turns<sup>12</sup> Live in Meru Kāmadeva was their overlord,<sup>13</sup> born on earth as 16000 gopis during Kṛṣṇa's *avatāra*,<sup>14</sup> sprung from the churning of the ocean,<sup>15</sup> strewed fired grain at the conquering tour of Lalitā<sup>16</sup> Fourteen birth spots for them distinguished<sup>17</sup> Once when the Apsaras ladies, all daughters of Agni, were engaged in water sports in Mānasa, there came Nārada Without saluting him they asked him how to attain the Lord as husband He gave them a *vratam* but cursed that they would be separated from the Lord and become slaves of robbers, became the *rekhas* on the body of Vāmana<sup>18</sup>

<sup>1</sup>M 6 45 10 24, 15 3 22 59, 120 1    <sup>2</sup>Bhā II 1 36,  
IV 6 9    <sup>3</sup>Va 69 4 101 28    <sup>4</sup>Bhā VI 7 4    <sup>5</sup>Ib  
VII 8 38    <sup>6</sup>Ib VIII 5 40    <sup>7</sup>Ib X 3 6 4 11    <sup>8</sup>Ib XI  
6 3    <sup>9</sup>Ib XI 12 3    <sup>10</sup>Ib XI 31 2    <sup>11</sup>Ib XII 8 16    <sup>12</sup>Ib  
XII 11 47, Br H 23 27 and 50    <sup>13</sup>Br II 15 49, III-8 15,  
7 25-26    <sup>14</sup>Ib III 71 243-4, IV 2 26    <sup>15</sup>Bhā VIII 8 7    <sup>16</sup>Br  
IV 18 9    <sup>17</sup>Ib IV 33 18 25    <sup>18</sup>M 70 21-5, 246 54

Apsarasa *ganas*—fourteen in number, the mindborn daughters of Brahmā, daughters of Manu, etc most of them were wives and mothers of gods and sages

Va 9 55, 30 87, 69 53, 62, 96 235

Apsareśam—a *tīrtham* in the Narmadā ✓

M 194 16-17

Abalā—a sister of Dattātreyā and Durvāsās, a Brahmvādini

Vā 70 76

*Abāla*—a mindborn mother

M 179 27

*Abja*—an attribute of Brahmā

Br IV 5 31

*Abjam* (*abdam*)—100 crores

Br IV 2 94, Va 101 95

*Abjayan*—is Brahmā also known as Pītāmaha, originally narrated the *Viṣṇu Purāṇa* to Dakṣa and other sages

V<sub>1</sub> I 2 8 IV 1 67, 6 5

*Abdhīpa*—an attribute of Agastya

Br IV 31 36

*Abhaya* (I)—son of Dharma and Dayā a sage

Bha IV 1 50 M 198 3

*Abhaya* (II)—one of the seven continents of *Plakṣadvīpa* (*Jambūdvīpa*—Burnouf)

Bha V 20 3

*Abhayada*—the son of Manasyu and father of Sudyu

V<sub>1</sub> IV 19 1

*Abhayā* (I)—a R of *Krauñcadvīpa*

Bha V 20 21

*Abhaya* (II)—the goddess enshrined in *Uṣṇatīrtha*

M. 13 42

*Abhārīṣṭa*—a dānava

Br III 6 15

*Abhīja*—the name of a hell

Br IV 2 150

*Abhijatakovidah*—experts in astrology predicted Parikṣit's future glory at the time of his birth

Bha I 16 1, cf I 12 15 29

*Abhijit* (I)—an auspicious hour between 1—2 p m  
midday time <sup>1</sup> best for gifts <sup>2</sup>

<sup>1</sup>Bha III 18 27, VII 10 67    <sup>2</sup>M 22 2

*Abhijit* (II)—the 28th nakṣatra on the right nostril of Śisumāra, <sup>1</sup> the nakṣatra of Kṛṣṇa <sup>2</sup> Identified with Hari <sup>3</sup>

<sup>1</sup>Bha V 22 11, 23 6    Va 50 130 82 12 96 201    <sup>2</sup>Bha  
VIII 18 5, Br III 71 205    <sup>3</sup>Bha XI 16 27

*Abhijit* (III)—A son of Andhaka, (Ānakadundhubhi-  
Vi P), and father of Punarvasu

Br III 71 119    Vi. IV 14 14

*Abhijita* (I)—ārṣeyapravara (Angiras)

M 196 6

*Abhijita* (II)—(Punarvasu) the son of Candanodaka-  
dundubhi, performed Asvamedha    Father of twins, Āhuka  
and Āhuki

Va. 96 118 120    Br III 71 119 122

✓ *Abhinayam*—technique of dancing started by Bharata

M 24 30

*Abhibhuta*—the son of Durdama or Durmada <sup>1</sup> of the  
Rohini family <sup>2</sup>

<sup>1</sup>Br III 71 171    <sup>2</sup>Va 96 169

**Abhimanyu (I)**—a son of Arjuna and Subhadrā Wife  
 Uttarā Conqueror of *atirathas*<sup>1</sup> Famous for valour even  
 as a boy Father of Parikṣit<sup>2</sup> Drauṇi wanted to destroy  
 his seed in embryo Kṛṣṇa frustrated this attempt Taken  
 by Kṛṣṇa to Dvārakā<sup>4</sup> Slew Brhadbala in the Bhārata  
 war<sup>4(a)</sup> Went with Kṛṣṇa to Upaplāvya to see the Pāṇḍa-  
 vas<sup>5</sup> Killed by Saṁdhava<sup>6</sup> A rathī,<sup>7</sup> considered as god<sup>8</sup>

<sup>1</sup>Bha IX 22 33 Br III 71 178 M 50 56 V<sub>1</sub> IV 20 51  
<sup>2</sup>Bha I 4 9 V<sub>1</sub> IV 20 52 <sup>3</sup>Bha III 3 17 <sup>4</sup>Ib X 64 [11]  
<sup>4(a)</sup>V<sub>1</sub> IV 4 112 <sup>5</sup>Bha X 78 [16 (V) 4] <sup>6</sup>Ib X 78 [30]  
<sup>7</sup>Va 96 176 99 249 <sup>8</sup>Va 31 7

**Abhimanyu (II)**—a son of Cāksusa Manu

Br II 36 80 107 M 4 42 Va 62 68 91

**Abhimanyu (III)**—a sage of the second Sāvarna epoch

Br IV 1 71

**Abhimanyu (IV)**—a son of Manu and Nadvalā

V<sub>1</sub> I 13 5

**Abhimāna**—(Rudra) entered Ātman (*ahankāra*) of  
*Virāt Purusa*

Bha III 6 25

**Abhimitra**—one of the names in the second *marut*  
*gana*

Va 67 125

**Abhiyuh**—one of the names in the third *marut gana*

Va 67 126

**Abhiyuktāksika**—a *marut* of the third *gana*

Br III 5 95

*Abhiyuktas*—a class of people in Kuśadvīpa.  
Bhā. V. 20. 16.

*Abhisāha*—a northern kingdom  
Br. II. 16 48

*Abhiseka*—The anointing ceremony: when Puru, the last son was recommended by Yayāti, the people said that it was dharma to anoint the eldest; defined the law that the faithful son alone was fit for the throne; Puru having fulfilled his father's wishes was to be regarded the faithful and dutiful; this was agreed to; further it was endorsed by Śukra.

Vā 93 76-87; 99. 451.

*Abhisekamangalam*—of Rāma, described.  
Vā. IV. 4. 98-99.

*Abhiṣecanam*—of Prthu. ✓  
M 8 2; 10 10, Vā. 32 48.

*Abhūmi (I)*—a son of Citraka.  
Br. III. 71. 115; Vā 96. 114.

*Abhūmi (II)*—a son of Aśvini and Akrūra.  
M. 45 33.

*Abhyukṣanam*—slightly different from *Prokṣanam*; the former is for articles of diet, etc. and the latter for flowers, grass, etc.; details of the *śrāddha*.

Vā 79. 33.

*Abhrama*—the king of the elephants.  
Br. III. 7. 355.

• *Abhramu*—an elephant and a daughter of Bhauvana—  
mother of *dig-gajas*

Br III 7 329

*Abhrayantī*—a queen of Varsa-rtu

Br IV 32 29

• *Abhrāni*—formation of clouds described kinds of

Br II 22 23-48

*Amara* (I)—a mountain kingdom

M 114 56

*Amara* (II)—a *marut gana*

M 171 52

*Amaram*—a place sacred to Śiva

M 181 26

*Amarakaṇṭaka*—(Mt) the sacred hill at the top of  
*Mālyavat*. Here *Angiras* performed penance for fifteen  
crores of years, here is the *R Viśalyakaraṇī*, forming a part  
of *Kalinga Siddhikṣetram*, noted for *śraddha* offering,<sup>1</sup> and  
*pitṛ pinda*, a *kṣetra* of the *Narmadā* by name *Jaleśvarā*, sur-  
rounded by the hill *Rudrakoṭi*, superior to *Kurukṣetra*,<sup>2</sup> its  
crest lustrous as the *Pralayāgni*, there were golden *kuśas*  
touching the bank of the south *Narmadā*, here *Angiras*, once  
after *Agni-hotra* saw the step to *svarga* or heaven, on the  
west is a tank, bordering on *Kalinga* another holy place  
Sung even by *Śukra*<sup>3</sup>

<sup>1</sup> Br III 13 4-16      <sup>2</sup> M 22 28 186 12-34 188 79 and 82,  
191 25, 193 54, 194 44      <sup>3</sup> Vā 77 4-16, 112 32

*Amaragandika*—on the western side of *Gandhamā-  
dana*

M 113 48

*Amarapura*—another term for Heaven whose lord was Indra

Br IV 6 11 and 32.

*Amaraprakhya*—a *Dānava*

M 177 8

*Amarāvati*—Heaven noted for the pleasure-park *Nandana*. A description of the city, occupied for some time by *Bali*<sup>1</sup>. Though it was really the capital of Indra, the latter says that it belonged to *Kṛṣṇa*<sup>2</sup>. When it is midday here, the sun rises at *Samyamana*<sup>3</sup>.

<sup>1</sup>Bha VIII 15 11 22 and 33 Vā 77 26    <sup>2</sup>Bhā X [67 (V) 26], V<sub>1</sub> I 9 25    <sup>3</sup>Br II 21 37, III 13 26 and 30, M 124 27

*Amarsa*—the son of *Susandhi* and father of *Sahasvān*

V<sub>1</sub> IV 4 111

*Amarka*—a son of *Śukrācārya*

Bhā VII 5 1, 48

*Amarsana*—the son of *Sandhi* and father of *Mahasvat*

Bhā IX 12 7

*Amarttas*—a *deva-gana* with *Yama* as their lord

Br III 1 52

*Amā*—a ray of the sun

V<sub>1</sub> II 12 8

✓ *Amātyas*—their irritation against king, a cause of internal dissensions, to be banished after being deprived of possession, for doing wrongs. Residence of

M 223 9, 227 160, 254 21-22

*Amāvasu* (I)—a son of Aila Him Acchodā adopted as her pitr and lost her yogic powers, son of Purūravas and Urvaśī Father of Bhīma

Br III 10 56 and 68, 66 22, M 14 5, 7 Vā 91 51 2,  
Vi IV 7 1 and 2

*Amāvasu* (II)—the son of Āyu, a Vasu passing through the sky loved by Acchodā

Va 73 5

*Amāvāsyā*—the time when Pitrs worship moon and when the sun, moon and constellations meet together in the same maṇḍala, Pitrs drink the nectar of the moon 1/15 part of it remaining, there is no moon, middle sun—half night half day<sup>1</sup> *Yajñas* with 21 *saṃjñas*<sup>2</sup> Only when two of its *kalas* remain, the moon enters the orbit of the sun and stays in the ray called *Amā* and hence the period is *Amāvāsyā*,<sup>3</sup> fit for *śrāddha*<sup>4</sup>

<sup>1</sup>Br II 10 62 65 21 153 23 70, 28 6 17 19, M 17 2 126 66 72 141 42-49 Va 52 64, 53 92, 56 1 6 42 and 49  
<sup>2</sup>Br III 11 14 Va 74 13 <sup>3</sup>Vi I 20 38, II 8 80, 12 8  
III 14 7-10 <sup>4</sup>Vi III 14 7-10

*Amāvasyaka*—a śakti devī on the *Soḍaśapatrābja*

Br IV 32 12

*Amātīryā*—called *kuhū* because it casts the length of time a cuckoo takes to say *kuhū*

M 141 42, 4<sup>th</sup>

*Amīta* (I)—a son of Jaya

Bhā. IX. 15 2

*Amīta* (II)—a Sudharmāna god

Br IV 1. 60



*Amita* (III)—a *mantrakṛt* of the Aṅgīrasa branch.  
Vā. 59, 98.

*Amitadhvaṇa*—a son of Dharmarāja—Janaka and father of Kāṇḍikya.  
Vi. VI. 6, 7-8.

*Amitābhās* (I)—one of the three deva *gaṇas* of the first epoch of Sāvarni Manu;<sup>1</sup> twenty branches mentioned.<sup>2</sup>  
Br. IV. 1. 12, 16 and 18; Vi. III. 2. 15.   <sup>2</sup> Vā. 100. 13-17.

*Amitābhās* (II)—a group of gods of the Raivata epoch, fourteen in number.  
Br. II. 36. 51 and 54; Vi. III. 1. 21.

*Amitāśva*—the son of Nikumbha and father of Kṛśāśva.  
Vi. IV. 2. 45-6.

*Amitra*—a Marut of the second *gaṇa*.  
Br. III. 5. 93.

*Amitraghna*—one of Bhaṇḍa's eight councillors.  
Br. IV. 12. 12.

*Amitrājī* (I)—A son of Sutapas and father of Bṛhad-rāja.  
Bhā. IX. 12. 12-13.

*Amitrajit* (II)—the son of Suparna and father of Bṛhadbhāja. (Bharadvāja-Vā. P.).  
Vi. IV. 22. 5-6; Vā. 99. 286.

*Amitraha*—a son of the fourth Sāvarni Manu (Ṛtu Sāvarni Manu).  
Br. IV. 1. 94; Vā. 100. 99.

*Aminā*—a daughter of *Rsā* gave birth to four kinds of crocodiles

Br III 7 414 and 416

*Amūrtaraya*—a sage who had transcended the force of *Māyā* (Burnouf makes this into two names *Amūrti* and *Aya*).

Bha II 7 44

*Amūrtarayasa* (I)—one of the four sons of *Kuśa*

Br III 66 32, Va 91 62

*Amūrtarayasa* (II)—a son of *Antināra*

M 49 8

*Amṛta* (I)—an *Amitābha* god

Br II 36 53 Va 62 46

*Amṛta* (II)—a son of *Bharatāgni*

Va 29 8

*Amṛta* (III)—one of the seven divisions of *Plakṣadvīpa*

Bhā V 20 3

*Amṛtam* (I)—the juice from medicinal herbs of the *Candra* hill of *Plakṣadvīpa*

Br II 19 8 24 27 and 31

*Amṛtam* (II)—nectar arising out of the churning of milk ocean by gods and *Asuras*. Others that came out of it were curds liquor, *Soma*, *Lakṣmī*, horse, *Kaustubha*, *Pārijāta*, and lastly *Kālakūṭa*. Then appeared *Dhanvantari*. Distribution of *amṛtam* by *Mohini*, the form assumed by *Hari* to delude the *Asuras*. When *Rāhu* was seen, partaking of it,

had his head cut off Finding themselves deceived, the Asuras began war

M 1 9, 249 14 to the end, cha. 250 and 251 (whole),  
Va 23 90, 52 37, 92 9 V<sub>2</sub> I 9 80-111

*Amrtaprabhas*—gods of Sāvarni epoch

Bhā VIII 13 12

*Amrtamanthana*—the fourth devāsura battle, in which Indra defeated Prahlāda<sup>1</sup> Also the fourth of twelve incarnations of Hari by name Indra, with details of the battle<sup>2</sup>

<sup>1</sup>Br III 72 73 and 79 IV 6 7    <sup>2</sup>M 47 43 and 48, 249 51, Va 97 74 79

*Amrtavān*—a Śukradeva.

Va 31 8

*Amrtā* (I)—a Śakti devī, the goddess enshrined in a Vindhyan cave

Br IV 44 84, M. 13 42

*Amrta* (II)—the goddess enshrined at Vena

M 13 49, 122 33

*Amrtā*—R of the Plaksadvipa

Br II 19 19, Va 49 17, V<sub>2</sub> II 4 11

†

*Amrtās* (I)—a group of rain-giving naḍis with the sun

Br II 24 27, Va 53 20

\* *Amrtās* (II)—one of the fourteen clans of Apsaras, born of waters

Br III 7 19 Va 69 56

*Amrtālarṣanī*(nitya)—a gupta Śakti

Br IV. 19 20, 36 71, 41 120.

*Amrteśvarī*—an attribute of Vāruṇī

Br IV 35 29

*Amṛtotpādanam* (see *Amṛtam*)—suggested by Hari-Ajita to secure immortality for gods. It was to churn the *kṣīroda* with *Mandara* as stick and *Vāsukī* as rope. The *Asuras* agreed to aid the gods in securing *Amṛta*. *Harī* took hold at first of the head, and when the *Asuras* protested, of the tail of *Vāsukī*. Seeing exhaustion on the part of gods owing to obstacle of *Vighneśa*, *Harī* propped up the *Mandara* hill, assuming the form of a tortoise. With continuous effort, the churning went on. First appeared *Hālāhala* which was consumed by *Śiva* on an appeal from the *Prajāpatis* and with the permission of *Pārvatī*. Then came out *Kāmadhenu* which sages appropriated for *agnihotra*, *Uccaiśśravas*, a horse which *Bali* took, then *Airāvata*. *Kaustubha* gem appropriated by *Harī*, then *Parijāta*, *Apsaras* women and then *Śrī* married to *Harī*. Then came out *Vāruṇidevī* whom *Asuras* seized, then *Dhanvantarī* with a pot of *Amṛta*. There was then a rush on both sides to get the *Amṛta* first when *Harī* assumed the form of *Mohinī* and arrested their attention. Moved by her beauty, both gods and *Asuras* agreed to let her distribute the *Amṛta* to all of them. She began with the gods and was serving them first. Noticing this *Rāhu* took the guise of a god. On being pointed out by the sun and moon, *Harī* cut off his head with his *Cakra*. The *Asuras* found that they had been deluded by *Harī* and set their face against Him. See *Amṛtam*.

Bhā VIII 6 21-25, 31-32. Ib ch 7-9 (whole), Ib 10 1

*Amṛtaughā*—R of *Krauñca dvīpa*

Bhā V 20 21

*Amoghākṣī*—goddess enshrined at *Vipāśa*

M 13 35

*Amohakam*—another name for *Brahmatīrtham* an elephant-like stone is established in the midst of waters here fit for *pinda* offering

M 191 105 7

*Aṁtyam*—1000 crores  $\times$  *nyutam*

Br IV 2 98 and 102

*Ambara* (I)—an Asura follower of *Vrtra* in his battle with *Indra*

Bha VI 10 19

*Ambara* (II)—sacred to *Viśvakāya*

M 13 27

*Ambaranadī*—R from the slope of the *Meru*, flows through *Devabhrājam*, *Mahābhrājam*, *Vaibhrājam* enters *Sitodā*, the lake in the west, and then goes round the *Supaksa* hill, *Śikhīparvatam*, *Kankam*, *Vaiduryaparvatam*, *Kapilam*, *Gandhamādanam*, *Piñjaram*, *Sarasam*, *Kumudācalam*, *Madhumanta*, *Mukuṭa*, *Kṛṣṇaśvetam*, *Sahasraśikharam* and *Pārijāta* into the *Ketumāla* and falls into the western ocean

Va 42 44 57

*Ambarīṣa* (I)—the son of *Nābhāga* A devotee of *Harī* The curse of *Durvāsa*s proved ineffective in his case Though lord of seven continents, *Ambarīṣa* knew that glory was perishable He devoted himself to the service of *Harī*, and got to know the power of His *yoga* A saintly king Performed the *Aśvamedha* in a desert region so as to compel *R Sarasvatī* flow back towards it Pleased with him, *Harī* presented his *Cakra* to him He observed the *Dvādasi vrata*, for a year at the end of which he gave gifts to *Brāhmaṇas* and was preparing to feed them There then came *Durvāsa*s who agreed to be fed He went to the *Yamunā* for bath and was engaged in contemplating on *Brahman* The time for breakfast came and the sage did not return

So the king broke his fast with only water and waited food expecting the sage's arrival. The sage on his return found that the king had broken his fast, and grew angry and created a flaming goddess to attack him. Hari's *Cakra* burnt her, turned towards the sage who ran everywhere and to the *Trimūrtis* in vain<sup>1</sup>. Advised by Hari, the sage apologised to the king who prayed to the *Cakra* and set the sage at liberty. The king who had not taken food requested him to accept his hospitality which *Durvāsa* gladly did. Blessing the king, the sage went back to *Brahmaloka*. Later the king bestowed his kingdom on his sons and retired to the forest for a life of penance and prayer.<sup>2</sup> Had three sons *Virūpa* and others<sup>3</sup>. A *mantrakṛt* who made the 16 great gifts<sup>4</sup>.

<sup>1</sup> *Bhā* IX 4 13-71 II 7 44, *Br* III 34 39, *Vā* 88 171

<sup>2</sup> *Bhā* IX 5 (whole) <sup>3</sup> *Bhā* IX 6 1, *Br* III 63 6, 170-172, *Vā* IV 2 6, 7 4 36 <sup>4</sup> *M* 12 20, 45, 145 102, 274 11

*Ambarīsa* (II)—a son of *Māndhātṛ* and *Bṛndumati*. Adopted by his grandfather. Father of *Yuvanāśva* (not the *Yuvanāśva*, father of *Māndhātṛ*)

*Bhā* IX 6 38 7 1, *Br* III 63 72, *Vā* 88 72, *Vā* IV 2 67, 3 2

*Ambarīsa* (III)—an *Angīrasa* and *mantrakṛt*

*Br* II 32 108, *Vā* 59 99

*Ambarīsa* (IV)—a *kādraveya nāga*

*Br* III 7 36, *Vā* 69 73

*Ambarīṣa* (V)—a son of *Pulaha* and *Kṣamā*

*Vā* 28 26

*Ambastha* (I)—the name of the mahout of *Kuvalayā-piḍa* killed by *Kṛṣṇa* for leading it against him

*Bhā* X 43 2 and 14  
P 12

*Ambaṣṭha* (II) (c)—kingdom Capital of Suvrata Its king failed in hitting the fish target in Lakṣmanā's *svayam-vara*.

Bhā X. 83 23, Br III 74 22, M 48 21 Va 99 22

*Ambaṣṭhas*—a people,<sup>1</sup> country of<sup>2</sup>

<sup>1</sup>Bhā X 83 23      <sup>2</sup>V<sub>1</sub> II 3 18

*Ambā* (I)—a daughter of the king of Kāśī noted for her beauty and a queen of Vicitravīrya

Bhā X 60 47, V<sub>1</sub> IV 20 36

*Ambā* (II)—the saviour of the world, with her Puruṣa Sadāśiva

Br IV 8 33, 19 81, 33 17

*Ambā* (III)—the queen of Varṣa-rtu

Br IV 32 29

*Ambikā* (I)—Wife of Śiva<sup>1</sup> Daughter of Dakṣa reborn of Menā<sup>2</sup> Pacified by Citraketu<sup>3</sup> Surname of Pārvatī and Yogamāyā<sup>4</sup> Gave *bhikṣā* to Vāmana<sup>5</sup> In her honour a festival was celebrated at a sacred spot called Ambikāvana In this Gopas participated<sup>6</sup> Represents Soma while Śiva is Agni<sup>7</sup> Worshipped in ceremonials before digging tanks<sup>8</sup>

<sup>1</sup>Bhā. III 12 13      <sup>2</sup>Ib IV 7 59      <sup>3</sup>Ib VI 17 17      <sup>4</sup>Ib X. 2 12  
<sup>5</sup>Ib VIII. 18 17      <sup>6</sup>Ib X 34 1-3      <sup>7</sup>Br II 27 112  
 IV 14 6, 15 52 44 86      <sup>8</sup>M 58 26

*Ambikā* (II)—a daughter of the King of Kāśī and wife of Vicitravīrya<sup>1</sup> Mother of Dhṛtarāṣṭra<sup>2</sup>

<sup>1</sup>Bhā IX. 22 24 V<sub>1</sub> IV 20 36      <sup>2</sup>Bhā X. 43 34

*Ambikātana*—a forest sacred to Ambikā on the banks of the Sarasvatī Here was a festival in honour of Śiva and Devī To this, Nanda and others went When he was there,

Nanda was seized by a reptile, and was released by Kṛṣṇa.<sup>1</sup>  
Before her marriage Rukmiṇī went to worship in this shrine.<sup>2</sup>

<sup>1</sup> Bhā. X. 34. 1-18.    <sup>2</sup> Ib. X. 53. 39.

*Ambikāhṛdayam*—a portion of the *mantraśāstra*—intended to condone the sin of drinking wine.

Br. IV. 7. 70.

*Ambikeya*—a hill-citadel of Śākadvīpa.

Br. II. 19. 89.

*Ambuka*—a son of Brahmadhāna.

Br. III. 7. 98.

*Ambujekṣaṇa*—an attribute of Viṣṇu.

Br. IV. 34. 84.

*Ambhudhārā*—the wife of Āyusmat, and mother of Rṣabha (Hari).

Bhā. VIII. 13. 20.

*Ambha*—derived from *bhā*.

Vā. 100. 182.

*Ambhāri*—is Angāri Agni.

Br. II. 12. 30.

*Amśa* (I)—Name of a god with the Hemanta sun; a Tuṣita god.

Br. II. 23. 16; 36. 11.

*Amśa* (u) (II)—an Āditya.

Vā. 66. 66; VI. I. 15. 131.



*Amsa* (III)—the Rāksasa who resides in the sun's chariot during the month of Mārgaśīrsa

V<sub>1</sub> II 10 13

*Amsu* (I)—a playmate of Kṛṣṇa

Bha X. 22 31

*Amsu* (II)—the name of the sun in the month of Saha (Mārgaśīrsa) <sup>1</sup> the Āditya of the month Citra possessing 7000 rays <sup>2</sup> An Āditya <sup>3</sup>

<sup>1</sup>Bha XII 11 41    <sup>2</sup>Br II 24 34 and 38    <sup>3</sup>Br III 3 67,  
V<sub>1</sub> I 15 131

*Amsu* (III)—one of the ten devas of the Harita gana

Va 100 89

*Amsu* (IV)—The son of Purumitra and father of Satvata

V<sub>1</sub> IV 12 43

*Amsumat* (I)—son of Asamañja(sa)(s), devoted to grandfather Sagara <sup>1</sup> Went in search of the consecrated horse of Sagara met Kapila and belauded his greatness <sup>2</sup> Pleased with him Kapila sent back the horse, adding that the Sāgaras would obtain release by the waters of the Ganges <sup>3</sup> Succeeded Sagara as king <sup>4</sup> Was engaged in penance to get the Gangā for the liberation of his uncles Before he could achieve this, he died His son was Dilīpa <sup>5</sup> Anointing him Amśumat retired to the forest

<sup>1</sup>Bhā IX 8 15 Br III 51 51 52 1 M 12 43 Va 88  
166 V<sub>1</sub> IV 4 7-32 <sup>2</sup>Bha IX 8 19 27 Br III 51 17 and 51  
<sup>3</sup>Bhā IX 8 28 29 Br III 56 29 <sup>4</sup>Bha IX 8 28 31 <sup>5</sup>Bha  
IX 9 1 2 Br III 56 20 63 165 V<sub>1</sub> IV 4 34

*Amśumat* (II)—one of the Yādavas deputed to go with Kṛṣṇa's sacrificial horse with a view to its protection

Bhā X. 89 22[3]

*Amsumat* (III)—an Āditya

M 6 4

*Amsumat* (IV)—the son of Pañcajana, married Yaśodā, mindborn daughter of Havismanta Pitrś Father of Dilīpa

M 15 18

*Amsumat* (V)—a son of Kauśika in previous births born as Cakravāka in Mānasa

M 20 18

*Amsumat* (VI)—a horse of the moon's chariot

M 126 52

*Aya* (I)—a son of Vasīṣṭha, and a Prajāpati of the Svārocīṣa epoch

M 9 9

*Aya* (II)—a son of Devaki

Va 96 173

*Ayana*—a sādhyā

M 203 11

*Ayanam*—Six months constitute an *Ayana* Distinguished as the southern and northern corresponding to the course of the sun towards the north and south of the equator,<sup>1</sup> suitable for *śraddha* and *dana* <sup>2</sup> According to divine calculation *Dakṣiṇāyana* is the night and the *Uttarāyana*, the day of the Devas;<sup>3</sup> the months of *Tapa*, *Tapasya*, *Madhu*, *Madhava*, *Śukra* and *Śuci* are *Uttarāyana* and the months of *Nabha*, *Nabhasya*, *Iṣa*, *Urja*, *Saha* and *Sahasya* are *Dakṣiṇāyana* <sup>4</sup>

<sup>1</sup> Bhā. III 11 11 Br II 21 126 22 10 29 17 Va 3 14 23 106 etc <sup>2</sup> M. 17 2 82 25 83 7 98 2 101 38 124 92 184 72 <sup>3</sup> VI. 1 3 10 II. 8 31, 36 <sup>4</sup> VI. II. 8 81

*Ayasya*—a branch of the Aṅgīrasa.

Vā 65 106

*Ayahpāna*—a hell.

Bhā V. 26. 7 and 29.

*Ayahśanku*—a Rākṣasa of Bali's camp

M 245. 31.

*Ayahśīras*—a follower of Bali.

M 245 31.

*Ayāsyā* (I)—the Sāmaga Brāhmana who officiated as Udgātā in the *Puruṣamedha*:<sup>1</sup> An Angīrasa and *mantra*rt.

<sup>1</sup> Bhā IX. 7, 23    <sup>2</sup> Br. II. 32, 110

*Ayāsyā* (II)—a son of Pathyā and Atharvan.

Br. III 1. 105.

*Ayuta*—the son of Rādhika and father of Krodhana.

Bhā IX. 22. 10-11.

*Ayutahoma*—one of the three kinds of *Grahahati*; details of may be performed in marriages, *utsavas* and *yajñas* for successful termination of these.

M 93 5-84.

*Ayutam*—Ten thousand

Vā 101. 94.

*Ayutājī* (I)—son of Bhajamāna.

Bhā IX. 24 8, V. IV 13 2

*Ayutājī* (II)—a son of Upavāhyaka.

Br. III. 71. 5

*Ayutāyus* (I)—the son of Sindhudvīpa, and father of R̥tuparna

Bhā IX 9 16-17, Br III 63 172, V<sub>1</sub> IV 4 37.

*Ayutāyus* (II)—the son of Śrutaśravas and father of Niramitra

Bhā IX 22 46, Br III 74 111, V<sub>1</sub> IV 23 4

*Ayutāyus* (III)—The son of Āradhita; father of Akrodhana, ruled for 26 years.

Vā 99 232, 298, V<sub>1</sub> IV 20 4

*Ayutāyus* (IV)—a son of Purūravas

V<sub>1</sub> IV 7. 1.

*Ayodhyā*—the capital of Ikṣvākus The children of Ayodhyā were cast into the Sarayū by Asamañjasa and then restored to life by his yogic power.<sup>1</sup> Chief buildings were *prāsāda*, *gopura*, *sabhā*, *cāitya* and *devagrha*;<sup>2</sup> one of the holy cities<sup>3</sup> City of Rama and Sagara,<sup>4</sup> also known as Śāketa<sup>5</sup> Capital of Madhyadeśa of King Divākara, famous for Rāmatīrtham,<sup>6</sup> in the nose portion of the personified Veda<sup>7</sup>

<sup>1</sup>Bhā IX 8 17-19    <sup>2</sup>Ib IX. 11 25-34, Br III 63 21;  
<sup>3</sup>Br IV 40 91    <sup>4</sup>Br III 37 33, 47 75, 48 1, 49 10 and 58,  
53 5    <sup>5</sup>Br III 54 54    <sup>6</sup>M 191 93, 271 5    V<sub>1</sub> IV. 4 97,  
Vā 99 282    <sup>7</sup>Vā 88 20, 94, 104 81 111 68

*Ayonisambhava*—a tīrtham on the Narmadā rids a man of rebirth.

M. 191 61

*Ayomukha* (I)—a son of Danu,<sup>1</sup> followed Vṛtra in his war with Indra;<sup>2</sup> took part in the Devāsura war between Balu and Indra<sup>3</sup>

<sup>1</sup>Bhā VI 6 30, Br III 6 5, M 6 17, V<sub>1</sub> I 21. 4    <sup>2</sup>Bhā,  
VI 10 19    <sup>3</sup>Ib VIII 10 19

*Ayomukha* (II)—Mt a hill with medicinal herbs  
M 163 71

*Ayomukhi* (I)—a mother goddess  
M 179 29

*Ayomukhi* (II)—the wife of Viṣṇu  
Br III 59 13 Va 84 13

*Araṇi* (I)—a piece of sacred wood to produce fire for sacrifice

Bha III 27 23 IV 16 11

*Araṇi* (II)—the wife of Dvaipāyana and mother of Śuka  
Br III 8 72 10 79 80 Va 70 84 91 43

*Aranya*—father of Udaka and Vāruṇi  
Br II 36 104

*Aranya devatas*—forest deities in the Himalayas  
Br III 22 27

*Aratni*—a measurement of length equal to a cubit  
Br II 17 26 III 11 7 Va 46 26 74 7

*Araru*—a son of Anayusa and father of the great asura Dhundhu

Br III 6 31

*Arajaka*—described<sup>1</sup> on Venas death abundance of thieves in the kingdom plants uncultivation of<sup>2</sup>

<sup>1</sup> Br II 31 93 99 M 10 6 144 67    <sup>2</sup> V<sub>1</sub> I 13 31 67  
Va 93 50 Bha IV 14 37-41

*Arī*—Ārseya pravara (Angiras).

M 196 10

*Arighna*—A vighnanāyaka

Br IV 27 82

*Ariga*—the son of Tvastā

Va 33 59

*Arjūt*—a son of Kṛṣṇa and Bhadrā

Bha X 61 17

*Arindama*—the son of Śivasvātī and father of Gomatī-putra

Bhā XII 1 26

*Arimardana* (I)—a son of Śvaphalka and Gāndinī

Bhā IX 24 16, Br III 71 111

*Arimardana* (II)—a son of Upamadgu

V<sub>1</sub> IV 14 9

*Arimardana* (III)—a son of Kuru

Va 62 12, 99 218

*Arimejaya* (I)—a son of Gāndinī

Va 96 110

*Arimejaya* (IX)—a son of Upamadgu

V<sub>1</sub> IV 14 9

*Arimjaya*—a Brhadratha king who ruled for 50 years, with him were 32 kings commencing with Brhadratha altogether a 1000 years of rule

Br III 74 121, Va 99 308

*Arista* (I)—a son of Danu<sup>1</sup> Took part with Balı in the Devāsura war<sup>2</sup> A dānava with *manusya dharma*<sup>3</sup> Known for music<sup>4</sup>

<sup>1</sup>Bha VI 6 30    <sup>2</sup>Ib VIII 10 22    <sup>3</sup>Va 68 15    <sup>4</sup>Va 69 73

*Arista* (II)—the son of Mitra and Revatı

Bhā VI 18 6

*Arista* (III)—an asura friend of Kamsa<sup>1</sup> Came once to the *Vraja* of Nanda in the form of a terrific bull Gopas and gopis got afraid as also the cattle there, attacked Kṛṣṇa who vanquished him<sup>2</sup>

<sup>1</sup>Bhā X 2 1    V<sub>1</sub> V 1 24 4 2, 12 21    <sup>2</sup>Bha X 36 1-16, 46 26, II 7 34    Br III 73 100, IV<sub>2</sub> 29 124, V<sub>1</sub> V 14 (whole), 15 1, 29 4

*Arista* (IV)—a son of Vāivasvata Manu

M 11 41, V<sub>1</sub> III 1 33

*Arista* (V)—a son of Balı, took part in the Tarakāmaya war.

M 173 20, 177 7.

*Arista* (VI)—one of the nine sons of Manu, killed by Kṛṣṇa

Vā 85 4, 98 100

*Ariṣṭakarman*—A son of Aṭamāna [Paṭumān (V<sub>1</sub> P)] and father of Hāleya (Hālāhala-V<sub>1</sub> P)<sup>1</sup>

Bha XII 1 25    V<sub>1</sub> IV 24 46

*Ariṣṭanemi* (I)—the son of Puruṣit [Kuruṣit (V<sub>1</sub> P)] and father of Śrutāyus

Bhā IX 13 23, V<sub>1</sub> IV. 5 31

*Aristanemi* (II)—an Asura resident of Tripura . Participated in the Devāsura war between Bali and Indra

Bha VIII 6 31, 10 22

*Aristanemi* (III)—the Gandharva presiding over the month of *Pusya*,<sup>1</sup> called on Parīkṣit practising *prāyopaveśa* <sup>2</sup>

<sup>1</sup>Bha XII 11 42      <sup>2</sup>Ib. I 19 9

*Aristanemi* (IV)—(Apratīman) *grāmanī* with the Hemanta sun married four daughters of Dakṣa

Br II 23 18 37 45, M 5 13, 146 16, Va 52 18, 63 42, 65 112

*Aristanemi* (V)—a *prajāpati* <sup>1</sup> married the four daughters of Dakṣa and became father of 16 children <sup>2</sup>

<sup>1</sup>Br III 1 54 Va 63 42      <sup>2</sup>V<sub>1</sub> I 15 103, 134

*Aristanemi* (VI)—a son of Citraka, daughter Sumatī, wife of Sagara

Br III 71 115, Va 88 156 159, 96 114

*Aristanemi* (VII)—the Yakṣa who resides in the sun's chariot during the month of *Pauṣa*

V<sub>1</sub> II 10 14

*Aristanemuduhitā*—a second wife of Sagara by name Sumatī (s v ), sister of Suparṇa

Br III 63 155, Vā 88 156, 159

*Aristava*—served as calf to milk the earth

Br II 37 17-18

*Aristasamjñā*—a son of the elephant Mṛga

Br III 7 333



*Ariṣṭā*—the mother of eight apsaras

Va 69 48

*Ariṣṭ(h)ā*—a daughter of Dakṣa, one of Kāśyapa's wives and mother of Kinnaras and Gandharvas,<sup>1</sup> expert in music<sup>2</sup>

<sup>1</sup>Bhā. VI 6 25 29 M 6 1 and 45, 146 18, Va 66 55  
V<sub>1</sub> I 21 25    <sup>2</sup>Br III 3 56, 7\*467

*Ariṣṭānī*—indicators of death, he who would not see Arundhatī, Dhruva and the shadow of Soma would not live beyond 11 months, and so on, dreams, interpretation of

Va ch 19 (whole)

*Arihā*—one of the two *amitābha* *ganās*

Va 100 16.

*Aruna* (I)—a son of Danu <sup>1</sup> the Rākṣasa with the sun in the months Nabha and Nabhasya<sup>2</sup>

<sup>1</sup>Bha VI 6 30    <sup>2</sup>Vā 52 10 Br II 23 10

*Aruna* (II)—a sage of the eleventh epoch of Manu

Bha VIII 13 25

*Aruna* (III)—The son of Haryaśva, and father of Tri-bandhana

Bha IX 7 4

*Aruna* (IV)—a son of Mura (s v).

Bha X. 59 12

*Aruna* (v)—a son of Kṛṣṇa

Bhā X. 90 33

*Aruna* (vi)—a hill near (on the other side of-*Vā P*) Kailāsa, the residence of Gīrīśa and full of medicinal herbs At its foot is the Śailodā lake from which rises the R Śilodā on whose bank is the forest Surabhī

Br II 18 18-23, Va 47 17-22

*Aruna* (vii)—A son of Vinatā and brother of Garuda<sup>1</sup> The charioteer of the Sun He is said to yoke the seven horses bearing the names of metres (*Chandas*)<sup>2</sup> Came to see Parīksit practising *prayopaveśa*<sup>3</sup> Married Grdhri (Śyeni-*Vā P*) who gave birth to Sampātī and Jatāyu,<sup>4</sup> A personification of Dawn Image of<sup>5</sup>

<sup>1</sup>Br III 7 29, M 6 34, 150 151-2 V<sub>1</sub> I 21 18 <sup>2</sup>Bhā V  
21 15-16, Va 28 32, Br II 11 37 <sup>3</sup>Bha I 19 11 Vā 69 66  
<sup>4</sup>Br III 7 446, Vā 69 326 <sup>5</sup>M 261 7

*Aruna* (viii)—a son of Raiṣata

M 9 21

*Aruna* (ix)—a sādhyā

M 171 43

*Arunas* (i)—the sons of Dullola

Br III 7 443

*Arunas* (ii)—of the Kṣatriyas of Śālmali dvīpa

V<sub>1</sub> II 4 30

*Arunā* (i)—R of Plaksa dvīpa

Bhā V 20 4

*Arunā* (ii)—an apsaras

Br III 7 5

*Aṛunā* (III)—a Devi

Br IV 19 48, 44 41

*Aruni* (I)—a son of Brahmā, who remained celibate <sup>1</sup>  
a sage <sup>2</sup>

<sup>1</sup>Bha IV 8 1, VI 15 13    <sup>2</sup>Br III 36 6

*Aruni* (II)—went with Kṛṣṇa to Mithilā<sup>\*</sup>

Bha X 86 18

*Arunodā*—R of celestial mango juice flowing from the  
top of Mandara and irrigating the eastern part of Ilāvṛta  
In this river bathe Yakṣa damsels, who are attendants of  
Pārvatī

Bhā V 16 17 and 18

*Arunodam*—a sacred lake in Meru (in the east-Vā P)  
(in Ilāvṛta-V: P)

M 113 46, Vā 36 16, Vi II 2 26

*Aru(d)dha*—the son of Setu and father of Gāndhāra

Br III 74 7 9, Vā 99 7-9

*Aruntijā*—a deva of Harita gana

Vā. 100 88

*Arundhatī* (I)—a daughter of Kardama, sister of Par-  
vata and Nārada, (Kāśyapa) and wife of Vasistha,<sup>1</sup> a sur-  
name of hers was Ūrjā Mother of seven sons, Citraṅketu and  
others, all sages of renown<sup>2</sup> Did not feed Kumāra while  
the wives of other six sages fed him<sup>3</sup> Mother of Śakti  
Goddess among Satīs, meditated on the 108 names of Devī  
as narrated to attain fruits of yoga<sup>4</sup>

<sup>1</sup>Bhā III 24 23 Vā 2 10, 1<sup>a</sup> 2 30 73 63 65 70 79

<sup>2</sup>Bhā. IV 1 40    <sup>3</sup>Br III 10 40    <sup>4</sup>M 13 53 61 187 43  
201. 30

*Arundhatī* (11)—a daughter of Dakṣa, and one of Dharma's wives gave birth to Prthivī and all *Viśayas*, (gave birth to all earthly objects, *Vt P*)

Br III 3 2 and 34, 7 28, 8 86, M 5 15 and 19, 203 2, Vā 66 2 and 35 Vt 1 15 105, 108

*Arūpa*—a *mantrakṛt*.

Vā 59 97

*Ārūpas*—the people of a Janapada on the other side of the Vindhya (Anūpas—Vā P)

M 114 54, Vā 45 134

*Arūpā*—a daughter of Rīṣṭa

Br III 7 13, Vā 69 48

*Arūrū*—a son of Danāyuṣa had a son Dhundhu, killed by Kubalāśva

Vā 68 30-31

*Arogā*—the goddess enshrined at Vaidyanātha

M 13 41

*Arka* (1)—a son of Vasu, and a Vasu Wife Vāsanī Sons Tarṣa and others

Bhā. III 21 51, VI 3 14, 6 11 and 13

*Arka* (11)—the son of Puruṣa, and father of Bharmyāśva

Bhā IX. 21. 31

*Arka* (III)—the son of Vivici Agni; see *Vividha*; he had a number of sons like *Anikavān*, etc.

Vā. 1. 145; 29. 40; Br. II. 12. 42.

*Arkaja*—a name of Śanaīścara.

M. 93. 10.

*Arkaparṇa*—a Mauneya Gandharva.

Br. III. 7. 2.

*Arkamarkas*—a gana of the Piśācas, resembling monkeys, with residences in trees; short and pushing nature.

Br. III. 7. 382 and 390; Vā 69. 271.

*Arkavamśa*—see *Sūryavamśa*. Ila was common ancestor.

M. 12. 14.

✓ § *Arkavratam*—of kings: to collect taxes in proper seasons, as the sun's rays draw water for 8 months.

M. 226. 11.

*Arkasamkrama*—a yugādi for sādharmaṇa śrāddha.

M. 17. 2, 5.

*Arcalā*—(see *Suvarcalā*—Burnouf)

✓ § *Arcā*—of Hari. Worship of Hari's image is said to promote one's welfare. Some special places devoted to. This form is prevalent even in *Tretā yuga*,<sup>1</sup> to be worshipped in the *payovrata*.<sup>2</sup> *Arcā* is *Rājasa*. Mere idol worship condemned. When proper,<sup>3</sup> *Arcā* may be of gold, silver,

<sup>1</sup> Bhā. VII. 14. 28-40    <sup>2</sup> Ib. VIII. 16. 28.    <sup>3</sup> Ib. III. 29. 9, 21-25

of earth or water or other substance<sup>4</sup> *Upāsana* of, a means to concentration on the Absolute<sup>5</sup> Worship may be offered on the ground, fire, sun, waters, Brāhmaṇa or any other thing Image of eight kinds including stone, wood and metal, may be moveable or immoveable The mode in worship. Subsidiary worship to the ornaments, implements and attendants on Hari Founding a shrine, flower-garden and instituting festivals form part of the worship<sup>6</sup> Only people of little *tapas* are engaged in *arcā*, this being regarded inferior to worshipping Brahman<sup>7</sup>

<sup>4</sup>Ib IV 8 56    <sup>5</sup>Ib XI 20 24    <sup>6</sup>Ib XI 27 9-43,  
<sup>7</sup>Ib X 84 10, 86 55

*Arcāsthāpana*—founding of shrines is a form of *bhakti* to Hari

Bha XI 11 38

*Arcis* (I)—the female child born from the arms of Vena, churned by the sages An *amśa* of Laksmī, and a queen of Prthu<sup>1</sup> Follows Prthu to the forest and at his death performs *sati*, evoking praise from goddesses<sup>2</sup>

<sup>1</sup>Bhā IV 15 5 6    <sup>2</sup>Ib IV 23 19 28

*Arcis* (II)—Wife of Kṛśāśva and mother of Dhūmra-keśa

Bhā VI 6 20

*Arcismatī*—a daughter of Sārana

Br III 71 168    Va 96 166

*Arcismān*—a *sutapa* god

Br IV 1 15,    Va 100 15

*Arcisana*—a *mantra-kāra* and Ātreya

Va 59 104

*Arjuna (1) (Kārtavīrya)*—son of Krtavīrya Lord of seven islands and of Haihayas, *Samrāt* and *Cakravartin* By the grace of Hari he got 1000 arms and enjoyed *astaiśvāryas* Learnt the merit of *yoga* from Dattātreya Ruled in peace for 85,000 years<sup>1</sup> and was ambitious to have more territorial possessions<sup>2</sup> Was engaged in water-sports with women wearing the garland of *Vajayanti*<sup>3</sup> Imprisoned Rāvana in his capital *Mahismati* and released him on an appeal from *Pulasya*<sup>4</sup> In the course of a hunting expedition, he came to the hermitage of *Jamadagni* who, entertained him with the help of his *Kāmadhenu* The king envious of the sage's prosperity, desired its possession and on being refused by the sage, he took the cow by force<sup>5</sup> *Parasurāma* who was away, heard the story on his return, went to *Arjuna's* capital, cut off his head with his axe after a terrible battle in which *Matsyarāja* took part and recovered the cow and the calf<sup>6</sup> *Jamadagni* regretted his son's action as the king was a *Naradeva*, and killing him was an offence greater than *brahmanicide*<sup>7</sup> Had 1000 (?) sons, (100 sons) all of whom except five died in battles These sons killed *Jamadagni* when *Rāma* and his brothers were gone out<sup>8</sup> These five were great warriors<sup>9</sup> His minister was the evil *Candragupta* and the *Purohita*, *Garga*<sup>10</sup> Incarnation of *Viṣṇu Cakra*,<sup>11</sup> to his family belonged *Tālajangha*,<sup>12</sup> performed thousands of *yajñas* with golden *yupas* and *vedis*, which were attended by gods A *Rājarsi*, *paśupāla*, *kṣetrapala*<sup>13</sup> Defeated *Karkoṭaka's* son at *Māhuṣmati* and established his city on the banks of the *Narmadā* Could control the waters of the *Narmadā* and the fury of the ocean a terror to *Asuras* in *Pātāla* as also to *Rākṣasas* and *Uragas* Defeated *Rāvana* and released

<sup>1</sup> Bhā IX 15 17-19 23 24 27, Br III 30 4 75, 69 9, 49, 56 VI IV 11 11 21 M 43 15 Va 94 10 <sup>2</sup> Bhā XII 3 9 1 12 21  
<sup>3</sup> Bhā IX 15 20 <sup>4</sup> Bhā IX 15 21 22 Br III 33 50, M 43 37-40,  
<sup>5</sup> Bhā IX 15 23 26, Br III 26 7 whole chapter chaps 27 and 28, 30 4 <sup>6</sup> Bhā IX 15 27 36 Br III 30 5-15 32 61 38 8 27, 40 19 41 37, 38, 44 14 47 63 88 <sup>7</sup> Bhā IX 15 37-41, Br III 38 8 <sup>8</sup> M 43 46-51, Bhā IX 16 9-12  
<sup>9</sup> Br III 28 31 63 <sup>10</sup> Br III 37 27 28 40 66 <sup>11</sup> Va 94 50  
<sup>12</sup> M 43 13 25

him at the intervention of Pulastya\* burnt down the Hematālanam, residence of Āpava and was cursed that a Bhārgava and a Brāhmaṇa would chop off his 1000 hands<sup>14</sup> A gāthā in his honour by Nārada<sup>14(a)</sup> Once Āditya in the guise of a Brāhmaṇa asked to be fed at the expense of all immobile things (sthāvara) in the world and it was granted. This included Āpava's hermitage also<sup>15</sup> Performed the Saubhāgyaśayana-vratam and made the 16 gifts<sup>16</sup>

<sup>14</sup>M 43 25-43, Vā 94 9-24    <sup>14(a)</sup>V1 IV 11 16    <sup>15</sup>Br III 70 3-10; M 44 3-13    <sup>16</sup>M 60 49

Arjuna (II)—a son of Raivata Manu

Bhā VIII 5 2

Arjuna (III)—a Pāṇḍava, son of Indra and Kuntī and father of Śrutakīrti Had a son Irāvān by Ulūpi and another son Babruvāhana by the daughter of Manipurapati Father of Abhimanyu by Subhadra<sup>1</sup> Promised Draupadī to cut off Aśvathāma's head and place it before her for his killing her sons when asleep Aśvathāma heard this and ran for escape Arjuna pursued him Unwilling to slay the son of his preceptor, he bound him with ropes and took him to his queen's presence She requested Arjuna to release him on the ground that he was a Brāhmaṇa, a son of the guru, and for the sake of his old mother Gautamī Bhīma was not for the release But Arjuna took the hint from Kṛṣṇa, and after depriving him of his crest-jewel, banished him<sup>2</sup>

Accompanied Yudhiṣṭhira to see Bhīṣma on the eve of his death<sup>3</sup> A playmate of Kṛṣṇa<sup>4</sup> Had a chariot with monkey standard When he was once in the forest with Kṛṣṇa, they met Kāṇḍī, daughter of the Sun god anxious to marry Kṛṣṇa When Arjuna burnt Khāṇḍīva, Kṛṣṇa was his charioteer Drove away the princes who attacked

<sup>1</sup>Bhā IX 22 29-33 Br III 71 154 and 175 V1 IV 14 35 20 49 V 12 17 24, 35 28    <sup>2</sup>Bhā I 7 15-57    <sup>3</sup>Br I 9 2  
<sup>4</sup>Br X. 22, 31.



Kṛṣṇa returning with Satyā of Kośala<sup>5</sup> Commended by Indra to Kṛṣṇa's protection<sup>6</sup> Consoled by Kṛṣṇa when banished to the forest<sup>7</sup> A great name among the Kurus<sup>8</sup> Joy at Kṛṣṇa's visit to Indraprastha By burning the forest he released Maya and enjoyed Kṛṣṇa's company Went to the eastern countries Went again with Kṛṣṇa and Bhīma disguised as a Brahmana to Girivraja Revealed himself before Jarāsandha who thought that he was not his equal Returned after Jarāsandha's fall<sup>9</sup>

Entertained elders at the Rajasūya of Yudhisthira On seeing the enemy's army in the battle-field his teachers kith and kin among them he expressed to Kṛṣṇa his reluctance to fight them Kṛṣṇa taught him the truth (*Gita*), showed him his *Viśvarupa* and roused him to action He fought Kṛṣṇa serving as charioteer<sup>10</sup> Victory due to Kṛṣṇa<sup>11</sup>

Heard of Abhimanyu's death and vowed to kill Jaya dratha the following day, which he did<sup>12</sup> Was taken by Kṛṣṇa to Kailasa where Śiva blessed him Took part in the *svayamvaram* of Lakṣmanā His arrow touched the fish target but did not hit it<sup>13</sup> In the course of his pilgrimage he heard at Prabhasa that his uncle's daughter Subhadrā was being proposed by Balarama to Duryodhana He wished to marry her, and with this object spent four months in Dvāraka as *Tridandī* ascetic At this time Rama invited him one day for *bhikṣa* When he and Subhadrā met both exchanged their love by their eyes On a day of festive occasion Subhadrā came out when Arjuna carried her off in a chariot with the approval of Kṛṣṇa Rama protested but Kṛṣṇa pacified him Finally Rama sent presents to his sister<sup>14</sup> On a visit to Syamantapañcaka<sup>15</sup>

Once a Brahmana of Dvaraka preferred a complaint during Kṛṣṇa's *asvamedha* that his children died immediately after their birth Arjuna offered to recover them

<sup>5</sup> Ib X. 58 4 13 25 54 <sup>6</sup> Ib X [67 (V) 36] V<sub>1</sub> V 13 17 18 <sup>7</sup> Bha X. 64 9 <sup>8</sup> Ib X 68 28 <sup>9</sup> Ib X. 71 22 30 45-46 72 13 16 29 and 32 73 31 and 34 <sup>10</sup> Ib X. 75 5 [78 (V), 21 25] XI 16 6 8 <sup>11</sup> Ib IX. 24 67 <sup>12</sup> Ib X 78 [31 35] <sup>13</sup> Ib X 83 24 <sup>14</sup> Ib X 86 1 12 <sup>15</sup> Ib X 84 57

for him, though Kṛṣṇa had his own doubt Accompanying the Brāhmana, Arjuna guarded the delivery room The child was born and soon died At this Arjuna went to Indra's place, and Yama's, and to the abodes of all gods, with the resolution to fall in a fire in case he did not rescue the child Unable to recover it, Arjuna was about to plunge into the flames when Kṛṣṇa prevented him He was taken to the abode of Nārāyaṇa and all the children were recovered Returned to Dvārakā to attend Kṛṣṇa's *aśvamedha*, after bringing joy to the Brāhmana<sup>16</sup> Other exploits of Arjuna were defeating Indra at Khāṇḍava, pleasing Śiva in Kīrāta's disguise, and vanquishing Nivātakavacas<sup>17</sup> Went once to Heaven to please Indra, when he slew single-handed 60,000 *dānavas* who obstructed *yajñas*<sup>18</sup> Went to Dvārakā to see his relations Was advised to take Yādavas to Indraprastha as Dvāraka was about to be swallowed by the sea Performed the last rites to the dead in Dvārakā, and took the remainder to his place Was defeated by robbers and Ābhiras after the departure of Kṛṣṇa to Heaven Informed Yudhiṣṭhira of Kṛṣṇa's departure to Heaven and of his great sorrow, and also of the almost end of the Yādava stock Crowned Vajra king<sup>19</sup> Arjuna knew and realised the *mayā* of Hari<sup>20</sup> Observed the *Ādityaśayanam* vow Visited the Vāmana temple at Kuruksetra during his *tīrthayātrā* and asked Śaunaka to narrate the circumstances of that *Avatār* after Vārāha<sup>21</sup> Was asked by Vyāsa to perform penance expelling death<sup>22</sup> Put down the prowess of Kārtavīrya by the curse of Āpava<sup>23</sup> Known as Pārtha, Dhanamjaya, Jiṣṇu

<sup>16</sup> Ib X. 89 22-64    <sup>17</sup> Ib X 89 34 [4-5], M 6 29    <sup>18</sup> Bhā VI 6 36    <sup>19</sup> Ib I 12 36 14, 1 and 22, 15 5 27 and 32, XI 30 47-48 31 21-25 M 70 12 V<sub>1</sub> V 38 5-6 12-24, 34-36    <sup>20</sup> Bhā II 7 45    <sup>21</sup> M 55 32 244 4    <sup>22</sup> V<sub>1</sub> V 38 37 92    <sup>23</sup> Va. 94. 45, 99 280, Br III 69 46

**Arjuna**—The reference is to both Pāṇḍava Arjuna and Kārtavīrya Arjuna, both noted for military prowess. Parksit is compared to them

*Arjunam*—a *tirtha* sacred to Pitṛs.

M. 22. 43.

*Arjunapāla*—a son of Śamīkā and Sudāmini.

Bhā. IX. 24. 44.

*Arṇava*—(Arbuda, Wilson); a sacred place. (?)

Vi. VI. 8. 29.

*Arṇavaka*—four in number, *Prthvī*, *antarikṣa*, *divya* and *maha*.

Vā. 101. 13.

*Artha*—born of *dharma* and *buddhi*:<sup>1</sup> Its ills;<sup>2</sup> not to be earned by a king by illegitimate means and not to abuse it by giving it to undesirables.<sup>3</sup>

<sup>1</sup> Bhā. IV. 1. 51; I. 2. 9. <sup>2</sup> Bhā. XI. 23. 17-21. <sup>3</sup> M. 220. 11; Vā. 23. 81; 61. 130.

*Arthapas*—a Janapada. ✓

Vā. 45. 111.

*Arthasāstra*—one of the 18 *vidyas*:<sup>1</sup> Science of Polity pleaded by Indra in extenuation of his destruction of Diti's *garbha*:<sup>2</sup> No regard for the *sāstra* during Prthu's reign: Budha learned in;<sup>3</sup> to be learnt by a prince.<sup>4</sup>

<sup>1</sup> Br. II. 31. 23; 35. 89; Vā. 58. 23; 61. 79. <sup>2</sup> M. 7. 63; 10. 32; VI. III. 6. 28. <sup>3</sup> M. 24. 2. <sup>4</sup> M. 144. 23; 220. 2.

*Arthasiddhi*—the son of Sādhyā *gaṇa*.

Bhā. VI. 6. 7.

*Arthākarṣṇikā*—a Devī.

Br. IV. 36. 71.

*Ardhanārīnaravapuḥ*—from Hiraṇyagarbha two parts, male and female, the male half divided into eleven parts called Rudras by crying and running (oozing), each became a *ganeśvara*, the female half came to be divided into two, Śukla (right) and Kṛṣṇa (left), from her came *Prajñā* and Śrī and these in turn spread over the whole world in thousand ways

Va 9 75 98, 41 36

*Ardhanārīśvara*—Śiva became this by worshipping Śakti <sup>1</sup> Image of, with details of dress and ornaments <sup>2</sup>

<sup>1</sup>Br II 27 98, IV 5 30, 44 48    <sup>2</sup>M 60 25, 192 28, 260 1-10

*Ardhapanyas*—Ātreya gotrakaras

M 197 3

*Ardhabāhu*—one of the seven sons of Vasistha

Va 28 36

*Ardhamunda*—one of the four sons of the 33rd Kalpa

Va 23 59

*Ardhaśaśī* (*Ardhacandra*)—one of the ten pīthas for images This yields one a number of sons

M 262 7 and 11 18

*Ardhasatana*—a mantrakṛt

M. 145 107

*Arbuda*—the *divyas* of became *Vṛātyas* after Puram-jaya's days <sup>1</sup> a western kingdom sacred to Lalitā <sup>2</sup>

<sup>1</sup>Bhā XII 1 38    <sup>2</sup>Br II 16 62, IV 44 91

*Arbudas*—a tribe, of the south, fought with their kinsmen and ended themselves <sup>1</sup> Country of <sup>2</sup>

<sup>1</sup>Bhā. XI 30 15    M. 114 51    Vā 45 131    <sup>2</sup>VL II 3 16

Arbudam—10,00,00,000 (10 crores).

Va 101 95

Arbudasarasvatī—the R. sacred to Pitrs

M. 22 38

Arbhaḥa—the son of Ajātaśatru and the father of Udrayana.

<sup>1</sup> V<sub>1</sub> IV 24 15-16

Aryaman (i)—an Āditya, and a son of Aditi named Mātṛkā sons were Casaṇis<sup>1</sup> Acted for one hundred years as the Lord of Death when Yama was cursed to be a Śūdra for that period<sup>2</sup> Identified with Hari,<sup>3</sup> to be worshipped in houses and palace buildings,<sup>4</sup> one of the hinder legs of Śiśumāra<sup>5</sup>

<sup>1</sup>Bh<sub>5</sub> VI 6 39-42, Br III 3 67, II 24 33 and 40, M 126 3 127 23 171 56, 225 12 V<sub>5</sub> 62 186 66 66 110 10, VI I 15 130 <sup>2</sup>Bh<sub>5</sub> I 13 15 <sup>3</sup>Bh<sub>5</sub> XI 16 15 <sup>4</sup>M 253 30 268 24 <sup>5</sup>V<sub>1</sub> II 12 32

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Aryaman (ii)—The name of the sun in the month of Mādhava (Vaiśākha)

Bh<sub>5</sub> XII 11 34 V<sub>5</sub> 52 2 91 VI II 10 5 V 19 56

Aryaman (iii)—a chief Pitr who worships Kūrmā-Hari in Hiranmaya<sup>1</sup> Served as calf for Pitrs to milk Kaiya from the earth<sup>2</sup>

<sup>1</sup>Bh<sub>5</sub> V 18 29 <sup>2</sup>Ib IV 18 19

Aryaman (iv)—represents the thigh of the Śiśumāra planet, south of, is pitṛyānam

Br II 23 103 25 111

Aryamā vīthi—represented by the two Phalgunis and Maghā

V<sub>5</sub> 66 49

*Aryamna*—the name of a *muhūrta* of a day

Br III 3 40, M 79 6, Vā 66 41

*Arvarīvān*—the son of Pulaha and Ksamā and one of the seven sages of the Svarocisa epoch

Br II 36 18, Vā I 10 10

*Arvasana*—An Ātreya and a sage

Br II 32 113

*Arvāk*—the 25th Vedavyāsa.

Br. II 35 123

\*

*Arvāktalam*—the fifth world of *Śarkara* earth' residence of Virocana and other daityas

Br II 20 12 and 14, 35 and 38

*Arvāksuta*—Dhanvantri called such by Viṣṇu.

Vā 92 14

*Arvāksrota*—the lower current, full of three qualities, eight stars, *siddhis* and men, this is known as *Taijasa sarga*.

Vā 6 53-6

*Arvā(g)vasu*—one of the seven important rays of the sun, *yonis* of Brhaspati

Br II 24 67, Vā 53 45, 49

*Arha*—a name of Śiva

Vā. 97 172

*Arhas*—a group of people defending Dvārakā, and related to Pāṇḍavas.

Bhā. I 11, 11, 14 23

*Arhana*—An attendant on Hari

Bhā II 9 14

*Arhat* (I)—a king of Konka, Venka, and Kuṭaka led astray by the teachings of Rṣabha Gave up his *svadharma* and adopted the path of heretics

Bhā V 6 9

*Arhat* (II)—a name of Śiva

Br III 72 173

*Arhatas*—the Asuras who performed penance on the Narmadā, were deluded by Viṣṇu *Māyamoha* to give up Vedic path and take to other non-Vedic doctrines

Vi. III 18 13

*Alaka*—a Śrutarṣi

Br II 33 4

↓ *Alakanandā*—The R in Kailāsa a branch of Gangā issuing out of the city of Brahmā descends the southern slopes of Meru Her course can be traced from the Gandhamādana Traversing the Hemakūta and Hīmalayas as also the continent of Bharata and dividing itself into seven branches it enters the sea on the south A bath in this stream is equal to performing *Asvamedhas* and other sacrifices A mahānadi borne by Śiva on his head for more than a hundred years Elevated Sagara's sons to heaven

Bhā IV 6 24 V 17 5 and 9 IX 29 42 Br III 41 21  
56 12 Vi II 2 34 36 8 113 20 Va 41 18 42 25-35  
103 80

*Alakā*—the city of Yakṣas in Kailāsa Capital of Kubera<sup>1</sup> Purūravas and Urvaśi sported here for a time<sup>2</sup> as seen by Bhārgava Rāma<sup>3</sup>

<sup>1</sup>Br II 18 2 III 7 163 Va 47 1 Bhā IV 6 23  
<sup>2</sup>Va. 91 6 Br III 66 6 Vi IV 6 48 <sup>3</sup>Br III 41 18-23

*Alakādhṛpa*—is Kubera

Vā 47 1, 69 196

*Alatā*—a daughter of Irā, and mother of trees

Br III 7 460-1

*Alabdhas*—*Ekārṣeyas*

M 200 3

*Alamkāras*—depend on *varna*, *sthānayoga* and *nāṭya*.  
Three places of origin—neck, head and mind 4 *varnas*,  
eight *vikalpas*, and sixteen deities. Different kinds of,  
described <sup>1</sup> 300 varieties distinguished <sup>2</sup>

<sup>1</sup> Br III 62 2 23      <sup>2</sup> Vā 87 1-3, 10-21

*Alambākṣi*—a mindborn mother

M 179 22

*Alambuṣā*—an Apsaras

Br III 7 6    IV 33 18    Vā 69 5

(A)ambuṣā—the queen of Trṇabindu,<sup>1</sup> an apsaras  
and mother of Viśālā<sup>2</sup>

<sup>1</sup> Br III 8 37, Bha IX 2 31      <sup>2</sup> Vā IV 1 48 9

*Alarka* (I)—a pupil of Dattātreya a sage who realised  
the force of *Harimāyā*.

Bhā I 3 11, II 7 44

*Alarka* (II)—a son of Dyumat, and father of Sannati.  
He retained his youth and ruled for 66,000 years. The *Br.*  
*Purāna* and the *Viṣṇu Purāna* make him the son respectively



of Vatsa and Pratardana, and father of Sannati<sup>1</sup> A Rājarsi of Kāśī, attained longevity through the grace of Lopāmudrā Killed the Rākṣasa Ksemaka and recovered his capital Two ancient verses in his praise<sup>2</sup>

<sup>1</sup>Br III 67 69, 72, V<sub>1</sub> IV 8 16-18 Bhā IX 17 6-8  
<sup>2</sup>M, 180 68 9, Va 92 66-8

*Alasā*—a deity

Br IV 27 38

*Alābu*—gourds unfit for śrāddha

V<sub>1</sub> III 16 8

*Alābūpātram*—the gourd-vessel of the Nāgas to milk the earth cow

Br II 36 213 M 10 19

*Alipindaka*—a Kādraveya nāga

Br III 7 35

*Alimadras*—a tribe

Vā 45 120

*Alimān*—the son of Gomatīputra and the father of Śāntakarna<sup>4</sup>

VI IV 24 47-8

*Aloka*—attained by Vṛtra

Bhā. VI 12 35, Br II 19 153

*Alpamedhas*—a god of Sumedhas group

Br II 36 59

*Avagāha (I)*—a son of Vṛkadevī and Vasudeva

M. 46 18

*Avagāha (II)*—a son of Citrasena

Va 96 248

*Avatanurodhana*—one of 28 hells, intended for those who confine beings in dark holes, granaries, etc

Bhā V 26 7 and 34

*Avatodā*—R in Bhāratavarṣa

Bhā V 19 18

*Avatāras*—of Hari, innumerable Kṛṣṇa is the Lord ✓  
himself Metaphysics of

Bhā I 3 26 and 28 30-39

*Avadhūta*—the friend who accompanied Purañjana to the Saurabha kingdom, through the entrances Nālm and Nālm<sup>1</sup> Allegorically sense of smell<sup>2</sup> Taught spiritual wisdom to Yadu<sup>3</sup>

<sup>1</sup>Bhā IV 25 48    <sup>2</sup>1b IV 29 11    <sup>3</sup>1b XI 7 24-9<sup>1</sup>

*Avadhya*—a Prataṛdana god

Br II 36 30

*Avanejanam*—a ceremonial in a śrāddhā

M. 17 47 \*

*Avantaya*—on the other side of the Vindhyas

Va 45 134

*Avantipura*—Here lived Sāndipani of Kāśī,<sup>1</sup> also Avantikā;<sup>2</sup> one of the seven great cities One of its kings married Rājādhīdevi and became father of Vinda and Anuvinda<sup>3</sup> Capital of the sons of Kārtavīrya Arjuna<sup>4</sup> The navel of the Veda Puruṣa<sup>5</sup>

<sup>1</sup>Bhā X. 45 31 58 30    <sup>2</sup>V. V 21 19    <sup>3</sup>Br IV 40 91  
<sup>4</sup>V. IV 14 43    Bhā X. 53 31    <sup>5</sup>Vā. 96 157    <sup>6</sup>Vā 94 50  
<sup>7</sup>Va. 104 76

*Avanti* (I) (c)—a kingdom Here there was a Brāhmana miser who lost all his wealth and the love of his kith and kin, and who became ultimately an ascetic Though ill-treated by the public as a thief, he never took notice of it, and ever meditating on Hari, attained release<sup>1</sup> The dvijas of, became Vrātyas after Puramjaya's days<sup>2</sup> The people of, were enlisted by Jarāsandha against the Yadus<sup>3</sup>

Here is Mahākālavana where Rudra vanquished Andhaka who sought to abduct Pārvatī,<sup>4</sup> ruled by Śūdras and Ābhiras<sup>5</sup>

<sup>1</sup>Bhā XI 23 6 62    <sup>2</sup>Ib XII 1 38    <sup>3</sup>Ib X [50 (V) 3] XI  
23 6    <sup>4</sup>M 179 5    <sup>5</sup>V<sub>i</sub> IV 24 68    Bhā XII 1 38

*Avanti* (II)—a R from the Pāriyātra of the Bhārata-varṣa

Br II 16 29    Va 45 98    M 114 24

¶

*Avantikā*—a tirtha sacred to Piṭṛs

M 22 33

\* *Avantis*—a Vindhya tribe attacked Paraśurāma and were defeated, Jayadhvaj established at, one of the five ganas of Haihayas,<sup>1</sup> a king of, married Āhukī, sister of Āhuka<sup>2</sup>

<sup>1</sup>Br II 16 65    III 39 11    69 50 and 52    M 43 46    114  
54    <sup>2</sup>Br III 71 128    M 44 70

*Avantī*—a son of Arjuna (Kārtavīrya)

M 43 46

*Avandhya*—the son of Angirasa

Vā 65 100

*Atabhrta* (Pavaka)—Agni, his son Hṛechaya

Va 29 31, Br II 12 33

*Avabhṛtam*—the concluding bath of a sacrifice,<sup>1</sup> of  
of Soma<sup>2</sup>

<sup>1</sup>Br I 2 24, Vā 103 40-42      <sup>2</sup>M 23 23, Vā 90 26

*Avabhṛti*—the city of Ābhīras

Bha. XII. 1 29

*Avaragūtra*—a chief monkey

Br III 7 237

*Avarati*—a Prataṛdana god

Br II 36 30

*Avariṇyān*—one of the nine sons of Sāvarṇi

Va. 100 21

*Avarodhana*—a son of Gaya and Gayanti

Bha V 15 14.

*Avaroham*—a variety of Rohana Varna in music.

Va 87 7

*Avasavadha*—A Śrutarṣi

Br II 33 5

*Avasyu*—the Agni-Acchāvāka at Bhuvasthānam

Va 29 28

*Atikāra*—a mindborn mother

ML 179 26

*Atikṣit*—the son of Karamdhama and father of  
Marutta

Bhā IX. 2 26      VI. IV 1 30-31.

*Avikṣita*—Marutta, different from Marutta of Turvasu's line.

Vā. 99. 2.

*Avijāti*—goats and sheep born of Bhadrā

· Br. III. 3. 75.

*Avijñānagati*—a son of Anila.

Br. III. 3. 26.

*Avijñātagati*—a Vasava, and a son of Ana(i)la-Īśāna and Śiva.

M. 5. 25; Vā. 66. 25; Br. II. 10. 80; Vi. I. 15. 114.

*Avijñātām*—a territorial division of Śālmali-dvipa.  
(*Abhijñātām*—Burnouf)

Bhā. V. 20. 9.

*Aviddha*—the son of Janamejaya; conquered the eastern region.

Vā. 99. 120.

*Avidyā*—of five degrees—*Tāmisra*, *Andhatāmisra*, *Tama*, *Moha*, and *Mahātama*.

Bhā. III. 20. 18

*Avidyā*—Pañcaparva; precedes creation.

Vā. 6. 37.

*Avidheya* (i)—the seventh hell under the earth.

Vā. 101. 179.

*Avidheya* (ii)—a hell under the earth.

Br. IV. 2. 182 and 186.

*Avipāla*—Hiranyakaśipu as

Br III 5 21

*Avimuktam* (I)—the name which Benares got after Śiva and Umā made it their residence In Kaliyuga his original form disappears

Br III 67 60 and 63

*Avimukta*(m) (II)—city Benares which is not left by Śiva at any time

M 180 54 and 94, 181 13, 15, 31, 182 4-5, 19 20, 23, 26, 183 19, 36 and 39, 184 1-2, 21-2, 48 9 74 185 1-2, 17-18 46-7, 54 71 Va 106 69 Vi V 34 30

*Avisesah*—*Bhūtādī* covered by *śabda*, both by *sparsa*, the three by *rūpa*, these four by *rasa* and all the five by *gandha*

Va 4 58

*Avīci*—one of the 28 hells—a structure with no support to stand on Here are punished false witnesses and wrong givers of gifts

Bhā V 26 7 and 28

*Avīcikam*—a hell

Vi I 6 41

*Avīcimat*—a hell

Bhā V 26 28, Br IV 2 182 and 185

*Avīci*—the fifth hell under the earth, torture by machinery

Vā 101 179, 182, 112 11  
P 26

*Avyaktam*—another term for Prakṛti; shines like fire-fly; overlordship consisting of Brahma, Viṣṇu, Sūrya and Śiva. These are to be worshipped with no difference by means of fire and Brāhmanas.<sup>2</sup>

One form of Brahman; also *Pradhānam*, *Kāranam* <sup>3</sup>

<sup>1</sup> M. 3 15, 145 73, Vā. 34 37; 101. 115, 102 31, 31, 95, 103. 11-12, 28, 36    <sup>2</sup> Br III 10. 37; M. 52 22    <sup>3</sup> V<sub>1</sub> I 2 15, 18-22.

*Avyaya* (I)—a son of Bhṛgu, and a deva.

Br. III 1 90, M 195 13

*Avyaya* (II) (*Paulastya*)—a sage of the Raucya epoch

Br. IV. 1. 102.

*Avyaya* (III)—An Ajitadeva

Vā 67. 34

*Avyaya* (IV)—a sage of the XIIIth epoch of Manu

V<sub>1</sub> III. 2. 40

*Aśanā*—the queen of Bali, and mother of Bāna and other sons.

Bhā VI 18 17.

*Aśanimeghas*—creation of, by Brahmā.

Vā 9 52, Br II 8 54

*Aśanī*—a mother goddess.

M 179 29

*Aśija*—the son of Vāmadeva.

Vā 65 102, 99 141

*Aśiras*—a dānava.

Br. III 6 5

*Aśitīmandalaśatam*—8000 *mandalas* traversed by the sun in a year. Its own *mandala* in one day.

Vā 52 46

*Aśūnyaśayanavratam*—offering worship to Hari sleeping with His consort in the milk ocean, on the black half of the *Śrāvana* month, second day, with ritual, dancing and music. Gifts of bed, food, lights, etc., conduce to happiness in married life and the attainment of *Viśnuloka*.

M 71 5-20

*Aśoka*—a *kulaparvata* of the *Ketumāla*

Vā 44 4

*Aśokavanam*—In *Tripuram*. Here *Yayāti* built a house for *Śarmiṣṭhā*, servant maid of his queen *Devayānī*

M 31 2 & 10, 130 16 Vā 38 68

*Aśoka(vardhana)*—son of *Bindusāra* (*Vārisāra-Bhā*)<sup>1</sup>  
The Maurya king who ruled for 36 years, 26 years (*Vā P.*)  
Father of *Suyaśas*<sup>2</sup>

<sup>1</sup>Bhā XII 1 13-14 V<sub>1</sub> IV 24 30    <sup>2</sup>Br III 74 145, Vā  
99 332 V<sub>1</sub> IV 24 30

*Asmaka*—a Ksetrija son of *Kalmāsapāda* (*Mitrasaha-V<sub>1</sub>*) born of *Madayantī*, queen of *Saudāsa*, to *Vasistha*, with the king's assent. The period of pregnancy lasted for seven years when *Vasistha* hit the queen's stomach with a stone. Father of *Mūlaka*

Bhā IX 9 39-40 Br III 63 177 Vā 88 177, V<sub>1</sub> IV  
4 72-3

*Aśmakas*—the people of a southern kingdom ✓

Br II 16 58 M 272 16

*Aśmakī*—the mother of *Śūra*

Br III 71 145 & 189



*Aśmadamśanā*—the goddess following Bhavamālīni  
M. 179 71.

*Asmarathya*—a Trayārṣeya, not to have marital relations with Viśvāmitra and Vañjuli  
M 198 13

U | *Aśmarāvin*—the chief minister of Śantanu, made certain ascetics teach Devāpi heretical doctrines (*Aśmasāris*—Cal edn ).

Vi IV 20 21

*Aśva* (I)—an *avatār* of Hari

Bhā X. 2 40

*Aśva* (II)—a Satya god, and a progenitor

Br II 36 35, III 11 76

*Aśva* (III)—a son of Khaśā and a Rākṣasa

Br III 7 136

*Aśva* (IV)—a horse of the moon's chariot

Vā 52 53

*Aśva* (V)—a son of Citraka

Va 96 114

Λ *Aśvas* (I)—a class of people similar to Candālas

Bhā X 24 28

U | *Aśvas* (II)—created from the feet of the Lord,<sup>1</sup> horses of Tāmrā line<sup>2</sup>

<sup>1</sup> Vi I 5 49    <sup>2</sup> Vi I 21 17

*Aśvakarna*—a place fit for *śrāddha* offering

M 15 33

*Aśvagrānta*—music, with *Aśvini* as deity.

Va 86 64

*Asvagrīva* (I)—a *Dānava*

Br III 6 10

*Aśvagrīva* (II)—a son of *Citraka*

Br III 71 114, Va 96 113

*Aśvajit*—son of *Jayadratha*

M 49 49

*Asvatara* (I)—a chief *Nāga* or *Patāla*, a thousand hooded snake in the *Prajāpatiksetra* in *Prayāga* on the banks of the *Yamunā*,<sup>1</sup> used in the chariot of *Tripurārī*,<sup>2</sup> presides over the month of *Ūrja*,<sup>3</sup> A *Kādraveya Nāga* <sup>4</sup> A *Nāga* of the *Sutalam*,<sup>5</sup> resides in the sun's chariot during *Phalguna* <sup>6</sup>

<sup>1</sup>Bha V 24 31 M 6 29 104 5 106 27, 110 8 <sup>2</sup>M 133 20 <sup>3</sup>Bha XII 11 44 <sup>4</sup>Br II 20 23 23 21 III 7 33, Vi I 21 21 <sup>5</sup>Va 50 23 <sup>6</sup>Vi II 10 18

*Aśvatara* (II)—heard the *Viṣṇu Purāṇa* from *Vatsa* and narrated it to *Kambala*

Vi VI 8 46

*Aśvatara* (III)—a *nāga*

Va 69 70

*Aśvataras*—created by *Brahmā* from his feet

Vi I 5 49

*Aśvatīrtham*—sacred to *Pitrs* on the *Narmadā*

M 22 71, 194 3

*Aśvattha* (I)—the sacred tree under which Kṛṣṇa is said to have sat in contemplation on the eve of his departure to Heaven<sup>1</sup> Growing out of Śamu tree, by attrition Purūravas created fire and made it threefold for sacrificial purposes<sup>2</sup>

<sup>1</sup>Bha III 4 3 & 8 Br III 11 35 & 109 13 29 IV 43 17  
Va 35 33 91 44 <sup>2</sup>V<sub>1</sub> IV 6 85 94

*Aśvattha* (II)—the tirtha sacred to Vandaniya

M 13 51

*Aśvattha* (III)—a follower of Māyā

M 179 69

*Aśvattharāja*—the Bodhi tree

Va 111 27

*Aśvatthāman* (I)—son of Drona and Gautamī (Kṛpī V: P) Killed the sons of Draupadī while asleep thinking that it would please his master Fought with Arjuna, was defeated and taken prisoner Roused Draupadī's pity in that state and was released after being deprived of his crown and hair<sup>1</sup> Hit the infant in the womb of Uttara with *brahmasiras* Kṛṣṇa's protection of Parikṣit in the womb from Aśvathāman's arrow, and of Arjuna from Aśvathāman's arrows<sup>2</sup> Destroyed the Kurus by his *brahmāstra*<sup>3</sup> In Duryodhana's army Survived Kurukṣetra war<sup>4</sup> A sage of the first epoch of Śāvarṇa Manu<sup>5</sup> hurled *brahmāstra* when Parikṣit was in his mother's womb<sup>6</sup>

<sup>1</sup>Bha I 7 14 52 VI IV 19 68 <sup>2</sup>Bha I 8 12 12 1  
15 16 16 15 <sup>3</sup>Bhā IX 22 34 <sup>4</sup>Bha X 78 [95 (V) 16]  
80 [2] <sup>5</sup>Va 100 12 M 9 32 <sup>6</sup>V<sub>1</sub> IV 20 52

*Aśvatthāman* (II)—(Dronaputra) becomes a sage of the 8th manvantara

Bhā. VIII 13 15

*Aśvatthāman* (III)—a son of Aśvinī and Akrūra

M. 45 32

*Asvapati*—the king of Madras, issueless sacrificed to goddess Sāvitrī and was blessed with a daughter of that name

M 208 5-11

✱ ✱

*Asvapra*—a dānava

Br III 6 15

*Aśvabāhu*—a son of Citraka

Va 96 113

*Asvamitra*—a *Marut gana*

M 171 53

*Aśvamukha*—a horse-faced image on the figure of God of Love

M 261 53

*Aśvamukh(y)as*—a group of people, perhaps Gandharvas,<sup>1</sup> kingdom of <sup>2</sup>

<sup>1</sup>Br III 22 56 M 4 53 Va 47 57 69 31 <sup>2</sup>M 121 58

*Asvamedha*—Thrice performed by Yudhishthira <sup>1</sup> One hundred performed by Balī <sup>2</sup> of Ambarisa where Vasistha and Gautama were present <sup>3</sup> Thrice performed by Parikṣit <sup>4</sup> Performed by Anga when gods did not respond to his call <sup>5</sup> A hundred were performed by Prthu But in the last Indra stole away the horse <sup>6</sup> Performed by Indra <sup>7</sup> Performed by Kṛṣṇa at Dvārakā The sacrificial horse was sent out with a number of warriors to watch its course All

<sup>1</sup>Bhā I 8 6 10 2 [1] 12 34 <sup>2</sup>Ib VIII 15 34 <sup>3</sup>Ib IX 4 22 <sup>4</sup>Ib I 16 3 <sup>5</sup>Ib IV 13 25 <sup>6</sup>Ib IV 16 24 19 1 <sup>7</sup>Ib VI 13 18 20 Br II 30 10 M 143 6 26

kings including the Pandavas attended the sacrifice. In the course of the sacrifice a Brāhmaṇa complained of the death of his children immediately after birth. At this Arjuna (s v) offered to give succour and recovered them with Kṛṣṇa's aid, from Nārāyaṇa's abode. Nārāyaṇa said that he took the children as a means to see Kṛṣṇa and Arjuna in their human form. The *Avabhṛta* of the sacrifice was celebrated in the Yamunā<sup>8</sup>. A remedy for brahmicide<sup>9</sup> performed by Śūdra kings in Kali age,<sup>10</sup> of other kings,<sup>11</sup> of Ikṣvāku of Dakṣa of Suyajña of Nala of Śatānika of Purūravas,<sup>12</sup> equal to going to Gayā, bath in the Prayāga and Ganges, *kotihoma*, *grahabali*, etc.<sup>13</sup> 100 of them performed by Somadatta<sup>14</sup> as efficacious as reading the *Viṣṇu Purāṇa*,<sup>15</sup> performed by other sages<sup>16</sup>.

|  |                           |                     |
|--|---------------------------|---------------------|
| <sup>8</sup> Bha. X 89 22 64   | <sup>9</sup> Ib VI 13 6 9 | <sup>10</sup> Br II |
| 31 67 M 144 43   | <sup>11</sup> Br II 34 24 | III 5 7 7           |
| 268, 11 13 16 64 17 68 26 70 24 and 27 71 119 72 28  |                           |                     |
| IV 12 31 <sup>12</sup> M 12 10 12 15 44 23 and 64 24 10 Va 105   |                           |                     |
| 10 32 111 17 51 112 31 2 <sup>13</sup> M 22 6 28 6 53 15 58  |                           |                     |
| 54 106 29 183 71 and 80 <sup>14</sup> V <sub>1</sub> IV 1 56 <sup>15</sup> V <sub>1</sub> VI 8 28 & 34 |                           |                     |
| <sup>16</sup> Va. 20 16 32 52 30 291 50 221 57 52 60 23 67 50 53-8                                     |                           |                     |
| 71 77 75 60 75 99 456 104 84 Bha IX. 22 39   |                           |                     |

*Aśvamedhaja*—the son of Sahasranika and father of Asimakṛṣṇa

Bhā IX. 22 39

*Aśvamedhadatta*—the son of Śatānika and father of Adhisimakṛṣṇa

V<sub>1</sub> IV 21 5 6 Va 99 257

*Aśvamedhāra*—a commander of Bhanda

Br IV 21 89

*Aśvayuk*—(*sukla-navamī*), a *manīantarādī* for śrādhā

M 17 6

*Aśvavāha*—a son of Citraka

Br III 71 114

*Aśvavidyā*—was taught to R̥tuparna by Nala, also *Aśvaśikṣā*.

Bhā IX 9 17.

✱

*Aśvavratam*—the performer of it, becomes Rājarāja

M 101 71

*Aśvaśikṣā*—the science of horses

M 215 8

*Aśvasiras* (I)—the mantra taught by the sage Dadhy-  
anga to Aśvins.

Bha VI 9 52

*Aśvaśiras* (II)—a follower of Balī

M 245 31

✓

*Aśvasuta*—married Sutanu, father of Vajra

Va 96 251

*Aśvasena*—a son of Kṛṣṇa and Satyā (Nāgnicit)

Bhā X 61 13

*Aśvādhyaksa*—Superintendent of horses and his quali-  
fications

M 215 38

*Aśvānana*—also Vājnavaktra—see *Hayagrīva*

✱ Br IV 17 17, 29 1, 30 1, 39 1  
P 17

*Aśvāyu* (I)—a son of Purūravas and Urvaśī

M 24 33

*Aśvāyu* (II)—a Trayārṣeya

M 196 43

*Aśvārūdhā*—a devī who killed Ulūkajit

Br IV 28 38 & 99

*Astāsya*—a son of Citraka

Br III 71 115

*Aśvinī* (I)—the wife of Akrūra, and mother of thirteen sons

M 45 32-3

*Aśvinī* (II)—a *naksatra*, as part of *Nagavithī*,<sup>1</sup> effect of *Śrāddha*, performed in,<sup>2</sup> as the presiding deity of musical melody *Aśvakrantā*<sup>3</sup>

<sup>1</sup> Va 66 48

<sup>2</sup> Ib 82 14

<sup>3</sup> Ib. 86. 64

*Aśvins*—the gods of *Vaiṣvasvata* epoch, sons of *Badavā* (*Samjñā*) and *Vivasvat* born through the nose and hence *Nāsatyas*,<sup>1</sup> fought with *Vṛṣaparva* in *Devāsura* war.<sup>2</sup> Were taught the *Aśvasiras mantra* by the sage *Dadhvanga*.<sup>3</sup> Called on *Cyavana*. Being physicians they could not participate in *Soma*. *Cyavana* offered a share in *Soma* to them if they could give him a youthful form. He was made to look exactly like themselves so much so that *Sukanyā* was not able to distinguish her husband. On a prayer the

<sup>1</sup> Bhā VIII 13 4 10 Br III 59 74 76 M 9 29 11 35-7  
25 43 Vi I 9 64 III 2 7, Va 84 23-24 <sup>2</sup> Bha VIII 10 30  
<sup>3</sup> Ib VI 9 52, 10 17

Aśvins showed Sukanyā her lord and departed <sup>4</sup> In the *yajña* of Śaryāti, were allowed to partake of Soma juice <sup>5</sup> Parents of Nakula and Sahadeva through Pāndu's queen Mādri <sup>6</sup> Came to Dvārakā to ask Kṛṣṇa to go to Vaikunṭha, <sup>7</sup> worshipped for long life, <sup>8</sup> form the nose of Puruṣa, <sup>9</sup> guard medicinal herbs in Candra hill of Plaksa for nectar, <sup>10</sup> born from the nostrils of Prajāpati, vanquished by Rāvana, <sup>11</sup> present in the Candraśāla of Devī <sup>12</sup> Fought with Devas against Kālanemi, being experts in *Citrayuddham* <sup>13</sup> Also *Aśvikumārakau*, worship of, in the *grahabali* <sup>14</sup>

Born of Brahmā, <sup>15</sup> the two forefeet of the Śīsumāra (porpoise), <sup>16</sup> inhabit the *Bhuvanloka*, <sup>17</sup> stood on Gayāsura, along with other gods, <sup>18</sup> presented their weapons on the occasion of the marriage of Śiva with Lalitā to the divine couple, <sup>19</sup> came with other gods to pray to goddess Lalitā for her victory against Bhanda, <sup>20</sup> the ears of Vāmana *avatara* <sup>21</sup>

<sup>4</sup> Bha IX 3 11-17 Va 10 71 30 84, 39 49  
<sup>5</sup> Bha IX 3 24-26 <sup>6</sup> Ib IX 22 28, M 46 10 50 50  
<sup>7</sup> Bha XI 6 2 Va 96 154, 99 245 <sup>8</sup> Bhā  
<sup>9</sup> Bha II 1 29 <sup>10</sup> Br II 19 8, Va 49 9 <sup>11</sup> Br III  
<sup>12</sup> Ib III 35 57 <sup>13</sup> M 148 86 97 <sup>14</sup> M 93 16  
<sup>15</sup> Va 65 57 <sup>16</sup> Va II 12 32 Vā 52 93, Br II 23  
<sup>17</sup> Vā 101 29, Br IV 2 27 <sup>18</sup> Vā 106 59  
<sup>19</sup> Br IV 15 24 <sup>20</sup> Ib IV 20 52 <sup>21</sup> M 246 56

Aśvisena—a Bhāṅgava-gotrakāra

Vā 65 96

Aṣṭaka (I)—a śrāddha performed by Ikṣvāku, which led to the banishment of his son Vikusī (s v), <sup>1</sup> a *yugādī* for *sādharaṇa śrāddha*, <sup>2</sup> the eighth day after full moon on which Manes are worshipped, three are distinguished, in the month of Caitra, of Pausa and Māgha, <sup>3</sup> sacred to Kāvya pitrs <sup>4</sup>

<sup>1</sup> Bhā IX 6 6, Br III 17 2-7, 63 11, Vā 88 11-19 <sup>2</sup> M 17 2, 5 <sup>3</sup> Vā 81 2, <sup>4</sup> Va 56 19

Aṣṭaka (II)—a son of Viśvāmitra by Dṛṣadvatī and a sage, <sup>1</sup> father of Lauhi, <sup>2</sup> originator of the *Jahnugana* <sup>3</sup>

<sup>1</sup> Bhā IX 16 36 Br II 32 118 III 66 68-74, V I IV 7 38, Va 91 96, 103 <sup>2</sup> Br III 66 75 <sup>3</sup> Vā 91 103



*Aṣṭaka (III)*—a Rājaraṣi who met Yayāti falling from Heaven and discoursed with him on several points. A grandson of Yayāti by his daughter, a Brahmiṣṭha, and Trayārseya with Viśvāmitra and Lohita, goes to Heaven with all his relations including Yayāti.

M 35 5, Ib Chapters 37-41, 42 14 & 28

*Aṣṭaka (IV)*—a brother of Vasudeva

V<sub>1</sub> IV 14 30

*Aṣṭakā*—the name of Acchoḍā in Pitṛloka after she went from the earth. In her honour a river is named

M 14 19 20, 141 17

*Aṣṭakāpatīs*—are Kāvyas

Br II 28 21, M 141 17

*Aṣṭatāla*—the normal height of man, 84 inches. Nava-tāla is superior man

Br II 32 9, Vā 59 8

*Aṣṭavān*—an Aṁsa of Skanda

Vā 101 280

*Aṣṭāṅga*—the name of a book on medical science

M 215 34

*Aṣṭāṅgaprānavṛtti*—action of vital airs in life

Va 102 90, 91

*Aṣṭāṅgayoga*—consists of āsana, prāṇarodha, pratyāhāra, dharanā, dhyāna, samādhi, together with yamas and nyamas

V<sub>1</sub> 104 24 25

*Aṣṭāvāhutīh*—the *Vaiśvadeva* homa where eight oblations are offered to *Vaiśvānara*, the five following to be done with *svāhā*, afterwards touch the heart with mantra specified, then touch all over the body—cf *Yajurveda* the oblation of rice offered in Agni is the food for devas and dānavas

Vā 15 5-16

*Astādaśavidyas*—the 14 *vidyas* besides *Āyurveda*, *Dhanurveda*, *Gandharva* and *Arthaśāstra* The fourteen *vidyas* are the six *Vedāngas*, four *Vedas*, *mīmāṃsā*, *nyāya*, *dharmaśāstras* and *Purānas*

Vā 61 78-79

*Aṣṭāpadam*—gaming board (*dyūtaphalaka*) with which Baladeva beat Rukmi to death

V<sub>1</sub> V 28 23

*Aṣṭāvakra*—a sage crooked in eight parts of the body, was performing penances with his body below the neck under waters The nymphs who went to Meruprṣṭa to see a festival beheld him and hymned him, pleased he asked them their wish. "Puruṣottama for husband" they said He agreed and when he came out of waters, seeing his form they laughed at him Insulted, he imprecated that they would be the wives first of Puruṣottama and then fall into the hands of robbers They prayed fervently and he said that they would attain heaven afterwards

V<sub>1</sub> V 38 71-84

*Astāvimsatitāmamanu*—the period when Baladeva flourished

V<sub>1</sub> IV 1 76

*Asakrt*—a Bhārgavagotrakara

M. 195 28

*Asakṇi*—the daughter of Virana Prajāpati and wife of Dakṣa, 1000 sons, lost by Nārada's tricks, another 1000 sons were brought forth, but they met with similar result (mother of 5000 Haryaśvas and 1000 Śabalāśvas-V: P)

Vā 65 128, 134, 146-51 and 154 V: I 15 89 100

*Asanga*—the son of Yuyudhāna

M 45 23

*Asama*—an Ajita deva

Br II 13 93

*Asamañjas*—a Kākutstha, the son of Sagara by Keśini Father of Amśumān In previous birth as a Vaisya he discovered a treasure A spirit guarding it asked him to quench his hunger with cow's flesh and carry away the treasure But he took it without providing food So when born to Keśini, the spirit entered him as wind and hence demented, used to throw his playmates into the Sarayū, was banished by his father He left the capital after bringing them back to life by his wonderful yogic powers

Bhā IX 8 15 19 M 12 42 43 Br III 51 38 69 63 160 & 165 Vā 83 160 165-66 V: IV 4 5 10

*Asamaujas*—the son of Kambalabarhis and father of Susamaujas<sup>1</sup> [Asāmañjas (*Matsya P*)] Tamojāta was his son<sup>2</sup>

<sup>1</sup>Br III 71 142 Va. 96 141 <sup>2</sup>M. 44 83

*Asamkhyeyam*—calculated by rāśi and not by enumeration

Vā 101 108 9

*Asamsrṣṭa*—a name for Havyasūda

Vā 29 22

*Asalikā*—a daughter of Vākā and Viśravas

Vā 70 50

*Asi*—the sword, particularly that of Śiva

Va 30 124, 101 272

*Asiknī* (I)—R in Bhāratavarṣa

Bha V 19 18

*Asiknī* (II)—the daughter of Pañcajana (Vīraṇa-V<sub>1</sub> P) the wife of Dakṣa<sup>1</sup> and the mother of Haryaśvas who were ten thousand in number (five thousand-V<sub>1</sub> P) of Sabalāśvas who were also a thousand in number<sup>2</sup> and of sixty daughters<sup>3</sup>

<sup>1</sup>Bha VI 4 51 V<sub>1</sub> I 15 89 <sup>2</sup>Bha VI 5 1 24 Br  
III 2 5 21 30 V<sub>1</sub> I 15 90 97 <sup>3</sup>Bha VI 6 1, V<sub>1</sub> I 15 102

*Asija* (I)—An Angiras and *mantrakṛt*

Br I 32 111

*Aśija* (II)—a sage, the brother of Brhaspati, wife, Mamatā

Va 99 36

*Asija* (III)—a kind of hell

Vā 101 149

*Asita* (i)—a *siddha*—called on dying *Bhisma*<sup>1</sup> Invited for *Yudhṣṭhira*'s sacrifice<sup>2</sup> Came to *Syamanta-pañcaka* to see *Kṛṣṇa*<sup>3</sup> One of the sages who left *Dvārakā* for *Pindāraka*<sup>4</sup> Went with *Kṛṣṇa* to *Mithulā*<sup>5</sup> Acted as *Purohita* at *Kṛṣṇa*'s sacrifice in *Kuruksetra*<sup>6</sup> Identified with *Hari*<sup>7</sup> A place in the *Sarasvatī* sacred to *Asita*<sup>8</sup>

<sup>1</sup> *Bhā* VI 15 12 I 9 7    <sup>2</sup> *Ib* X 74 7    <sup>3</sup> *Ib* X 84 3  
<sup>4</sup> *Ib* XI 1 12    <sup>5</sup> *Ib* X 86 18    <sup>6</sup> *Ib* X 90 46 [2]    <sup>7</sup> *Ib* XI 16 28  
<sup>8</sup> *Ib* III 1 22

*Asita* (ii)—a *gotrakara* son of *Kaśyapa*, married *Ekaparnā*, daughter of *Himavān* Father of *Devala*, the best among *Śāndilyas* and *Brahmīṣṭha* (*Vā P*) A *Brahmavādin* Not to marry with members of *Kaśyapa* and *Devala*<sup>2</sup> A *yogācārya*, *Ekaparnā*, his wife, gave birth to *Devala* by her *mund*<sup>3</sup>

<sup>1</sup> *Br* II 32 112, III 8 29 10 18 M. 145 107, Va 59 103, 70 25    <sup>2</sup> *M* 199 19    <sup>3</sup> *Vā* 72 17

*Asita* (iii)—the sacred hill fit for *Śrāddha*,<sup>1</sup> the residence of the sage *Asita*<sup>2</sup>

<sup>1</sup> *Br* III 13 39    <sup>2</sup> *Va* 77 39

*Asita* (iv)—the sage to whom the earth revealed the ignorance of worldly kings, this he reported to *Janaka*

*Vi* IV 24 127

*Asitam*—same as *Kusumotkaram*

*M* 122 24

*Asitā*—an *apsaras*

*Br* III 7 7

*Asitāṅga*—a *Bhairava* on the sixth parva of *Geyacakra*

*Br* IV 19 77-8

*Asitodam*—a lake in *Ilāvṛta*

*Vi* II 2 26

*Asipa*—a dānava

Br III 6 5

*Asipatravana*—one of 28 hells Intended for those who leave the Vedic path to that of the *Pākhandas*, here their bodies are torn to pieces by the sharp edges of *asipatra* leaves (lit forest where leaves are swords),<sup>1</sup> in it fall those who cut and deal in camels and hunters who cut off animals besides those fallen from karma<sup>2</sup> Those that cut trees for no reason also fall into this<sup>3</sup>

<sup>1</sup>Bha V 26 7 & 15 Br II 28 84 IV 2 149 and 173, 33 61, M 141 71 Va 101 170, V<sub>1</sub> I 6 41, II 6 3 <sup>2</sup>Va 56 79 110 43 <sup>3</sup>V<sub>1</sub> II 6 3 and 26

*Asiparninī*—an apsaras

Br III 7 6

*Asiloman* (I)—a dānava, a son of Danu

Br III 6 9 M 6 20 Va 68 9

*Asiloman* (II)—a son of Śambhu

Va 67 81

*Asīmakṛsna*—the son of Aśvamedhaja and the father of Nemicakra<sup>1</sup> was king when the *Vayu Purana* was uttered<sup>2</sup>

<sup>1</sup>Bha IX 22 39 <sup>2</sup>Va 1 12

*Asisāhāritāyanas*—Kāśyapagotrakaras

M 199 9

*Asura*—a deity personified, to be worshipped in house-buildings

M 253 26 268 16  
P 18

*Asuras*<sup>1</sup>—The foes and cognates of Devas,<sup>2</sup> born out of the *yaghana* of Prajāpati, etymology of<sup>3</sup> could secure Hari's blessing by adorning him,<sup>4</sup> opposed to *Yajña*,<sup>5</sup> the *Āsura* hour,<sup>6</sup> praise Śeṣa,<sup>7</sup> abode down the earth<sup>8</sup> Ruled the earth for ten *yugas* when it went back to the Devas on a curse by Śukra after 12 wars,<sup>9</sup> worship Barhiṣad Pitṛs<sup>10</sup> Had three Indras—Hiranyakasipu Bali and Prahlāda<sup>11</sup> lost their refulgence on the eve of *Vamana avatāra*<sup>12</sup> represent night and darkness and full of *tamas*<sup>13</sup> Asura's killed in the wars with Devas are born as men in earth and create trouble in this world<sup>14</sup>

<sup>1</sup>Bha I 13 6 VII 3 37 XII 9 28 Br II 32 1 2 6  
M 47 12 131 10, 39 41 <sup>2</sup>Bha VI 7 18 Va 31 11 Br II  
8 5, IV 9 67-8 <sup>3</sup>Va 9 4 5 Br II 8 4 V<sub>1</sub> I 5 31 <sup>4</sup>Bha  
VII 7 50 <sup>5</sup>Ib VIII 1 17 <sup>6</sup>Ib X 28 2 <sup>7</sup>Ib X 39 44 45  
<sup>8</sup>Ib XI 24 13 <sup>9</sup>Br III 72 69 93 Va 97 68 93 <sup>10</sup>M, 15 3  
<sup>11</sup>M 47 59 <sup>12</sup>M 245 1 <sup>13</sup>Br II 8 4 V<sub>1</sub> I 5 31-4 <sup>14</sup>Br  
III 71 263

*Asuratha*—fought with Sumitra deluded by Kṛṣṇa

Bha XI 30 16

*Asurāntaka*—a chief monkey

Br III 7 238

*Asutvana*—the name by which Danu's sons were known

Br III 6 14

*Asūya*—a son of Mrtyu

Va 10 41

*Asoma*—an yakṣa, a son of Punyajanī and Manibhadra

Br III 7 124

*Asta-giri*—A hill of Śākadvīpa It was here that Bali who fell unconscious in the Devāsura war was treated with *sañjivini vidyā*

Bha VIII 11 46 Br II 19 89, Va 49 83 V<sub>1</sub> II 4 62

*Asti*—Daughter of Jarāsandha and a queen of Kamsa. After her husband's death she went to her father's place and reported the circumstances in which her husband was killed.

Bhā X 50 1-2, V<sub>1</sub> V 22 1

*Astras*—arranged alphabetically Asiratnam, Āgneyam, Aindram, Aśikāmam, Kampanam, Kāpalam, Kālamudgaram, Kainkaram, Krauñcam, Gāndharvam, Tāpanam, Tvāstram, Nandakam, Nārasimham, Nārāyanāstram, Pāśupatam, Paśācam, Pramathanam, Prasthāpanam, Prasvāpanam, Brahmaśiras, Brāhmam, Bhāvanam, Bhairavam, Mathanam, Mahābalam, Māyādharam, Mohanam, Mausalam, Raudram, Vārunam, Vikampanam, Vāyavyam, Śātanam, Śāmanam, Śailam, Sośadam, Samvartanam, Śārpam, Sāvitrām, Somāstram, Hayasiras, used by Hīranyakāśipu against Nara-simha, arms used in Bhaṇḍāsura war<sup>2</sup>

<sup>1</sup>M 150 113, 164 205 151 24 31, 153 83 87, 90, 97, 162 22-7 179 6 <sup>2</sup>Br IV 29 62-74

*Astragramam*—That relating to the use of *astras*. Parasurama learnt the four aspects from Śiva<sup>1</sup> learnt by Kṛṣṇa and Rāma<sup>2</sup>

<sup>1</sup>Br III 21 79 25 39 32 59, 34 34 <sup>2</sup>V<sub>1</sub> V 21 23

*Astracarya*—the teacher of weapons of warfare. 4 kinds are mentioned, throwing by machines, by hands, thrown simply, and taking back after throwing away.

M. 215 41

*Asmakas*—of the *Dakṣiṇatyā* country

Va 45 127

*Asmakī* (1)—the wife of Śūra

Va. 96 143



*Asmakī* (II)—the son Anādrśī

Vā 96 186

*Asvasthalaya*—a Trayārṣeya

M. 200 14 \*

*Asvabharya*—a mantrakṛt

M 145 103

*Ahātam*—urwashed cloths, to be given in Śrāddha

Va 80 4, 37

*Ahamkāra*—one of the *tatvas*, description of

Va 103 38, V<sub>1</sub> I 2, 36-46

*Ahamkarakarsinī*—a Gupta Sakti

Br IV 19 17, 44 117

*Ahamyātī*—the son of Samyātī and the father of Raudrāśva

Bha IX 20 3, V<sub>1</sub> IV 19 1

*Ahalya* (I)—the daughter of Mudgala, the wife of Gautama and the mother of Śatānanda<sup>1</sup> A *tīrtham* in her honour, as she performed *tapas* and attained release there<sup>2</sup>

<sup>1</sup> Bha IX 21 34    <sup>2</sup> M 191 90-1

*Ahalya* (II)—a daughter of Vindhyaśva (Badhyaśva, Vā P) (Haryaśva V<sub>2</sub> P) and Menaka, sister of Divodāsa, and wife of Śaradvat; mother of Śatānanda,<sup>1</sup> redeemed of her sins by Rāma

<sup>1</sup> M 50 7-8, Va 99 201, V<sub>1</sub> IV 19 62, 200 2    <sup>2</sup> V<sub>1</sub> IV 4 91

*Ahalyātīrtham*—on the Narmadā Here she performed *tapas* and got salvation By worshipping here, o times beloved of ladies

M. 191 90-3

*Ahas (sita, ratrī)*—of Brahmā) one cycle of a thousand *caturyugas*, at the end, when *dāhakāla* sets in *Vaimanika* devas come into existence, as also stars, asterisms, sun and moon, etc,<sup>1</sup> duration of in ordinary years,<sup>2</sup> enters the waters in the evening,<sup>3</sup> created with the Devas,<sup>4</sup> of the Pītis is Kṛṣṇapakṣa<sup>5</sup>

<sup>1</sup> Va 3 14, 7 14-16, 24 2 61 42, 100 224 6 M 231 2,  
<sup>2</sup> Va 100 131 Br II 6 57f <sup>3</sup> Va 53 14-15 <sup>4</sup> Br II 7 19,  
 8 11, 13 14 <sup>5</sup> Va 57 9

*Ahas-Parameśvara*—is *srsti* or creation, at the end of this day occurs *pralaya*

Va 5 1-6

*Ahita*—an Yakṣa—a son of Devajanī and Manvara

Br III 7 129

*Ahimukhya*—to be worshipped in housebuilding

M 253 26

*Ahimūrcha*—Varuna as presiding deity

Va 86 61

*Ahīnak(g)a*—the son of Devānīka<sup>1</sup> and the father of Ruru<sup>2</sup> (*Paripatra-Va*)

<sup>1</sup> Va 88 202 <sup>2</sup> Vi IV 4 106

*Ahimsa*—one aspect of *Śānātana* dharma, largely observed in *Tretayuga*,<sup>1</sup> non-injury in thought, speech and action towards all beings prescribed for ascetics<sup>2</sup>

<sup>1</sup> Br II 29 69, 30 35, III 23 51 68 and 72 <sup>2</sup> Va 18 15 16, M 61 15, 106 48, 143 12-13 and 30

*Ahimsavratam*—the performer becomes a king, consists in abstention from meat for a year and the gift of a cow at the end

M 101 35

*Ahurbudhna* (1)—a division of the night

Va 66 43

*Ahurbudhna* (11)—(see also *Anurdesya*)—a name for *Grahapati Agni*

Va 29 26, Br II 12 26

*Ahurbudhnya*—a Rudra, and son of Bhūta and Sarūpā

Bha VI 6 18 Br III 3 71, M 5 29 32, 171 39 Va 66 69

*Ahina*—the son of Sahadeva \* Father of Jayatsena

Br III 68 10

*Ahīnagu*—the son of Devānika, and father of Pāriyātra

Br III 63 203-4 M 12 54

*Ahoratra kalas*—more than 600, thirty *muhurtas* or 602 *kalas* make one day and one night, 605 *kalas* according to the measurement of the sun

Va 66 38 100 216, 223

*Ahorātram*—a day and a night, 30 *muhūrtas* For *pitrs* —*Kṛṣṇapakṣa* and *Suklapakṣa* (one month), for *Devas* one full year is one day

Br II 13 112 M 1 19 142 5 6 9 Vā 63 59 66 37

Ākarnanī—the goddess following Revatī \*

M 179 72

Ākarsinī—a *mudra* Devī

Br IV 42 6

Ākāra—the second face of the fourteen faced Deva, Manu Svārocisa born in white colour

Va 26 33

Ākasa (I)—a god to be worshipped in housebuilding

M 253 24 265 39

Ākāsa (II)—with Dik, a *sthāna* of Rudra, son, Sarga

Vi I 8 7 11

Ākasam—the ether, stands uncovered, formless devoid of *rasa*, *sparsa* and *gandha* its characteristic is *śabda*

Va 102 15 17 M 3 23

\*

Ālasaganga—R̃ that encircles Amarāvati,<sup>1</sup> that water which comes down without the cloud, bath in this is called celestial ablution<sup>2</sup>

<sup>1</sup> Bha VIII 15 14    <sup>2</sup> Vi II 9 12 and 17

Ākāśagangā tīrtham—in Gayā

Va 112 25

Ākūtī (I)—A daughter of Svāyambhuva Manu (Vairāja Va P.) and Śatarūpā Wife of Ruci From her Hari manifested himself for imparting *dharma* and *jñāna* Gave birth to twins—a son and a daughter by *putrikādharma* These were Yajna and Dakṣinī

Bha I 3 12 III 12 55-56 IV 1 1-4 VIII 1 5 II 7 2  
Br III 3 113 V, 10 17 9 Br I 1 58 II 9 12 13 Vi I 7 18-19

*Ākūtī* (ii)—the queen of Sarvatejas and mother of  
Manu Cāksusa

Bhā IV 13 15

*Ākūtī* (iii)—the wife of Prthusena and mother of  
Nakta

Bha V 15 6

*Ākūtī* (iv)—a Jayādeva

Br III 3 6 4 2, Va 66 6

*Ākūtī* (v)—the twenty-fourth kalpa

Vā 21 55

*Ākūtī* (vi)—became twins in the *Ākūtī kalpa*

Va 21 55-56

*Ākūtī* (vii)—a son of Brahman with a *mantraśarīra*

Va 67 4-5

*Ākūtī* (viii)—the mother of Yajña, the mindborn son  
in the first epoch of Manu

Vī III 1 36

*Ākṛtī* (i)—a progenitor, responsible for form and  
shape

Br II 9 1 and 7

*Ākṛtī* (ii)—a son of Babhru

Br III 70 38

*Ākhandala*—name of Indra

Bhā III 33 20

*Ākhuvāhana*—Ganeśa

Br IV 27 101

*Ākhyānam*—a feature of the *Purāna* the fifth Veda,<sup>1</sup> Purānic stories<sup>2</sup>

<sup>1</sup>Br II 34 21, III 1 6, 5 8 and 11, 13 54, 59 4, Va 54 1 60 21, 67 54 58   <sup>2</sup>M 53 65, 214 23, V<sub>1</sub> I 22 84, III 6 15

*Ākhyānakūśala*—Sūta

Va 84 4

*Āgama*<sup>1</sup>—the rules of,<sup>2</sup> for digging wells, constructing tanks and gardens,<sup>3</sup> cited for *yajñas* where *paśu* was not involved and where *bīja* (seeds) served the purpose of the animal<sup>4</sup>

<sup>1</sup>V<sub>1</sub> I 17 58   <sup>2</sup>Br II 30 19 and 27, III 21 46   <sup>3</sup>M 58 55, 143 13   <sup>4</sup>Va 53 122, 57 100

*Āgastyas*—the Brahmarāksasas—a clan moving about in the night,<sup>1</sup> of Suiabhi forest,<sup>2</sup> summoned Kauberaka to live at Hariśrngā<sup>3</sup>

<sup>1</sup>Br III 8 59 and 62   Vā 69 195 6   <sup>2</sup>M 121 62   <sup>3</sup>Vā 47 60 1

*Āgāvaha*—a son of Vasudeva and Vrkadevi, a *mahātmanā*

Br III 71 180

*Āgāhī*—a daughter of Vrkadevi

Va 96 180.

*Āgnas*—Kaśyapagotrakaras

M 199 8

*Āgnāyī*—a goddess, wife of Dikpālī Agni

M 296 7  
P 19

*Āgnīdhra* (I)—a son of Priyavrata and Barhusmatī Father of Nābhī Appointed lord of Jambūdvīpa<sup>1</sup> Protected the people like his children Issueless, he performed *tapas* when Brahmā sent the divine damsel Pūrvacittī with whom *Āgnīdhra* enjoyed life for 100,000 years After giving birth to nine sons, she went back to the court of Brahmā He divided his kingdom among his sons, and rejoined his wife in another world On his death, his nine sons married the nine daughters of Meru<sup>2</sup>

<sup>1</sup> Bhā XI 2 15, V 1 25 and 33    <sup>2</sup> Ib V 2 1-23 Br II 14 44-53, V<sub>1</sub> II 1 7, 12, 16-24

*Ā(A)gnīdhra* (II)—one of the ten sons of Svāyam-bhuva Manu,<sup>1</sup> milked the Cow-Earth with Svāyambhuva as calf.<sup>2</sup>

<sup>1</sup> Br II 13 104, M 9 4    <sup>2</sup> Vā 63 13

*Āgnīdhra* (III)—one of the ten sons of the daughter of Kardama, and Priyavrata

Br II 14 9

*Āgnīdhra* (IV)—one of the 16 *Rtviks* for an *Yajña*, created from the hands of Nārāyaṇa

M 167 10

*Āgnīdhra*—a sage of the epoch of the XIIth Manu

Bhā VIII 13 28

*Āgniveśyāyanas*—a *Brahma-kula* originating from Jātūkarna

Bhā, IX. 2 22

*Āgniṣṭomika*—the first *Gāndhāra-grāma*

Vā 86 41

*Āgneya* (I)—the 18th *kalpa*

M 290 7

*Āgneya* (II)—a division of the night.

Va 66 43

*Āgneyas* (I)—the Gandharva followers of Kubera,<sup>1</sup> their residences on the southern peaks of Maryādā Parvata.<sup>2</sup>

<sup>1</sup>Va 40 8    <sup>2</sup>Va 40 5

*Āgneyas* (II)—the Angiras adopted by Agni when they sprung out of the sacrificial fire of Vārunī-*yajña*.

Va 65 42

*Āgneya-Purāna*—one among the eighteen Purānas,<sup>1</sup> deals with *Īśāna Kalpa*, narrated by Agni to Vasistha of 16,000 verses, its gift and fruits thereof<sup>2</sup>

<sup>1</sup>Bha XII 7 23    <sup>2</sup>M 53 28-30

*Āgneya-vratam*—of kings, ruin rebellious *sāmantas* by his valour.

M 226 7

*Āgneyāstram*—given to Sagara by Bhārgava (Aurva)

Vā 88 124 and 135, V<sub>1</sub> IV 3 37

*Āgneyī* (I)—the city of Agni

Bhā X 89 44

*Āgneyī* (II)—the wife of Havirdhāna, and mother of six children also known as Dhiṣanā

Br II 37 23, Va 63 23    V<sub>1</sub> I 14 2, M 1 45

*Āgneyī* (III)—the wife of Ūru

M 4 43

*Āgneyī* (IV)—the wife of Kuru and mother of six sons

V<sub>1</sub> I 13 6.



*Āgrayanam*—a Pitr ritual, offering of *syāmāka* and sugar,<sup>1</sup> the first *Soma* libation at the *Agniṣtoma* sacrifice<sup>2</sup>

<sup>1</sup> Br III 14 9    Va 78 8    <sup>2</sup> Va 75 6

*Āṅgīrasa*—a teacher of Atharva Veda (*Āṅgīrasa kālpa* Burnouf).

Bha XII 7 4

*Āṅgīrasam*—a sacrifice performed by Brāhmanas near Brindāvana

Bhā X. 23 3

*Āṅgīrasī*—the wife of Vasu and mother of Viśvakarman

Bha VI 6 15

*Ācamanam*—the mode and significance of,<sup>1</sup> occasions for performing *Ācamanam*<sup>2</sup>

<sup>1</sup> Va 79 42-47    <sup>2</sup> Ib 79 37-42

*Ācāra*—a Gandharva

Br III 7 11

✓ *Ācāryas*—qualifications of, old, selfless, highly learned humble, well disciplined truthful etc, he who by himself follows the rules of good conduct and thus establishes the *ācāra* and thinks of the truth of the *Śāstra* by *yamas* and *niyamas*

Br II 32 30 32, IV 8 5    M 145 28 29, Va 59 28 30

*Ājagara*—a *vrata* followed by Ṛsabha when he became a mendicant

Bha V 5 32

*Ājagara*—a sage Prahlāda saw him  
the bare ground on a cliff of the Sahya hi

on  
to

him Prahlāda asked the sage how he who had no comforts was able to maintain a sound body The sage replied that he had renounced all desires, learning renunciation from the bee and contentment from the serpent, while his mind was ever absorbed in Hari

Bha VII 13 11-18, 20 45

*Ājagava*—the bow of Prthu,<sup>1</sup> of Śiva<sup>2</sup>

<sup>1</sup>Br II 36 148, Va 62 127, V<sub>1</sub> I 13 40 and 69 <sup>2</sup>Br III 65 32

*Ājana*—a nephew of Huanyakasipu

M 6 27

*Ājapāla*—a son of Aja and father of Dasaratha

M 12 49

*Ājāneya*—the country noted for horses

Br IV 16 17

*Ājigarta*—Śunahsepa, the son of Ajigarta—(see *Ajigarta*, s.v)

Bhā IX 16 30, IX 7 20-21

*Ājīhayanahāstīkas*—Kasypagotrakāras

M 199 9

*Ājītakā*—a heretic sect

Br III 14 39

*Ājñā*—a name of Lalitā

Br IV 17 19

*Ājya* (I)—good to be seen first after rising from one's bed,<sup>1</sup> as a sacrificial offering<sup>2</sup>

<sup>1</sup>Bha X. 70 12, Vā 29 30    <sup>2</sup>Br IV 1 98    Vā 100 103

*Ājya* (II)—one of the nine sons of Sāvarṇi

Vā 100 22

*Ājyas*—four kinds of

Br IV. 1. 98-100

*Ājyapas*—a class of Manes who reside in regions belonging to Kardama Prajāpati, descendants of Pulaha, Virajā, wife of Nahuṣa was their mindborn daughter, largely worshipped by Vaiśyas

Br II 28 19    III 10 93-5    Bha IV 1 63, M 102 21,  
Va 30 100, 56 17, 73 43, 101 43

*Ātavī*—a Vāyu

Vā 61 25

*Āṭavyas*—the people of a southern country

Br II 16 57, M 114 48, Vā 45 126

*Ādambara*—Instrument of war music

M 137 29, 138 3

*Ādi*—a son of Asura Andhaka, to wreak vengeance on Śiva for having slain his father, he entered the harem of Śiva in the guise of a snake, and assumed the guise of Umā before him. He could change his form twice as he liked owing to a boon from Brahmā, but the second change would be followed by death. On close examination, Śiva discovered the figure to be the Asura in disguise, threw the Vajra and slew him

M. 156 12-37

*Ādib(v)aka*—the sixth war of gods and Asuras.<sup>1</sup> In this Kakustha helped Indra,<sup>2</sup> the sixth of the twelve incarnations of Hari.<sup>3</sup>

<sup>1</sup> Br. III 72 74. <sup>2</sup> Vā 88 25 <sup>3</sup> M 47 34-35 and 44; Vā. 97. 81.

*Āndakośa*—comprised of sixteen *vikāras* and eight *prakṛtis*. 50 crores of *yojanas* in breadth in the interior. Outside encircled by seven sheaths of the earth and other elements.

Bhā III 11 39-41, 20 15, II 1 25

*Āndira (I)*—the son of Sarūpya Father of Pāndya, Kerala, Chola and Kulya

Br. III 74 5-6

*Āndira (II)*—the son of Varūtha

M 48 4

*Ātatāyins*—Those who set fire to buildings, administer poison lift their weapons to strike, or practise *ābhicāra* or become talebearers or seditionists

M 227 116-9

*Āttakhandikas*—a tribe

M 114 40

*Ātapa*—a son of Uśā and Vibhāvasu A Vasu. Father of Pañcayāma

Bhā VI 6 16

*Ātma*—has no *gunas* Twelve characteristics of.

Bhā I 18 50, VII 1. 7-9, 7 19-20

*Ātmaja*—a son of Svarbhānu and Prabhā

Vā 92 2.

*Ātmabhū*—name of Brahmā

Bhā III 12 20

*Ātmavat*—a *mantrakṛt*,<sup>1</sup> the son of Cyavana Bhārgava, married Ruci, Father of Nahusa \*

<sup>1</sup> Br II 32 104 M 145 98 Va 59 96 <sup>2</sup> V<sub>1</sub> 65 90 91

*Ātmavidya*—the Vedānta,<sup>1</sup> symbolical of Devī<sup>2</sup>

<sup>1</sup> M 215 54 <sup>2</sup> V<sub>1</sub> I 9 120

*Ātmasambhava*—Nārāyaṇa, *ety*

M 2 30

*Ātmā*—that which is attained, which is taken away and that which is, and hence the ever present *bhāva*

Vā 5 34-5

*Ātmākarsanika*—a Gupta Śakti

Br IV 19 20

*Ātmāyu*—a son of Angirasa

M 196 2

*Ātyantika*—one of the three movements of creatures

Va 1 161, 100 132

*Ātyantika kalpa*—one division of Brahma kalpa

Va 100 134

*Ātreya*—a pupil of Sūta,<sup>1</sup> the last reference is to the sage in the Raivatamanvantara<sup>2</sup> Sage of the Tāmasa manvantara<sup>3</sup> Ātreya Śaradvata one of the seven sages,<sup>4</sup> Ātreya-vāruṇi,<sup>5</sup> Niṣprakampa,<sup>6</sup> Sūtapuh<sup>7</sup>

<sup>1</sup> Va 61 56 <sup>2</sup> Va 62 17, 54 <sup>3</sup> Va 62 41 <sup>4</sup> Va 100 11  
<sup>5</sup> Vā 100 82 <sup>6</sup> Va 100 107 <sup>7</sup> Va 100 96, 106 39

*Ātreya*s (I)—a deva *gana* of the *Pitrs*, like *Svastyātreya*,  
Br. III. 1. 51; 8. 81.

*Ātreya*s (II)—the five sons of *Atri* and *Anasūyā*; *Saty-*  
*netra*, *Havya*, *Āpomūrṭi*, *Śaniśvara* and *Soma*.

Vā. 28. 18-20; Br. II. 11. 23-24

*Ātreya*s (III)—a tribe. √

Vā 45. 119

*Ātreya*yani—pravara (*Angiras*).

M 196 12

*Ātharvanī*(a)śruti—is *Atharva Veda*

V<sub>1</sub> VI 5 65, Vā 76. 1.

*Ādarśa* (I)—its use for dressing. *Devahūti* used it to >  
dress herself;<sup>1</sup> auspicious to look at in the morning<sup>2</sup>

<sup>1</sup>Bhā III. 23 30    <sup>2</sup>Br III 28 10, V<sub>1</sub> III 11 22, Bhā X.  
70 11

*Ādarśa* (II)—a son of the Third *Sāvarṇa Manu*.

Br IV 1 81, Vā 100 84

*Adigadādhara*—*Viṣṇu*; bore for the first time the *gadā*  
out of the bone of *Gadā-asura*. He is *Vyakta*, the whole  
universe appearing in him in the *gayā śilā*, in praise of, by  
*Brahmā* and *Śiva*.

Vā 109 13-17 25 27-31, 41-42 and 43-50, 111 16

*Ādikartā*—*Viṣṇu*

Br IV 5 18

*Ādikūrma*—created by *Lalitā* to consume waters due to  
*Bhanda's amavāstram*.

Br IV 27 37  
r 29

*Ādikeśava*—a name of Viṣṇu

Br IV 15 18

*Āditya* (I)—patronymic of Vidyātr

Bha VI 18 3

*Āditya* (II)—a name of Sūrya (s v),<sup>1</sup> presented the jewel Syamantaka to Satrājit.<sup>2</sup>

<sup>1</sup>Br II 21 3 M 2 31-4    <sup>2</sup>Vi IV 13 11

*Āditya* (III)—from *ādana* receiving waters and letting them off, *kālagnī*, *pitāmaha* and *soma*, all *prapitamahas*<sup>1</sup> same as Rudra, see Rudra<sup>2</sup>

<sup>1</sup>Va 12 37, 31 29-35    <sup>2</sup>Br II 10 22

*Āditya* (IV)—a division of the night

Va 66 44

*Ādityas*—sons of Aditi and Kāśyapa, originally Vairakunthas and Sādhyas, Gods of the Vairavasvata epoch at the commencement of the first Tretāyuga, known as Jayadevas,<sup>2</sup> twelve in number, were known as Tusitas in the Cakṣuṣa epoch<sup>3</sup> Names were Indra, Dhatr, Bhaga, Tvaṣṭr, Mitra, Varuna, Yama, Vivasvat, Savitr, Pusan, Amśumat, and Viṣṇu<sup>4</sup> Born of Viṣṇu as their overlord<sup>5</sup> Escorted Indra vanquished Diti's sons and vanquished by Rāvana<sup>6</sup> came with gods to Dvārakā to request Kṛṣṇa to leave for Vairakuntha<sup>7</sup> One of the names of the first Marut Gana<sup>8</sup> Born with Rudras<sup>9</sup> Residents of Bhuvarloka<sup>10</sup> Offered presents (*upāyana*) at the time of the marriage of Kāmeśvara with Lalitā<sup>11</sup> Praised Lalitā when Bhaṇḍa was killed<sup>12</sup>

<sup>1</sup>Br II 38 3 III 1 61 3 57-61 67-8 4 34 M 171 55  
Va. 30 83 99 163 39 49 64 2 66 60 66-7 Vi I 15 129  
<sup>2</sup>Bha VIII 13 4 VI 7 2 10 17 M 9 29 <sup>3</sup>Va 67 44  
M 6 3 Vi I 15 132 <sup>4</sup>Bhā XII 11 30 15 Br II 24 33-4  
75 26-42 M 132 3 247 10 Vi I 15 130 1 <sup>5</sup>Vi V 1  
17-8 4 5 Bhā XII 11 30f XI 16 13 Br III 8 5 <sup>6</sup>Br  
III 5 48 7 254 <sup>7</sup>Bha XI 6 2 <sup>8</sup>Va 67 123 <sup>9</sup>Ib 65  
61 <sup>10</sup>Ib 101 30 Br IV 2 28-9 <sup>11</sup>Br IV 15 24 <sup>12</sup>Ib  
IV 30 8

*Ādityatvam*—the right of being born as sons of Aditi

Va 66 59

*Āditya Purāna*—an upapurāna

M 53 63-4

*Ādityamandala*—the Yajus returned to possession of Sūrya when Yājñavalkya surrounded them

Va 61 21

*Āditya Vamśa*—the solar race

M 11 1

*Ādityavartmā*—by this the divine weapons of Kṛṣṇa went to heaven

V<sub>1</sub> V 37 52

*Ādityavāram*—Sunday, fit for *Anangadeva vratam*, inauspicious for housebuilding <sup>1</sup> devoted to worship of Sūrya, Candia and Agni <sup>2</sup>

<sup>1</sup> M 70 46 253 7 - M 97 3 20

*Ādityasayanam*—a vow in honour of Śankara in the name of Sūrya auspicious day is Sunday preferably with constellation *Hasta*, accompanied by gifts to Brāhmanas. Relieves one from bondage of birth practised by Vasistha, Arjuna Kubera, India in olden days

M 55 3-33

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*Āditya samjñam*—an upapurāna

M 53 63

*Ādityesam*—a tīrtha on the Narmadā

M 191 5



*Ādidevas*—seven *ganas* of which three are without form and four are with form, above them are three *Bhāvamurtis* and below them four *sūkṣmamūrtis*

Va 71 54 6

*Ādīpala*—a name of Viṣṇu

Va 109 15

*Ādīpurāṇam*—Ten thousand and six hundred *ślokas*

Va 104 7

| *Ādīpurāṇāni*—earlier Purāṇa literature

M 164 16

*Ādilakṣmī*—is Kāmākṣī

Br IV 40 46

*Ādisarga*—origin of,<sup>1</sup> described,<sup>2</sup> the primary creation<sup>3</sup>

<sup>1</sup>Br II 10 2    <sup>2</sup>Ib II Ch 9    <sup>3</sup>M 8 1 52 2

*Ādya*—a Trayārṣeya

M 198 11

*Ādyas*—a group of gods of Cākṣuṣa epoch eight in number

Br II 36 66 and 69

*Ādya Pratihārī*—the first servant maid of Śiva with four arms and six white clothes, behind are other ladies to honour Śankara

Va 101 274 7

*Ādhana*—one of the seven sons of Vasīṣṭha

Va 28 36

*Adhāra cakra*—Into this Hari enters.

Bhā XI 12 17

*Ādhārādheyabhāva*—By this *avikāras* became *vikāras*.  
Earth, etc., are *vikāras*.

Br. II 19. 181-2

*Āddha*—a pupil of Yājñavalkya.

Br II 35 28

*Ādhyātmakī Vidyā*—the knowledge of *Ātman* taught  
by Kapila to his mother Devahūtī, also *Ānvikṣikī*.

Bhā III 24 40, 25 4, 13-15

*Ādhvaryavam*—12000 *chandas*, from *Yajus*, uttered by  
the *Ādhvaryu* in an *yajña*

Vā 58 15 60 15-16, 61 64 V<sub>1</sub> III 4 12

*Ānaka* (I)—a son of Śūra and Mārīṣā Married Kankā  
and had two sons—Satyajit and Purujit

Bhā IX 24 28 and 41

*Ānaka* (II)—a kind of divine musical instrument. <sup>1</sup>

Bhā X 83 30, M 135 83 140-43 Vā 96 145 Br III  
71 147

*Ānakadundubhī*—a previous name of Vasudeva (s v) <sup>1</sup>

When he was born *Dundubhī* and the *Ānakas* were  
sounded as in a festival in the house of Śūra by the gods,<sup>2</sup>  
at Nandagopagrha<sup>3</sup> Son of Anu<sup>4</sup> Entered fire after the  
departure of Rāma and Kṛṣṇa to Heaven<sup>5</sup>

<sup>1</sup> Br III 71 146 164 217, M 46 2 and 11 V<sub>1</sub> V. 2 8 and 16

<sup>2</sup> Vā 96 144-5, V<sub>1</sub> IV. 14 29 <sup>3</sup> Vā 96 211 <sup>4</sup> V<sub>1</sub> IV. 14 14

<sup>5</sup> V<sub>1</sub> V 38 4

*Ānakadundubhis*—divine musicians, played at the birth of Vasudeva

V<sub>1</sub> IV. 14 28      १

*Ānaka*—a son of Ugrasena

V<sub>1</sub> IV 14 20

*Ānanda* (I) (c)—a kingdom adjoining the Dundubhi hill in Plaksadvīpa

Br II 14 39, 17 16

*Ānanda* (II)—a Satya god

Br II 36 35

*Ānanda* (III)—The Lord of first kalpa consisting 100 lakhs of years by name Bhāva, this is the place of Brahmā

Va 21 28

*Ānanda* (IV)—a son of Medhātithi, a *varsa* after his name, in Plaksadvīpa

Va 33 32, V<sub>1</sub> II 4 4 and 5

*Ānandam*—a *varsa* centering round the Dundubhi hill of Plakṣa

Va 49 14

*Ānandakam*—same as *Anīcakam varṣam*

M 122 23

*Ānandajalam*—a lake in the Jātudha hill of pure and crystal waters, here lives Caṇḍa, the lord of the Nāgas

Va. 41 68-73

*Ānandapītham*—is Bindupītham.

Br. IV. 37. 47.

४

*Ānandavratam*—in honour of Brahmā.

M 101. 32.

*Ānarta* (I) (c)—a western country; that of Kṛṣṇa,<sup>1</sup> on the way from Dvāraka to Indraprastha.<sup>2</sup> Its king went to Syamantapañcaka for solar eclipse.<sup>3</sup> Destroyed by Dvivida;<sup>4</sup> named after Śaryāti; its capital Kuśasthali.<sup>5</sup>

<sup>1</sup> Bhā I 11. 1    <sup>2</sup> Ib X 71 21    <sup>3</sup> Ib X 82 13, Br. II. 16. 62, M 12 22    <sup>4</sup> Ib X 67. 4    <sup>5</sup> Vā 86 24, V<sub>1</sub> IV. 1. 64

*Ānarta* (II)—a son of Śaryāti and father of Reva(ta).<sup>1</sup> Rocamāna was his son, ruled over the kingdom of Ānarta from Kuśasthali.<sup>2</sup>

<sup>1</sup> Bhā IX 3 27, Br III 61 18, Vā 86 23-24, V<sub>1</sub> IV 1. 63-4    <sup>2</sup> M 12 21-2

*Ānarta* (III)—a son of Vitihotra

M 43 49

*Ānartas*—people of Ānarta over whom Revata ruled.<sup>1</sup> Heard of Kṛṣṇa going to Mithilā and met him on the way with presents,<sup>2</sup> of the south.<sup>3</sup>

<sup>1</sup> Bhā I 10 35, 14 25, IX 3 28 X 52 15, M 114 51  
<sup>2</sup> Bhā X 86 20    <sup>3</sup> Vā 45 131

*Ānartapurī*—the capital of Ānarta—Dvāraka, from here Kṛṣṇa went to Vidarbha in one night

Bhā I 14 25, X 53 6

*Antyāyana*—a son of Bhṛgu, and a deva

Br III 1 89

*Āndolika-niyuddham*—swinging on the hands of friends and boxing, by Kṛṣṇa and Rāma

Vi V 9 8

*Āndhaka*—a son of Vipracitti and Sindhikā

Vi I. 21 12

*Āndhakāra* (c)—a kingdom after the name of Andhakāra,<sup>1</sup> near Pivara hill<sup>2</sup>

<sup>1</sup>Br II 14 25    <sup>2</sup>Ib II 19 72

*Āndhras* (1)—the kings of Andhra dynasty, thirty in number, ruled the earth for 456 years. Seven of them were contemporaries of seven Kauśalas, chiefs of Vidūra and Nisadhas,<sup>1</sup> According to *Matsya Purana*, 19 members of the dynasty ruled for 460 years. Kingdoms of Ārya and Mleccha existed side by side—Ābhīras, Gardabhilas, Śakas, Yavanas, Tusāras, Gurundas, and Hūnas<sup>2</sup>

<sup>1</sup>Bha XII 1 22-28 and 35    <sup>2</sup>M 272 37, 273 16 19 25

*Āndhras* (II)—a tribe purified by the worship of Hanu<sup>1</sup> Enlisted by Jarāsandha against the Yadus,<sup>2</sup> a southern country unfit for performing Śrāddha<sup>3</sup>

<sup>1</sup>Bha II 4 18    <sup>2</sup>Bhā X [50(V)3]    <sup>3</sup>Br II 16 59, III 14 80, IV 29 131

*Āndhrabhṛtyas*—seven in number

Vi IV 24 51

*Ānrhavān*—a rājarṣi becoming a Brāhmaṇa

Vā 91 116

*Ānvīksikī* (*Adhyātmakī vidyā*, s v)—Taught by Dattatreya to Alarka and others<sup>1</sup> Produced by Brahmā<sup>2</sup> Helps concentration on the Absolute<sup>3</sup> Learnt by Rāma and Kṛṣṇa<sup>4</sup> Symbolical of Devī<sup>5</sup>

<sup>1</sup>Bhā I 3 11, M 215 54, Vi V 10 27    <sup>2</sup>Bhā III 12 44 25 4    <sup>3</sup>Ib XI 20 24    <sup>4</sup>Ib X 15 31    <sup>5</sup>Vi I 9 121

*Āṇhikakrama*—the daily routine of duties. \*

Vā 53 39, V<sub>1</sub> V 18 34

*Āpa* (I)—a *vyāpaka* *ety* of, came out of Agni, when the latter was lost in the earth

Br I 5 131 5, II 6 56-7, 20 1 and 5, Vā 6 1

*Āpa* (II)—a Rākṣasa with the Sarat sun

Br II 23 15, Vā 52 15

*Āpa* (III)—a son of Vasistha, and a Prajāpati of the Svārocisa epoch

M 9 9

*Āpa* (IV)—is Bhava, hence do not commit nuisance in waters, nor bathe naked, nor have sexual intercourse in water, forsake colourless, tasteless and small waters, their source is the ocean and hence they must not be stopped in their progress to it

Vā. 27 21-7

*Āpakas*—certain *grahas* which cause fear to children

Vā 69 191

*Āpana* (c)—a kingdom to which Puranjana went by the entrance *Mukhyā*, allegorically *Vyavahāra*

Bhā. IV 25 49 29 12

*Āpanāpa*—a pupil of Bāṣkalī

Br II 35 6

*Āpava* (*Vasistha*) (1)—a sage of the time of second Sāvarna Manu<sup>1</sup> Finding his hermit destroyed by Kārta-vīrya's fire, cursed that he would be slain by Paraśurāma<sup>2</sup> Resident of Hematālavānam<sup>3</sup>

<sup>1</sup> Br IV 1 70    <sup>2</sup> Ib III 69 44-5 M 44 1 12-14    <sup>3</sup> M 43 41  
P 21

*Āpava* (11)—the son of Varuna, cursed Kārtavīryārjuna who allowed his *tapovana* to be consumed by Citrabhānu for ages past he was performing penance at the place living on water

Va 94 43 95 11-13

*Āpavatsa*—to be worshipped in housebuildings

M 253 31, 268 20

*Āpastamba*—acted as priest in the *Putreṣṭi* of Diti

M 7 33 4, 192 60

*Āpastambī*—a Bhārgava of Āngīrasapravara

M 195 33, 196 13

*Āpasthūnas*—*Ekārṣeyas*

M. 200 4

*Āpadabaddha*—the son of Śātakarṣi, ruled for 30 years

Va. 99 351

*Āpānagoṣṭhi*—Revelry and mirth in the assembly of Kṛṣṇa with 16000 ladies, of Apsaras with Gandharvas

M. 70 4, 120 31

*Āpikāyani*—ārṣeyapravara (Bhārgavas)

M. 195 41

*Āpītaka*—son of Lambodara Āndhra, ruled for 12 years

M 273 5

*Āpisi*—ārṣeyapravara (Bhārgavas)

M. 195 41.

*Āpūrana* (I)—the Yakṣa who resides in the sun's chariot during the month of *Bhādrapada*

V<sub>1</sub> II 10 10

*Āpūrana* (II)—a Nāga (Dhṛtarāstra)

Vā 69 72, V<sub>1</sub> IV 8 45

*Āpomayadeva*—worshipped in Krauñcadvīpa

Bhā V 20 22 3

*Āpomūrti*—an Ātreya, a sage of the epoch of the second Sāvarna Manu

Br II 11 23 IV 1 70, V<sub>a</sub> 28 20

*Āpolava*—the son of Śāntakarmā, ruled for 12 years

Br III 74 163

*Āptoryāma*—a sacrifice<sup>1</sup> created from the west face of Brahmā<sup>2</sup> (north face-V<sub>1</sub> P)

<sup>1</sup>Bhā III 12 40    <sup>2</sup>V<sub>1</sub> I 5 56

*Āpnuvāna*—a son of Bhṛgu and a gotrakara a pravara of Bhārgava gotra, Father of Aurva

M 195 15 and 29

*Āpya* (I)—a Vājīn

Vā. 61 25

*Āpya* (II)—a particular period of the day

V<sub>a</sub> 66 40

*Āpyas*—one of the ganas of the eight gods of the Cāk-ṣuṣa epoch

Bhā VIII 5 8 V<sub>1</sub> III 1 27



*Āpyāyana*—a territorial division of Śālmalīdvīpa  
Bhā V 20 9

*Āpyāyanam*—a particular offering to Agni, Soma and Yama in the *Śrāddha* ritual First to *Pitrs* and then to *Devas*, as *Pitrs* are *Pūrvadevatas*

M 15 32-41, 16 33, 17 58

*Āpravāna*—a son of Cyavana, married Rci, daughter of Nahusa Father of Aurva, born from her thigh

Br III 1 93-5

*Ābādhavistara*—of the earth, one crore in every direction from Meru as centre, also calculated in another way

Vā 50 69-70

*Ābrahmastambaparyantam*—from Brahmā to grass

Va 110 21, 64

*Ābhicāra*—Incantations done by *Purohita* and ministers for defeating the enemy—according to Bhandā,<sup>1</sup> Brhaspati did this on behalf of Indra to vanquish Rāji's sons <sup>2</sup>

<sup>1</sup>Br IV 21 97    <sup>2</sup>V<sub>1</sub> IV 9 19

*Ābhila*—a mahāratha, and a commander of Bhandā's army His riding vehicle was Simha

Br IV 29 21-2

∪ *Ābhira*—country of Ābhīras <sup>1</sup> Dviyas of, became *vrātyas* after Puramjaya's days <sup>2</sup> Purified of sin by devotion to Hari <sup>3</sup> Seven of this tribe ruled from Avabhṛti <sup>4</sup> The *Brahmānda* and *Vāyu* say ten of them ruled after the *Āndhras*, <sup>5</sup> for 67 years

<sup>1</sup>Bhā. I 10 35, Br II. 16 46 and 57, 18 48    <sup>2</sup>Bhā XII 1 38    <sup>3</sup>Ib II. 4 18    <sup>4</sup>Bhā. XII 1 29, Vā. 99 359, V<sub>1</sub> IV 24 51, 68    <sup>5</sup>Br III 74 174, M 50 76, 114 40 163 72, 273 18

✓ *Ābhīras*—a tribe of Daksināpatha saw Arjuna singly carrying much wealth and women and attacked him, he took up his *Gāndīva* and found he had lost its secret and power,<sup>1</sup> freebooters and shepherds of the Pañcanada country who lived in villages, *mlecchas*, chief weapons of, staves and cudgels<sup>2</sup>

<sup>1</sup> Vā 45 115 126 47 46 99 269, V<sub>1</sub> II 3 16 <sup>2</sup> V<sub>1</sub> V  
38 14 28 50-52

*Ābhīrakanyā*—observed the *Kalyāṇinī vratam* and became *Urvaśī* of the Heaven

M 69 59

*Ābhūtaraṇasa*—gods of the Raivata epoch

M 9 20

*Ābhutasamplava*—or the Deluge, the duration of destruction of all except the five *bhutas*, earth water, *vāyu*, *ākāśa* and *tejas*, eternal and not dying

Va 6 74 7 22 10 33 28 16 and 32 30 318 50 206  
212 52 47 53 76 54 109 59 57 100 11 33 37 203 240  
101 73, 334 354 V<sub>1</sub> II 8 92 97, Br II 6 22, IV 1 200 and  
208 230 31 242 M 2 16 and 20 4 20 80 11 89 10 106  
10, 124 94 and 102 128 44 181 4 188 96 192 32 204  
10 206 40

*Ābhrahamu*—a son of Bhadra

Vā 69 213

*Āma* (I)—a son of Ghṛtapṛṣṭha

Bha V 20 21

*Āma* (II)—a son of Kṛṣṇa and (*Satyā*) daughter of Nagnacit

Bhā X 61 13

*Āmagarbhas*—Pitrs dead as small children

Va 110 53

*Āmapatram*—the milking vessel of the Yaksas

Br II 36 215 Vā 62 182

*Āmaśrāddham*—see *Āmānnam*

M 18 27, Va 18 20

*Āmānnam*—gift of uncooked food in a *śrāddha*, generally by Śūdras, also *Āmaśrāddham*, forbidden for yatis

M 17 70 Vā 18 20

*Āmoda*—a viḡhna nāyaka

Br IV 27 81, 44 68

*Āmnāyanāthā*—a name of Lalitā

Br IV 18 17

*Āmba*—a son of Kṛṣṇa

Bha I 10 29

*Āmbikeya* (I)—a place where Hiraṇyākṣa was slain by Vārāha Hari

M 122 16

*Āmbikeya* (II)—a hill of the Śākadvīpam

Va 49 84 V<sub>1</sub> II 4 62

*Āmra*—the mango tree in *Brahmasaras*, in the shape of Brahmā, he who waters the tree will lead the Pitrs to salvation

Va 43 6 111 35 36

*Āmravanam*—between Viśākha and Patanga hills

Va 38 18-22

*Āmrātakeśvaram*—a *tīrtham* on the Narmadā sacred to Pitrs, and to Śiva

M 22 51, 181 28, 190 5

*Āya*—a Tuṣita god

Br II 36 11

*Āyatanam* of *Deva*—called *divyam* by the Veda, at the end of *Nirāloka* and of *ākāśa* or ether Inaccessible to gods<sup>1</sup> Temples as places for *śrāddha*, construction of description shows the *Vaisnava* and *Saiva* shrines in the same compound<sup>2</sup> Shrines where *Purānas* were read<sup>3</sup>

<sup>1</sup>Br II 19 168-9, III 11 34    <sup>2</sup>M 17 11, 58 2, 83 3, 105 15, 268 35, 270 34    <sup>3</sup>Va 4 7 30 150, 38 31, 48, 58 54 3, 77 63 92 52

*Āyatāyana*—A Trayārṣeya

M 198 3

*Āyati* (I)—a daughter of Meru and Dharani, wife of Dhātr (Vidhātr-Va P) and mother of Mrkanda,<sup>1</sup> mother of Prāna also<sup>2</sup>

<sup>1</sup>Bhā IV 1 43-44, Va 28 4, 30 34, V<sub>1</sub> I 10 3    <sup>2</sup>Br II 11 5-6, 13 37

*Āyati* (II)—a son of Nahusa

Bhā IX 18 1, Br III 68 12, Va 93 13, V<sub>1</sub> IV 10 1

*Āyasampātram*—the iron vessel sacred to Asuras

Br II 36 210, M 10 20

*Āyāpya*—a *mantrakṛt* and of Angurasa branch

Va 59 101

*Āyu* (I)—a son of Prāna and Ūrjasvatī a Vasu,<sup>1</sup> Father of Vaitandya and others<sup>2</sup>

<sup>1</sup> Bha VI 6 12      <sup>2</sup> Br III 3 21, 24

*Āyu* (II)—the son of Puruhotra, and father of Sātvata

Bhā IX 24 6

*Āyu* (III)—one of the six sons of Purūravas and Urvaśī, wife Prabhā, Rāhu's daughter, father of five sons, Nahusa, Vṛddhaśarman, Rāju, Dambha, and Vipāpman, all of them expert warriors

Bha IX 15 1, 17 1, Br III 66 22 90, 67 1 M 24 33-5,  
Va 91 51, V<sub>1</sub> IV 6 73, 7 1, 8 1-3

*Āyu* (IV)—a son of Kṛṣṇa and Bhadrā

Bha X 61 17

*Āyu* (V)—The sage presiding over the month of Puṣya

Bhā XII 11 42

*Āyu* (VI)—(Śuci Agni). Father of Mahiṣa

Br II 12 38-40

*Āyu* (VII)—a Carakādhvaryu

Br II 33 13

*Āyu* (VIII)—the Agni that lives in Paśu.

Vā. 29 37

*Āyu* (IX)—a son of Angirasa, father of Amāvasu

Va 65 105, 73 5

*Āyutāyu*—the son of Sindhudvīpa

M. 12 46, Va 88 173

*Āyudhas*—weapons of war, enumerated and described

Br IV 22 10 14, M 129 35, 149 7-8, 173 5, 12, 29, etc

*Āyudhāgāra*—arsenal meddling with it was punished with death

M 163 51, 215 44, 217 16, 227 174

*Āyurdā*—R in Śākadvīpa.

Bha V 20 26

*Āyurdāna*—a Pārāvata god

Br II 36 14

*Āyurveda*—originated from Dhanvantari,<sup>1</sup> from the east face of Brahmā,<sup>2</sup> one of the eighteen *vidyas*,<sup>3</sup> begins in *Dvapara*,<sup>4</sup> Bharadvāja was the compiler of the *Āyurveda* and other sciences connected with medicine, it was divided into eight parts each of which was given to one of his disciples<sup>5</sup>

<sup>1</sup>Bhā II 7 21 VIII 8 35, IX 17 4, Br III 67 18, Vā 92 16, V<sub>1</sub> IV 8 10   <sup>2</sup>Bhā III 12 38   <sup>3</sup>Br II 35 88, V<sub>1</sub> III 6 28, Vā 61 79   <sup>4</sup>M 144 22, Vā 58 23, Br II 31 23   <sup>5</sup>Vā 92 22, Br III 67 24

*Āyurvratam*—in honour of Śiva

M 101 22

*Āyuṣa*—the son of Aṛḍa

Vā 1 192

*Āyuṣmat* (I)—the father of Ṛṣabha-Hari by Ambudhārā

Bhā. VIII 13 20

*Āyuṣmat* (II)—a son of Uttānapāda

Br II 36 89  
P 22

*Āyusmat* (III)—a son of Prahlāda

M 6 9 V<sub>1</sub> I 21 1

*Ayusmatya*—an apsarasa *gana* from Sūrya

Va 69 55

*Ayusmanta*—a *gana* of gods

Br IV 1 122

*Āraṭṭadesa*—noted for horses

M 48 7

*Āranya*—a *madhyamadhvaryu*, a Prajapati and father of five deva *ganas* of the Cākṣusa epoch<sup>1</sup> Son of Atri<sup>2</sup>

<sup>1</sup> Br II 33 15, 36 68    <sup>2</sup> Va 62 58

*Āranyavakyas*—passages of the *Āranyaka* portion of the Vedas

Br III 21 55

*Ārabdha*—the son of Setu and father of Gandhāra

Bha IX 23 15 V<sub>1</sub> IV 17 3-4

*Ārambhayañās*—for Kṣatriyas

Br II 29 55 Va 57 50

*Āradhi*—a son of Jayatsena

Va 99 231

*Āradhita*—a son of Jayatsena and father of Ayutāyu

V<sub>1</sub> IV 20 4

*Ārama*—Laying out parks at the auspicious hour—also *Udyana*,<sup>1</sup> in Tripuram,<sup>2</sup> punishment for misuse of<sup>3</sup>

<sup>1</sup> M 58 1 and 52    <sup>2</sup> Ib 130 5    <sup>3</sup> Ib 227 30 Va 101 160

*Arunāyani*—*āiseya pravara* (Angiras)

M 196 8

*Āruni* (I)—a *siddha*

Bhā VI 15 13

*Āruni* (II)—(Ātreya) a sage of the epoch of the third  
Sāvarna Manu

Br IV 1 79

*Āruni* (III)—a *sādhya*

M 171 43

*Āruni* (IV)—the fifteenth Vyāsa, Vedaśiras, the *avatar*  
of the Lord

Vā 23 166

*Āruni* (V)—a sage of the XIth epoch of Manu

V<sub>1</sub> III 2 31

*Āruni* (VI)—the first of the *madhyadeśas*

Va 61 9

*Ārcananasa*—an Ātreya gotrakāra

M 197 5

*Āṇava*—a pupil of Bāskali ✓

Br II 35 6

*Ārtavas* (I)—five sons of Brahmā represented by  
*Agnisvāttas*

Br II 21 152, 23 75 77 28 16 ff



*Ārtavas* (II)—five sons of Ṛtus These are half months  
Represent Pitrś,<sup>1</sup> sections of the year, depend on the seasons<sup>2</sup>

<sup>1</sup> M 141 14 and 57, Vā 30 18, 22      <sup>2</sup> Vā 70 14, Br II  
13 19 25, 149

*Ādraka*—the father of Dhrti

Br III 71 124

*Ādrā*—the name of a constellation

Va 82 3

*Ādrānandakarī*—Trtiyāvratam sacred to Bhavānī sit-  
ting with Mahādeva to be done for four months, once in  
every *paksa* the performer enjoys the world of Rudrānī

M 64 (whole)

*Ārya* (I)—opposite of Mleccha

Vā 45 93 47 49, 99 404

*Ārya* (II)—collective name of Angiras' sons<sup>1</sup> as oppo-  
sed to *Mleccha*<sup>2</sup> Their country was Bhāratavarśa, side by  
side with *Mleccha* in *Kalyuga*<sup>3</sup>

<sup>1</sup> Bha. IX. 4. 2, Br II 16 24      <sup>2</sup> M 227 198, 114 20  
<sup>3</sup> M 121 46 51, 273 25 274 37

*Āryaka* (I)—the father of Dharmasetu

Bha VIII 13 26

*Āryaka* (II)—a Kādraveya nāga

Br III 7 33

*Āryakas*—caste equal to Brāhmana in Plakṣadvīpa

Vī II 4 17

*Āryakā*—a R. in Krauñca-dvīpa.

Bhā. V. 20. 21

*Āryasamaya*—does not accept the duties of *Pākhandas*.

Bhā V 14 29

*Āryava*—one of the three disciples of Rathītara.

Vā 61, 3.

*Āryā*—*Dvaipāyanī*—a R. visited by Balarāma.

Bhā. X. 79. 20

*Āryāvarta*—twenty-five of Ikṣvāku's sons were rulers over this territory; given to Upadrasta by Paraśurāma

Bhā IX 6 5, 16 22

*Ārvata*—a sage by *tapas*.

Br II 32 99

✓*Ārsa* (I)—a form of marriage; girls to be given in the Ganges-Yamuna doab. ✓

M 106. 8, V, III 10 24

*Ārsa* (II)—origin of; when the whole world was in a state of *cetana-acetana* knowledge like the fish in the water, the truth influenced by *cetana* arises with *guna*; *kāryam* is the result of *kārana* or reason; so also *visaya* is the result of *visayitva* and *artha* of *arthitva*, by this *Mahat* and others function by degrees.

Vā 59 63-8

*Āṣakam*—*Rṣis*, past and future

M 145 65

*Ārṣaṇi*—a pravara.

M. 196. 31.

*Ārṣabhas*—a branch of Aṅgirasa.

Vā. 65. 107.

*Ārṣabhi*—the street with the constellations of Pūrva and Uttara Phalguni and Magha; in *mādhyaṃ mārga*.

Br. III. 3. 49; M. 124. 56.

*Ārṣiṣeṇa* (I)—a chief Gandharva who sings Rāma's glory in Kimpuruṣa; came to see Parikṣit practising *prāyopaveśa*. Knew the *yoga*-power of Hari.

Bhā. V. 19. 2; I. 19. 10; II. 7. 45.

*Ārṣiṣeṇa* (II)—the son of Śala.

Br. III. 67. 6; Vā. 92. 5.

*Ārṣiṣeṇa* (III)—a rajarṣi becoming a Brāhmaṇa. ✓

Vā. 91. 116.

*Ārṣiṣeṇa* (IV)—a *mantrakṛt*—a Pañcārṣeya Bhārgava.

Br. II. 32. 105; M. 145. 99; 195. 34.

*Ārṣiṣeṇas*—a Bhārgava branch—Ksatradviṣas.

Br. III. 1. 100; 66. 87; 67. 6; Vā. 92. 6.

*Ārhatam*—one of the six *darśanas*.

Vā. 104. 16.

*Ārhaṇa* (*Arhaṇa*—Bur.) a chief attendant on Hari.

Bhā. II. 9. 14.

*Ālambas*—a class of sages. J

M. 200. 17.

*Ālambanam*—see *Yoga*

Vi VI 7 42

*Ālambā*—a daughter of *Khaśā*, and a *Rākṣasī*, after whom came the *Ālambeya gana*

Br III 7 138, Vā 69 170

*Ālambī*—a *Srutarsi* <sup>1</sup>the chief author of the *Yajurveda* of the Eastern recension

Br II 33 6

*Ālambirādi*—of the *Prācyas*, also *trayodaśyādayah*

Vā 61 9

*Ālambeyagana*—a *Rākṣasa* clan after *Ālambā*

Br III 7 140

*Ālambeyas*—a cruel *Rākṣasa gana* from *Ālambā*

Va 69 172

*Ālayam*—temple for *Īśvara* —(see *Āyatanam*)<sup>1</sup>, or a place of residence<sup>2</sup>

<sup>1</sup> Va 30 279 91 29 101 214    <sup>2</sup> Ib 50 15, 17, 22 and 35

*Ālukī*—a *Bhārgava* gotrakara

M. 195 25

*Āloka*—the *lokas* which spring from *Āloka*<sup>1</sup>    *Ākāśa* that seems to exist to our eyes<sup>2</sup>

<sup>1</sup> Br II 19 151-3 187, 21 155, M 123 47, 124 93    <sup>2</sup> Va 49 145 and 176

*Āvaṭī*—a pupil of *Yājñavalkya*

2

Br II 35 29

*Āvantis*—a tribe

M 114 36

*Āvantya*—a Brāhmana pupil of Sukarman Imparted in his turn the *samhitās* to his pupils

Bha XII 6 77 80

*Āvantya*—the two sons of Jayasena so called

Bhā IX 24 39

*Āvarana*—a son of Bharata and Pāñcajanī

Bha V 7 3

*Āvartakas*—clouds of the Paksaja class that rain copiously

Br II 22 40, IV 28 63

*Āvartana*—An *upadvīpa* to Jambūdvīpa

Bhā V 19 30

*Āvartaya*—a Haihaya clan

Va 94 52

\* *Āvasathya*—a son of Śamsya Agni

Va 29 12

*Āvasathyam*—the lower lip of the personified Veda

Vā 104 84

*Āvaha* (I)—a wind that helps *Āgneya* clouds to rain.<sup>1</sup> one of the seven *Maruts*,<sup>2</sup> controls the *mūka* clouds<sup>3</sup>

<sup>1</sup>Br II 22 34, III 5 82, 71 112    <sup>2</sup>M 163 32    <sup>3</sup>Vā 51 32, 49, 67 114

*Āvaha* (II)—a son of Gāndinī

Vā. 96 111

*Āvāhanī*—a *mudrā* Devī

Br IV 42 2

*Āvikṣiḥ*—a true son of his father in virtuous qualities

Va 86 8

*Āvirmukhi*—one of the eastern entrances of the city of Puramjana allegorically the right eye

Bhā IV 25 47, 29 10

*Āvīhotra*—an Ātreya and sage

Br II 32 114

*Āvīhotra*—a son of Ṛṣabha, a sage and a *bhāgavata*, asked as to the truth of *karmayoga* by Nimi, the sage instructed the king that *karma*, *akarma* and *vikarma* are *Veda-vāda* and not *laukika* which thesis he expanded

Bhā V 4 11, XI 2 21 3 41-55

*Avīci*—a hell

V<sub>1</sub> II 6 4

*Āveda*—a Bhārgava gotra-kara

M 195 18

*Aveśaka*—an *Yakṣa gana*

Va 69 40

*Āśaya*—the cause of *karmas* which in turn lead to birth

Va 8 30

*Āśī*—an *apsaras*

Va 69 5

*Āśis*—the daughter of Bhaga and Siddhi

Bhā VI 18 2

*Āśaucam*—for father's death 10 days for Brāhmanas, 12 days for Kṣatriyas, 15 days for Vaiśyas, and a month for the Śūdras

M 18 1-3

P 23

*Āśramas* (*āśramadharmā*)—four, *Brahmacarya*, *grhastā*, *vānaprasthā* and *bhīksukā*, duties —*Brahmacarya* study by service to *guru* and begging food, *grhastā* the source and strength of all *āśramas*, those celibate do penance, sacrifice, give birth to sons, perform *śrāddha*, learn the Vedas and give gifts of food, *dārāgnī*, guests, sacrifice and *śrāddha*, become *devapitrs*, *vanaprasthā* bathe in morning and evening and on ceremonials, eating of fruits and roots, non-theft, purity, sympathy and non-injury—ten kinds of *dharma*, *Bhīksu dandī*, *mekhalī*, and lying in ground floor<sup>1</sup> A reference to the fifth *āśrama*,<sup>2</sup> will be lost at the end of Kaliyuga when anarchy prevails<sup>3</sup>

<sup>1</sup>Bhā VII 12 1-31, 13 1-10, 14 to the end M 141 61 2 248 16 Vā 8 177 88, 23 82, 33 27 56 68 61 167 V<sub>1</sub> III 8 20, ch. 9 (whole) <sup>2</sup>Br II 16 15, III 15 37 8 <sup>3</sup>M 47 257

*Āśrāyanis*—a group of sages of Kaśyapa gotra

M 199 2

*Āślesā*—on the left hind foot of the *Śiśumāra*<sup>1</sup> Its importance for *śrāddha*,<sup>2</sup> the seventh *nakṣatra*<sup>3</sup>

<sup>1</sup>Bha V 23 6 Br II 24 135 <sup>2</sup>Br III 18 5 <sup>3</sup>Va 82 5

*Āśvalāyana*—a son of Sahisṇu *avatār* of the Lord

Va 23 213

✠ *Āśvalāyanī*—a *pravara* of Angiras

M 196 13

*Āśvalāyanins*—Kasyapagotrakaras

M 199 6

*Āsvayani*—a *Pañcarṣeya* (*Bhārgavas*)

M 195 34

*Āsadha*(*daśamī*)—a *manvantara* for *śrāddha*.

M 17 7-8

*Āsādham*—sacred to Angāraka, and for performing *śrāddha*

Br II 21 76 24 133, III 18 10, Vā 53 108, 66 51, 82 10

*Āsādhitīrtham*—on the Narmadā

M 194 30

*Āsanam*—*Svastikam*, *Padmam* and *Ardhāsanam*—the sitting posture of the *Pāśupata yoga*,<sup>1</sup> a kind of *dharanā*<sup>2</sup>

<sup>1</sup> Vā 11 12-14    <sup>2</sup> Vā 104 24

*Āsanga*—the son of Śvaphalka and Gāndinī

Bha IX 24 16

*Āsava*—also *Pānam*, different kinds of, forbidden to Brāhmanas, widows and girls

Br IV 7 63

*Āsarana*—the Yaksa presiding over the month *Nabhasya*

Bhā XII 11 38

*Āsura*—a form of marriage

V<sub>1</sub> III 10 24

*Asuraha*—a sādhyā

M 171 43

*Āsurāyana*—a pupil of Pārāśarya Kauthuma<sup>1</sup> His descendants were *Kasyapagotrakaras*<sup>2</sup>

<sup>1</sup> Br II 35 46    <sup>2</sup> M 199 3

*Āsurī* (1)—the name of the entrance of the west of the city of Puramjana, allegorically the organ of procreation

Bhā IV 25 52, 29 14



*Āsurī* (II)—a pupil of Kapila from whom he learnt *Sāṅkhya*; a *siddha*,<sup>1</sup> did not comprehend Hari's *māyā*,<sup>2</sup> was invited for the *Rājasūya* of Yudhiṣṭhira<sup>3</sup>

<sup>1</sup>Bhā I 3 10, III 24 17, VI 15 14    <sup>2</sup>Bhā IX 4 57.  
<sup>3</sup>Bhā X 74 9

*Āsurī* (III)—the queen Devatājit and mother of Devadyumna (*Āsurī-Burnouf*).

Bhā V. 15 3

*Āsurī* (IV)—the chief author of the recension of the *Yajur Veda* of the middle country,<sup>1</sup> a Brahmarshi<sup>2</sup>

<sup>1</sup>Br II 35 12    <sup>2</sup>M 102 18

*Āsurī* (V)—a son of Brahmā

Va 101 338

*Āsurīvela*—part of night when Nanda entered the Yamunā and was carried to Varuna by an Asura

Bhā X. 28 2

*Āhavanīya* (*Havyavāhana*)—a sacred fire

Br III 72 25, Vā 29 11, 30 107, 97 25, 106 41

*Āhavanīya Padam*—in Gayā

Vā 111 51

*Āhārya*—an Angirasa and a *mantrakṛt*.<sup>1</sup> Father of Urukṣava<sup>2</sup>

<sup>1</sup>Br II 32 109, Vā 59 100    <sup>2</sup>M 49 38

*Āhuka*—A son of Punarvasu and father of Devaka and Ugrasena and Dhṛti (*Vā*),<sup>1</sup> a prince who had thousands of sons<sup>2</sup> Hated by Kamsa<sup>3</sup> Consulted by Kṛṣṇa on the eve of attack on Jarāsandha His defence in the third campaign

of Jarāsandha<sup>4</sup> Met Kṛṣṇa at the council hall, and welcomed him after the Kurukṣetra war<sup>5</sup> Went to Syamanta-  
pañcaka for solar eclipse<sup>6</sup> An ideal ruler, married Kāśī  
king's daughter<sup>7</sup> Specialist in chariot war,<sup>8</sup> Āhukī was his  
sister, married to Āhukāndha,<sup>9</sup> had 800 lakhs of horses,  
21,000 elephants with silver and gold chains in east and west  
directions, equal to great Bhoja,<sup>10</sup> informed of happenings  
in Prabhāsa<sup>11</sup>

<sup>1</sup> Bha IX 24 20 21, Vā 96 120-123 V<sub>1</sub> IV 14 15 16 Br III  
71 120-121 <sup>2</sup> Bha I 14 28, X 90 42 <sup>3</sup> Ib X 36 24 [28]  
X [50 (V) 8] <sup>4</sup> Ib X [51 (V) 26] <sup>5</sup> Ib X [67 (V) 42]  
80 [13] <sup>6</sup> Ib X 82 5 <sup>7</sup> Br III 71 128, M 44 70 <sup>8</sup> Vā 96  
121 2 Br III 71 122 3 <sup>9</sup> Vā 96 127, M 44 66-70 • <sup>10</sup> Br III  
71 123 127, Vā 96 121-126 M 44 67 68 <sup>11</sup> V<sub>1</sub> V 37 59

*Āhukās*—the people of an eastern kingdom

Br II 16 52 Vā 45 121

*Āhukāndha*—married sister of Āhuka, father of two  
sons and a daughter

Vā 96 127 Br III 71 127

*Āhukī*—the daughter of Punarvasu and sister of Āhuka  
(s v) the queen of the king of Avanti (*Āhukāndha*)

Bhā IX 24 21 Br III 71 121 and 127 M 44 66, Vā 96  
120 127 V<sub>1</sub> IV 14 15

*Āhrti*—a son of Vastu

Vā 95 37

*Āhrtiya*—an Apsaras gana from Brahmā

Br III 7 18

*Āhvaya*—one of the names in the third marutgana

Vā 67 126

# I

*Ikāra*—from the third face of the fourteen faced deva came *Āditya*, *Yajurmaya* and *Yajurveda*

Vā 26 34

*Iksalaka*—a pupil of Rathitara

Br II 35 4

*Iksu* (I)—a tree peculiar to Harivarsa

Br II 17 7

*Iksu* (II) (*Kratu*)—a R of Śākadvīpa, from the side of the Himalayas

Br II 19 96, M 122 32, Vā 49 93, V<sub>1</sub> II 4 65

*Iksu* (III)—one of the seven oceans, see *Iksurasoda*

Br IV 31 18, M 2 34

*Iksu* (IV)—a R from the side of the Himālayas, in the Bhāratavarsa

M 114 22, Vā 45 96

*Iksu* (V)—a R joining the Narmadā, very holy A bath here makes one lord of a Devagana

M 191 49-50

*Iksucapa*—given by Brahmā to Kāmeśvara as a wedding present, also *Iksudhanus*

Br IV 15 19, 19 26 18 1

*Iksudandam*—sugarcane juice for śraddha, one of the eight saubhāgyams

M 7 11 and 26, 15 35 60 8 85 6

*Iksuda*—a R from Mahendra hills

<sup>1</sup>M 114 31

*Iksumatī* (I)—a R On its banks was the hermitage of Kapila

Bha V 10 1 Vi II 13 53

*Iksumatī* (II)—a *tīrtham* sacred to Pitrs

M 22 17

*Iksurasoda*—one of the seven seas surrounding Plaksa-dvīpa

Bha V 1-33 20 7, Vi II 4 20

*Iksula*—a R of the Mahendra hill

Va 45 106

*Iksvaku*—one of the ten (nine Br P) sons of Vaivasvata Manu Born of his sneezing<sup>1</sup> Father of a hundred sons—Vikuksi Nimi Danda and others 25 of these sons ruled Āryāvarta 25 the western territory three the middle country and the rest all other provinces Once in connection with an *Astaka* ritual, Vikuksi was asked to secure some flesh Accordingly he did But feeling hungry he partook a part of hare's flesh When the remainder was presented the *Purohita* refused to take it on the ground that it was remainder of that already tasted Vikuksi was therefore punished with banishment It is said that he became a yogin and attained salvation<sup>2</sup> A king known for his exemplary protection of his subjects Parikṣit compared to him<sup>3</sup> Prominent kings of his line<sup>4</sup> Knew the power of Hari's *yoga*, and in his line Hari incarnated<sup>5</sup> Sumitra was the last Kṣatriya king of this line<sup>6</sup> Originator of the solar race, the genealogy given down to Śantayu of the Bhārata war<sup>7</sup> Heard from Vasīṣṭha of Ila's conversion to the other sex in the Śaravana forest and performed *Asīamedha* by which Ila was

turned into a Kimpuruṣa<sup>8</sup> Was addressed by the Pītr̥s in  
 Kālāpa forest on the effect of offering śrāddha at Gayā<sup>10</sup>  
 The line of<sup>11</sup> Had 100 branches<sup>12</sup>

<sup>1</sup>Bhā VIII 13 2, IX 1 3 and 12, 2 2 Va. 64 29, 85 4  
 88 9, V. IV 1 7, Br II 38 30, III 60 2 and 20, 63 8 M 9 30  
 11 41 <sup>2</sup>Bha IX 6 4-10, V. IV 2 15-18 <sup>3</sup>Bha I 12 19  
<sup>4</sup>M 12 15-56, Va 99 280 290 <sup>5</sup>Bhā II 7 23 and 44; XII 2 37,  
<sup>6</sup>Br III 74 244, M. 273 53, Va 99 266 and 431 <sup>7</sup>M 12 15-56  
<sup>8</sup>M 12 1-15 <sup>10</sup>V. III 1 33, 16 17-18 <sup>11</sup>Vā 1 142 88  
 175-184, V. IV 22 1-13 <sup>12</sup>Vā. 99 451

*Ichāprapti*—one of the *Uttama siddhis*.

Br IV 36 51

*Iyāvedatmakā*—is, *Srauta Iyā* or sacrifice being one of  
 the eight practices of śīstas

Br II 32 40 and 44

*Idavida*—son of Śataratha, married the daughter of  
 Viśvasahasra

Br III 63 180

*Idavida*—the daughter of Trnabindu a queen of Viśra-  
 vas, and mother of Kubera

Bha IV 1 37, 12 9

*Idaspati* (I)—a son of Dakṣinā and a Tusiṭa god

Bhā IV 1 7-8

*Idaspati* (II)—a name of Harī; Purusa

Bhā IX 2 35

*Ida* (I)—see *Ilā*

Br III 60 11, Vā 85 7

*Idā* (II)—a śakti of Māruta

Br. IV 33 70<sup>7</sup>

*Idāvatsara*—the third year of a five year yuga Also  
*Idvatsara*,<sup>1</sup> is Soma or moon<sup>2</sup>

<sup>1</sup>Bhā III 11 14, V 22 7, V<sub>1</sub> II 8 72, 13 115, Vā 50 183  
<sup>2</sup>Br II 13 118, 129, 21 132, 28 22 M 141 18 Vā 31 30, 56 20

*Idivilā*—a daughter of Trnabindu and wife of Pulastya,  
 father of the sage Vaiśravaṣa

Vā 70 31

*Iti nah Śrutam (Iti śrutī)*—recording of tradition by  
 the Purāṇas<sup>1</sup>—also *Ityevaṃ anuśūruma*<sup>2</sup> *Iti nah śrutih*,<sup>3</sup>  
*Iti śrutam*,<sup>4</sup> *Iti śrutah*,<sup>5</sup> *Iti śrutī*,<sup>6</sup> *Iti hi nah śrutam*<sup>7</sup>

<sup>1</sup>Br II 13 27, 82, M 3·45, 6 7, 24 64, 35 5, 36 2, 44 2,  
 47 186, 50 4 and 7, 247 1 and 39, Vā 30 25 175 and 302, 88  
 153 90 3 10 and 24, 95 2 99 175 V<sub>1</sub> I 15 140 <sup>2</sup>M 43 19  
<sup>3</sup>Vā 99 200 <sup>4</sup>Vā 94 51 <sup>5</sup>Ib 88 118, 206 <sup>6</sup>Vā 21 73 30 96  
 303 53 108, 59 70 88 28 182 89 8, 92 70, 94 4 99 231  
<sup>7</sup>Br I 2 15 Vā 2 15

*Itihāsa (Purāṇa)*—Historical literature known to Sūta,<sup>1</sup>  
 the fifth Veda their origin, to be read or heard on days of  
 fasting,<sup>2</sup> came in a personified form, to see Trivikrama Hari<sup>3</sup>

<sup>1</sup>Bhā I 1 6 M 57 15, 58 4 69 33 72 6 247 17 <sup>2</sup>Bhā I  
 4 20 22 III 12 39 M 99 11 Vā 54 115 55 2, 60 16 79 53,  
 104 2, V<sub>1</sub> I 22 83 III 4 10, V 1 38 <sup>3</sup>Bhā VIII 21 2, Br I  
 1 171, II 34 16, III 15 25, IV 4 47, 56, 7 9, Vā I 25, 32

*Idvatsara (I)*—see *Idāvatsara*

V<sub>1</sub> II 8. 72

*Idvatsara (II)*—a name of the moon

Vā 50 183 56 20.

*Idvatsara (III)*—the third year in a five year cycle;<sup>1</sup>  
 Soma according to Purāṇic tradition, he is Prapitāmaha  
 ensuring prosperity<sup>2</sup>

<sup>1</sup>Vā 31 27 <sup>2</sup>Br II 13 115, 118, 129 Vā 31 55  
 P 24

*Idhmavāha* (I)—the son of Dr̥dhacyuta and grandson of Agastya, a sage who came to see Parikṣit practising *prāyopaveśa*

Bha IV 28 32, I 19 9

*Idhmavaha* (II)—a son of Agastya, and the adopted son of Kratu, hence Āgastyas are Kratus.

M 202 8-9

*Idhmajihva*—a son of Priyavrata and Barhismātī. Appointed lord of Plaksadvīpa, which he divided into seven parts among his seven sons, and retired to practise austerities

Bhā V 1 25 and 33, 20 2

*Ina*—a divinity invoked by cowherdresses to protect the neck of the baby Kṛṣṇa

Bhā X 6 22

*Indirā* (I)—a surname of Lakṣmī, a *śakti* bearer of fly whisk to Lalitā

Bha X 31 1, Br IV 35 98

*Indira* (II)—R a mahānadi

Vā 108 79

*Indu* (I)—a name of Soma (s v)

Br II 19 134 37 44 III 65 21 Vā 63 41 V I 15 77

*Indu* (II)—the son of Viśvaga

M 12 29

*Indu* (III)—Moon—married the 27 *Mānasa* daughters of Dakṣa

Vā 63 41

*Indumatī*—the mother of Daśaratha

Br IV 40 100 and 137

*Indumauli*—also *Candramauli*

Br IV 30 38 and 67

*Induvatsarā*—a *śakti*

Br IV 32 16

*Indra* (1)—(*Sahasrakṣa*, *Devendra*, etc.) A *Lokapāla*. He and three other *Lokapālas* have their cities on the *Māna-sottara* mountain in *Puskaradvīpa*,<sup>1</sup> worshipped for vigour of organs<sup>2</sup> Served as calf for gods to milk from the Earth<sup>3</sup> Presented *Prthu* with a crown<sup>4</sup> Deprived *Prthu* of his sacrificial horse during the hundredth *Aśvamedha* Urged by *Atri*, *Prthu*'s son pursued *Indra*, when the latter abandoned the house and disappeared A second time *Indra* deprived *Prthu* of his horse, when the king's men pursued him, he left the horse and went away in disguise This enraged *Prthu*, who aimed his arrow at *Indra* but was pacified by *Brahmā* in the name of *dharma* A reconciliation was effected when *Prthu* embraced him<sup>5</sup> Invested *Vijitāsva* with power of moving about unseen by others<sup>6</sup> Jealous of *Ṛṣabha* refused rains for his kingdom *Ajanābha* Bestowed *Jayanti* on him<sup>7</sup> During *Hiranyakaśipu*'s absence at *Mandara* hill, *Indra* captured his queen and took her to his heavenly abode *Nārada* intervened and set her at liberty<sup>8</sup> Took up his *vajra* against *Cyavana* for allowing *Aśvins* to partake of *soma* juice But *Cyavana*'s *tapas* tied down his arms, when *Indra* yielded<sup>9</sup>

Assumed the form of a bull over which *Kakustha* rode and defeated *Asuras* in a battle Made the crying *Māndhātā* suckle his finger<sup>10</sup> Prevented *Rohita* from entering

<sup>1</sup> *Bhā* V 20 30 *M* 266 19    <sup>2</sup> *Bhā* II 3 2    <sup>3</sup> *Ib* IV 18.  
15 *M* 10 18    <sup>4</sup> *Bhā* IV 14 26 15 15    <sup>5</sup> *Ib* IV 16 24, 19.  
10 17 19 22, 26-39, 20 18    <sup>6</sup> *Ib* IV 24 3    <sup>7</sup> *Ib* V 4 3 and 8  
<sup>8</sup> *Ib* VII 7 6-11    <sup>9</sup> *Ib* IX 3 25 26    <sup>10</sup> *Ib* IX. 6 12-15, 31,



his city for six years Awarded Hariścandra a golden chariot after his *Puruṣamedha*<sup>11</sup> Robbed Sagara's sacrificial horse and left it near Kapila's hermitage<sup>12</sup> Performed a sacrifice which was attended by Vasiṣṭha<sup>13</sup> Joined the gods in Tārakāmaya war<sup>14</sup> Asked Gandharvas to take back Urvaśi living with Purūravas<sup>15</sup> Helped by Rāji gave back his kingdom After his death, his sons refused to give back the kingdom, and Indra slew all of them<sup>16</sup>

Cursed by Durvasa, he lost all fortune The three worlds became empty Varuna and other gods conferred with Brahmā Finding no means, to restore their fortunes they repaired to Hari Ajita when Brahma belauded Hari as *mahāvibhūti* Hari advised them to secure Bali's alliance<sup>17</sup> When the Devāsura war broke out, the gods fought with Bali who defeated them At that time Indra prayed to Hari for help Encouraged by the latter, the war was renewed and Bali was defeated At this Jambha offered to fight Indra and disabled his elephant Matali supplied a chariot and Jambha's head was cut off Namuci Bala and Pāka attacked Indra The latter two were slain Namuci proved too much for Indra's *vajra* A voice from the sky told Indra that Namuci could not be crushed by a wet or dry thing Then Indra used *phena* (foam) and vanquished him Bali in the meantime gathered strength and besieged Indra Indra sought counsel of Brhaspati who cared for his welfare, and as advised by the latter, he abandoned the city<sup>18</sup>

Got back Heaven from Vamana Hari He took him to his abode<sup>19</sup> Defeated by Arjuna who got the *sabha* made by Maya Arjuna for a short time shared his throne Defeated by Arjuna at Khāṇḍava His city visited by Arjuna in the course of a search for the dead children of the *Dvārakā Brāhmaṇa*<sup>20</sup> Was not able to defeat Nivāta

V: IV 2 29-32    <sup>11</sup>Bhā VII 7 17 20 23    <sup>12</sup>Ib IX 8 8 and 10    <sup>13</sup>Ib IX, 13 1 and 2    <sup>14</sup>Ib IX, 14 7    <sup>15</sup>Ib IX 14 26  
<sup>16</sup>Ib IX 17 13 16    Br III 67 87 105    <sup>17</sup>Bha VIII 5 16 50  
<sup>18</sup>30 31    <sup>19</sup>Ib VIII 10 24 and 28 41-53 11 1-40 15 24-33  
M 22 60-61 29 11 31 12    <sup>20</sup>Bha, VIII 23 19 and 24    <sup>20</sup>Ib X.

Kavacas<sup>21</sup> Afraid of Nara's superior powers, sent Kāma to spoil his *tāpas*, was struck with fear with the sage's greatness,<sup>22</sup> sent nymphs to disturb Mārkaṇḍeya's *vrata* but in vain<sup>23</sup> Sheltered Takṣaka and was about to be sacrificed when Brhaspati luckily intervened<sup>24</sup> Said to be afraid of the Kurus<sup>25</sup> Attended Varuna's sacrifice and Yudhiṣṭhira's<sup>26</sup> For his sake Hari went to Bali in the disguise of a Brāhmaṇa<sup>27</sup> Once he sat with Indrāṇi in his *sabhā* surrounded by all gods In his pride he did not welcome his preceptor Brhaspati in the proper way The latter went away home at once and concealed himself from the gods On this the Asuras attacked the gods Indra repented and on Brahmā's advice appointed Viśvarūpa as his preceptor Having been initiated into the *Vidyā Varma Nārāyanātma-kam*, he was enjoying his original prosperity One day Indra discovered that a part of Viśvarūpa's offerings went to the Asuras and therefore cut off his head in anger Thus he incurred the sin of *brahmahatyā* After a year, in order to rid himself of it he divided his sin into four parts among (1) the earth with the boon that dug portion should get filled up (2) the waters with the boon of increasing volume when mixed up (3) trees with the boon that branches cut off grow again and (4) women with the boon of ever cherishing the passion of love The saline soil bubbles and foam gum and monthly discharges respectively represent the *brahmahatyā* sin<sup>28</sup>

With *Vajra* made of Dadhici's bones (made by Tvaṣṭr from sun's *tejas*—*Matsya P*), Indra attacked Vṛtra as Rudra attacked Yama The encounter took place on the banks of the Narmadī in the first *Tretayuga* Battle described Seeing his friends escaping in fright Vṛtra encouraged them to stand and fight He also disabled Indra's Airāvata and addressed him at length Indra cut off one of his arms With the remaining arm Vṛtra hit Indra while the *Vajra* slipped from his hands causing concern to the gods

89 34[4] 44      21 Ib X 89 34[5]      22 Ib XI 4 7 and 16.  
23 Ib XII 8 15-31      24 Ib XII 6 17-23      25 Ib X 68 28 and 34  
26 Ib X 74 13      27 Ib X 72 25      28 Ib VI 7 2-40 8 42 9

Encouraged by the straight speech of Vṛtra, Indra took up his Vajra and cut off his other arm Vṛtra swallowed him, but Indra, the vanquisher of Bala, got out of his stomach and cut off his head ~ Indra's regret at the murder of another Brāhmana The sin of brāhmicide, says the legend took the disguise of a Caṇḍāla woman and ran towards him in a terrific form when he entered the lake Mānasa and lived in the lotus stalks for a thousand years Invited by Brāhmanas, he performed an *Aśtamedha* and got rid of his sins<sup>29</sup>

Father of three sons Jayanta and others through Paṇḍurama Getting to know that his mother Diti was observing a vow to get a child to slay him he offered to do service to her Once he found her slack in her duty He entered the womb and cut the child into seven pieces and each of these again into seven At her request he offered to her to give them the rank of gods, by name *Maruts*,<sup>30</sup> who were allowed to share in the *yajñas* Diti thought of another son Vajrāṅga who bound Indra and placed him before her Was released on mediation from Brahmā and Kaśyapa<sup>30a</sup>

Reported to Kṛṣṇa the wicked deeds of Naraka Got a gift of *Maniparvata* of Naraka from Kṛṣṇa<sup>31</sup> Visited by Kṛṣṇa and Satyabhāmā At the latter's wish *Parijāta* was removed without any intimation Indra, induced by Indrānī attacked him with all gods Kubera Varuna and others were defeated Indra himself offered resistance Garuḍa disabled his elephant and Indra retreated Satyabhāmā made fun of him 'Do not run Lord of Indrānī' Indra apologised Kṛṣṇa answered that Indra was not in the wrong as he (Kṛṣṇa) took the offensive Indra asked pardon and begged that his son Bibhatsu be protected Kṛṣṇa told him that *Parijāta* would go back to him when he left the mortal world Returned to his city with all gods<sup>32</sup>

The God of rain Sent torrents of showers on Gokula when Kṛṣṇa protected his friends by holding up the hill

4 11      <sup>29</sup> Ib VIII 10 13 33 11 10-27 12 3 33 13 4 21  
<sup>30</sup> Ib VI 18 7 37 54 56 77 M 7 50 65 69 80, 146 20 28-44  
 45 55 Br III 5 55 79 IV 20 44      <sup>30a</sup> M 146 45 55      <sup>31</sup> Bha X. 59  
 1 [1] and 2, 22 [3] V<sub>1</sub> V 20 1 15      <sup>32</sup> Ib V 37 16 Bha X 59 38-39

Govardhana At this Indra and Surabhi came to visit him  
Indra asked for pardon. Told by Kṛṣṇa that he was humili-  
ated for his own good In the company of Surabhi, Indra  
got Kṛṣṇa bathed with the waters of the Gangā and called  
him Govinda Returned to his region <sup>33</sup>

Presented Sudharma and Pārijāta to Kṛṣṇa for his new  
city <sup>34</sup> Requested Mucukunda for aid against the Asuras.<sup>35</sup>  
Went to Dvārakā with gods to invite Kṛṣṇa to go back to  
Vakuntha <sup>36</sup>

Place on the *Śiśumāra* <sup>37</sup> Prayer to Narasimha <sup>38</sup>  
Devoid of energy.<sup>39</sup> Pleased with the *yañña* of Marutta <sup>40</sup>  
Father of Arjuna <sup>41</sup> See *Indrayāga*

With the sun for the months Nabhonabhasi An Āditya,  
represents a face of Śiva,<sup>42</sup> also Viśvabhuk, introduced *yañña*  
at the commencement of Tretāyuga,<sup>43</sup> the seventh Veda-  
vyāsa Realm of <sup>44</sup>

Vanquished the sons of Varatṛi when they disturbed  
Manu's sacrifice <sup>45</sup>

Sent Agni to disturb Mahādeva's enjoying Umā when  
the latter cursed him to bear the *garbha* <sup>46</sup>

Was born as Gādhī, son of Kuśika <sup>47</sup> As an *avatar* of  
Viṣṇu, defeated Prahlada who offered battle for a period of  
300 years and killed his son Virocana in Tārakāmaya battle,  
obtained sovereignty over the three worlds <sup>48</sup>

Slew Jambha who had won the grace of Śiva <sup>49</sup> Know-  
ing Nārada on a mission to bring about the wedding of Umā

[65 (V) 5], [37-51], [66 (V)] whole, [67 (V) 1-37] V<sub>1</sub> V 30  
51-70, 31 1-10 <sup>33</sup>Bhā X 3 50, 26 25, 27 1-17 22-28, V<sub>1</sub> V chap  
11 & 12 whole <sup>34</sup>Bha X 50-55, V<sub>1</sub> V 21 13-17 <sup>35</sup>Bha X 51 15  
<sup>36</sup>Ib XI 6 2 31 1 <sup>37</sup>Ib V 23 5 <sup>38</sup>Ib VII 8 42 <sup>39</sup>Ib VIII 5 19  
<sup>40</sup>Ib IV 2 28, <sup>41</sup>Br III 71 154, M 46 9, 50 50, IX 22 27,  
V<sub>1</sub> IV 14 35, Va 92 82, 96 153, 103 60, 106 20, 59 108 4, 31  
<sup>42</sup>Bhā XII 11 37, Br II 23 9, 24 33, 38 26 40, 27 23, III 3 68,  
102, M 6 4, 171 56, Va 52 7, V<sub>1</sub> II 10 9 <sup>43</sup>Br II 30 9,  
16, 21 M 143 5 <sup>44</sup>Br II 35 98 and 118, IV 33 55, M 82 31,  
V<sub>1</sub> III 3 13 <sup>45</sup>Br III 1 80 <sup>46</sup>Ib III 7 72 326, 10 23-28,  
24 2, 4 <sup>47</sup>Ib III 63 25, 66 34-5 <sup>48</sup>Br III 5 55-79, IV 20  
44, M 8 4, 22 61, 24 38-49, 27 37, 47 48-61 <sup>49</sup>M 47, 72

and Śiva, sent the God of Love and the seven sages in its accomplishment <sup>50</sup> Praised Śiva on his conquest of Tripura Cursed Yayāti to fall from heaven, <sup>51</sup> disturbed Varāṅgi's penance by disguises of monkey, reptile, etc <sup>52</sup>

A friend of Pururavās, offered half his seat when he visited him daily <sup>53</sup>

Addressed Brhaspati on the nature and meaning of the bad omens he saw <sup>54</sup>

Sacrifice on the banks of the Ganges and in the Gaura hill Helped Lalita in her conquest of Bhanda, the place of his penance became Indraprastha <sup>55</sup> Chipped the wings of mountains which flew into the sea <sup>56</sup>

Gave boons to Sukarman a manvantara Lord <sup>57</sup> Sent Apsaras as gopis to aid Kṛṣṇa Festival of, by cowherds disapproved by Kṛṣṇa, was discontinued, <sup>58</sup> gifts of elephants and gems pleasing to <sup>59</sup>

Sent his daughter Jayanti to earn the good will of Śukra and then disturb his penance <sup>60</sup> Fight of with Gajasura and Nemi <sup>61</sup> made the six children into one Kārtikeya <sup>62</sup> Cursed Agni and Marut to be born in the world for failure to obey his orders in drying up the ocean and vanquishing the Asuras <sup>63</sup>

Indra of Vaivasvata antara equal to other Indras Lord of devaganas <sup>64</sup> Lord of the past present and future the thousand eyed performer of 100 sacrifices <sup>65</sup> slew Varūtri's sons who rioted by eating the offerings intended for gods <sup>66</sup>

<sup>50</sup> M 154 111 131 <sup>51</sup> M 34 6 35 3 6 36 3-4 64 27 <sup>52</sup> M 146  
<sup>53</sup> M 24 14 26 <sup>54</sup> Br IV 4 60 6 31 5 <sup>55</sup> Br II  
 18 28 I 1 130 IV 6 24 8 61 12 35 9 43 19 83 26 53 30 8  
<sup>56</sup> Br II 22 41 M 121 78 <sup>57</sup> Br II 35 34 36 1 <sup>58</sup> Br III  
 68 17 71 201 244 V<sub>1</sub> V 10 16 26 Bha X 24 (whole)  
<sup>59</sup> M 47 114 122 171 9 266 62 <sup>60</sup> M 172 5 245 82 <sup>61</sup> M 153  
 59 177 47 223 4 11 244 8 266 43 <sup>62</sup> M 159 5 <sup>63</sup> M 61  
 3 17 <sup>64</sup> Br II 13 97 Va 66 14 <sup>65</sup> Va 64 5-8 <sup>66</sup> Va 65  
 79 81

*Indra* (II)—the temple of, in Vīdarbhā (see *Indrāṇi*)  
Bhā X 53 49[1].

*Indra* (III)—a son of Vasiṣṭha, and Prajāpati of the  
Svārocisa epoch

M 9 9

*Indra* (IV)—a division of the day.

Va. 66 41

*Indra* (V)—one of Danu's sons

Vā 68 8

*Indrakīla*—a mountain in Bhāratavarṣa

Bhā, V 19 16

*Indrakīlam*—a tīrtham sacred to Pitr̥s

M 22 53

*Indraketu*—flags flying in the streets of Dvārakā during  
Kṛṣṇa's marriage with Rukmīṇī

Bhā X 54 56

*Indrajālam*—one of the upayās of a king

M 222 2

*Indrajit* (I)—a son of Rāvana, killed in the Lanka war

Bha IX 10 18 Br III 6 6

*Indrajit* (II)—a son of Danu

M 6 19, Vā 68 6

*Indrajit* (III)—a tīrtham near Garjanam on the Nar-  
madā

M 190 3

P 25

*Indratapana*—a danava in the *sabha* of Hiranyakaśipu  
Br III 6 8 M 161 81

*Indratvam*—Indrahood attained by Heti  
Va 109 9

*Indradatta*—a Kinnara with human face  
Va 69 35

*Indradyumna*—the son of Tejasa (Tajasa Va P) A  
Dravida and a Pandyan king Devoted to Hari While  
engaged in *tapas* Agastya came to his hermitage Finding  
him not extending a welcome the angry sage cursed him to  
become an elephant *Indradyumna* considered that to be  
the will of the Lord He was born as the Lord of the ele-  
phants and had reminiscences of his past life <sup>1</sup> an account  
of in the *Kurma Purana* <sup>2</sup>

<sup>1</sup>Bha VIII 4 7 12 Br II 14 64 Va 33 54 V<sub>1</sub> II 1 36  
<sup>2</sup>M 53 47-8

*Indradyumna saras*—a lake through which Pāvanī flows  
(Nalinī—*Matsya P*)

Br II 18 56 M 121 55 Va 47 54

*Indradvīpa*—one of the nine divisions of Bhāratavarṣa <sup>1</sup>  
Here the R Nalinī enters the sea <sup>2</sup>

<sup>1</sup>Br II 16 9 Va 45 79 V<sub>1</sub> II 3 6 M 114 8 <sup>2</sup>M 121 57

*Indradvīpasamudra*—a place where Pavanī enters the  
sea

Br II 18 58 Va 47 55

*Indradhanus*—the rainbow created by Vamadeva

M 4 29 Va 9 52 19 8 Br II 8 54

*Indradhanva*—a son of Bāna

Br. III 5 45

*Indradhvaja*—the fall of Cānūra, compared to the falling of.

Bha X. 44 23

*Indranadi*—a R. of the Bhadra country.

Va 43 26

*Indrapada*—a kingdom on the west, watered by the Sindhu,<sup>1</sup> in Gayā<sup>2</sup>

<sup>1</sup> Br II 18 48    <sup>2</sup> Vā 109 19

*Indrapālita (Maurya)*—the son of Bandhupālita, ruled for 10 years

Br III 74 147    Va 99 334

*Indrapratīma*—a Vāsiṣṭha and a Brahmanavādin,<sup>1</sup> a name of Kuśi, son of Vasiṣṭha<sup>2</sup>

<sup>1</sup> M 145 110    <sup>2</sup> Vā 70 88

*Indrapramat(d)*—the sage and a Vāsiṣṭha who came to see Parikṣit practising *prāyopavesa*. Learnt *Rā Samhita* from Paila and taught it to the sage Māṇdukeya, (Markandeya-Vā)<sup>1</sup> Also known as Kuni;<sup>2</sup> not to have marriage alliances with Vāsiṣṭhas and Bhagīvasu, a resident of Brahmakṣetra<sup>3</sup>

<sup>1</sup> Bhā I 19 9    XII 6 54-56    Br II 32 115    33 3, 34 25  
Vā 60 25 27,    Vā III 4 16 19    <sup>2</sup> Br III 8 96-7    <sup>3</sup> Vā 59 105

*Indrapramada*—a sage, called on dying Bhīṣma

Bhā. I 9 7, 19 9



*Indraprastha* (t)—<sup>२५</sup>Yādavas of Dvāraka taken to, by Arjuna, fearing erosion of the sea See also *Hastināpuram*,<sup>1</sup> after Indra who performed penance here in honour of Parāśakti to vanquish Bhaṇḍa<sup>2</sup> Arjuna had Vajra crowned here<sup>3</sup>

<sup>1</sup>Bhā X 58 1, XI 30 48, 31 25    <sup>2</sup>Br IV 12 44    <sup>3</sup>V<sub>1</sub> V 38 34

*Indrabādhhanakesi*—a danava with manuṣyadharmā  
Br III 6 16, Vā 68 15

*Indrabāhu*—An Āgastya and Brahmistha  
M 145 114

*Indramānasā*—the wife of Bāna and mother of Lauḥitya  
Va. 67 85

*Indramaru*—the kingdom of  
M 121 47

*Indrayāga*—performed every year by Nanda and other gopas to please Indra, the Lord of rains and hence conducive to *Trivarga* Kṛṣṇa explained that rain was the work of nature, and that no credit went to Indra So he persuaded them to worship cows, Brāhmanas and hills So it happened Indra who was thus deprived of his *baḥ* grew wrathful and sent down a continuous heavy downpour of rain creating panic in the minds of gopas Kṛṣṇa took hold of the hill Govardhana and held it aloft as an umbrella steadily for seven days Astonished at this, Indra withdrew his rains and Govardhana was planted in its place

Bhā. X 24 (whole), ch 25 1-28

*Indralokam*—the world of Indra  
See also 'Realm of' under *Indra* (footnote 44)

M 277 22 278 29 Vā 34 76-7, 61 88, 111 52

*Indravāha*—see *Puramjaya*

*Bha* IX 6 12

*Indravratam*—of a king, to create prosperity in the country, as Indra gives rains,<sup>1</sup> leads to the world of Indra<sup>2</sup>

<sup>1</sup> *M* 226 10    <sup>2</sup> *Ib* 101 69

*Indraśatru*—one of Bhaṇḍa's councillors

*Br* IV 12 12

*Indraśaṭṭa*—(*Mt*) a hill north of Mahābhadrā lake

*Vā* 36 31

*Indrasādas*—the assembly of Indra

*Va* 2 29

*Indrasāvarṇi*—Manu the fourteenth Uru and others were his sons During his period Śuci was Indra, while Agnibāhu and others were sages Bṛhadbhānu was a manifestation of Hari

*Bhā* VIII 13 33-35

*Indrasūktam*—to be uttered in founding a temple

*M* 265 25

*Indrasena* (I)—a boundary hill in Plakṣadvīpa

*Bhā* V 20 4

*Indrasena* (II)—a son of Devaṛṣabha

*Bhā* VI 6 5

*Indrasena* (III)—a son of Kūrca (Pūrva-Burnouf) and father of Viṭhotra

*Bhā* IX. 2. 19-20

*Indrasena* (iv)—previously Balı Received Kṛṣṇa and Rāma with due honours to his region Satala, and praised their glory, gave them back their brothers killed by Kamsa

Bha A. 85 35-46 52

*Indrasena* (v)—a son of Brahmīṣṭha and father of Vindhyāśva

M 50 6

*Indrasenā*—the wife of Mudgola and mother of Badhyaśva

Va 99 200

*Indrasprg*—a son of Ṛsabha and Jayanti

Bha V 4 10

*Indrani* (i)—sat with Indra in his sabha<sup>1</sup> Punished Nahusa for his overweening pride<sup>2</sup> Was the mother of Jayanta and two other sons<sup>3</sup> Welcomed Kṛṣṇa and Satyabhāmā to Amaravati Satyabhāmā aggrieved against her and thought her proud of her riches and of her Lord's prowess<sup>4</sup> A śakti<sup>5</sup>

<sup>1</sup>Bha VI 7 6 <sup>2</sup>Ib IX. 18 3 VI 13 16 <sup>3</sup>Ib VI 18 7 <sup>4</sup>Ib X 59 38 [65 (V) 5] [28] [67 (V) 19] <sup>5</sup>Br IV 44 84 111

*Indrani* (ii)—The temple of—in Vīdarbha This was visited by Rukminī on the day prior to her marriage for worship Indrani and Indra were kuladevatas of Vīdarbhas<sup>1</sup> Image of<sup>2</sup>

<sup>1</sup>Bha X 53 49 [1 & 2] and 50 <sup>2</sup>M 13 52 260 70 261 31

*Indrayudha*—the rainbow appearing in cloudless sky or at night a bad sign for a state

M 233 7

*Indriyāni* (I)—(*Indriyagramam*) Senses Five, under the control of *Buddhi* (*Jñānam*) and five under *Karma*

M 3 18 20, 184 56, Va 31 43

*Indriyāni* (II)—the devas of *Tāmasamanvantara*, so called

Vā 62 39

*Indrota*—a Śaunaka sage who gave succour to Janamejaya in his *Aśvamedha yajña*

Br III 68 25, Va 93 25

*Irā* (I)—a name of *Sarasvatī*

Bhā X 13 57

*Irā* (II)—a daughter of *Dakṣa* (*Garuḍa* (?)—*Vā P*) and one of the wives of *Kaśyapa*, mother of three daughters *Latā* (creeper), *Vallī* (creeping plant) and *Virudhā* (a plant which grows again after being cut), they became in turn mothers of trees, plants and shrubs, *Latā* created flowerless wild plants standing in sandy regions and also trees with fruits and flowers, *Vallī*, bushes and grass of all kinds and *Virudhā* created *Virudha* group as her issues

Br III 7 459 63 468 M 6 2 and 46 146 18, Va 69 339-42  
Vi I 15 125 21 24

*Irāgarbhastiras*—a son of *Danu*

M 6 18

*Irāvat*—a son of *Arjuna* by *Ulūpi*

Bhā. IX. 22 32 Vi IV 20 49

*Irātātī* (I)—a daughter of *Uttara* and wife of *Parikṣit*

Bhā I 16 2

*Irāvati* (II)—one of the wives of Rudra

Bhā III 12 13

*Irāvati* (III)—a R. from the Hīmālayas,<sup>1</sup> sacred to Pitr̥s, a river-consort of fire Havyavāha, in the chariot of Tripurār̥i<sup>2</sup>

<sup>1</sup>Br II 16 25 Va 45 95    <sup>2</sup>M 22 19, 51 13, 133 23,  
Br II 12 15, Vā 29 13

*Irāvati* (IV)—a daughter of Krodhavaśa and wife of Pulaha In her womb was placed the *andakapāla* by the progenitor and she gave birth to 4 kingly sons (elephants), Airāvana, Kumuda, Añjana and Vāmana

Br III 7 172 289-292

*Iravati* (V)—a daughter of Krodhā and mother of Airāvata

Va 69 205, 211

*Ila*—the eldest son of Vaivasvata Manu, born of Putrestī, anointed by Manu going to Mahendra hill for *tapas*, set out for *digvijaya*, when he reached Śaravana gardens where Umā was sporting with Śiva There was a curse by which a male who entered the garden was turned into a female So *Ila* became *Ilā* Bewildered *Ilā* was wandering and was met by Budha, Soma's son She agreed to be his partner and followed him Ikṣvāku and his brothers were concerned at their missing *Ila* and were told by Vasistha of his whereabouts On Vasistha's advice, Ikṣvāku performed an *Aśvamedha*, as the result of which *Ila* would be a Kimpurusa for a month and *Ilā* for the next alternately As *Ilā*, she gave birth to Purūravas, the first of the lunar race In a way *Ila* was responsible for the two dynasties—solar and lunar

M 11 40-66, 12 1-14

*Ilaka*—a *madhyamādhvaryu*.

Br. II. 33. 15.

*Ilavilā*—the daughter of Tṛṇabindu.

Br III 8 37, V<sub>1</sub> IV. 1. 47.

*Ilā* (I)—Mother Earth; worshipped for gain of bodily strength<sup>1</sup> Waited on Hari,<sup>2</sup> saved by Hari in the form of Matsya<sup>3</sup>

<sup>1</sup>Bhā II 3 5    <sup>2</sup>Ib X 39 55    <sup>3</sup>Ib XI. 4. 18.

*Ilā* (II)—one of the wives of Rudra.

Bhā III 12 13

*Ilā* (III)—the daughter of Vāyu and one of the queens of Dhruva; her son was Utkala.

Bhā IV 10 2

*Ilā* (IV)—one of Kaśyapa's wives.

Bhā VI 6 25, 28, Vā 1 141

*Ilā* (V)—the daughter of Vairavasvata Manu, born of sacrificial ritual in his *Āsvamedha*. Seeing her father displeased at her birth, Vasiṣṭha converted her to a male by name Sudyumna. See *Idā*, again by Śiva's curse he became a woman on whom Budha begot Purūravas, after that she became again Sudyumna

Bhā. IX. 1 16, 22, Br III. 60 6, V<sub>1</sub> IV. 1. 9-13, 6 34

*Ilā* (VI)—the wife of Budha and mother of Purūravas (See *Ila*)

Bhā IX 14 15, M 24 9-10

*Ilā* (VII)—one of Vasudeva's wives. Mother of Utkalva and other sons

Bhā IX. 24 45 & 49  
P 23

*Ilā* (VIII)—(*Idā*). sprang out of a sacrifice of *Vaiva-svata* *Manu* in honour of *Mitra* and *Varuna*, the latter two adopted her as their daughter.

Vā 85 7

*Ilā* (IX)—the wife of *Tapas* in the *Viśvaśrj* sacrifice.

Vā 2. 6

*Ilādevī*—in *Vārunī Yajña*.

Br III 1 28, Vā 65 29

*Ilāpati*—a surname of *Kṛṣṇa*.

Br III 36 29

*Ilāparṇa*—the *Nāga* with the sun in *Nabha* and *Nabhasya* (*Āvanī* and *Puraṭtāśī*).

Va 52 10

*Ilāvarsam*—see *Ilāvrtam*

M 12 14

*Ilāvarta*—a son of *Ṛsabha*.

Bhā V 4 10

*Ilāvṛta*—a son of *Agnidhra* and *apsaras Pūrvacitti*, lord of *Ilāvrtam* (*Sumerumadhyama-Vā P*)

Bhā V 2 19, Br II 14 46, Va 33 39, 43, V<sub>1</sub> II 1 16 and 20

*Ilāvṛta(m) (varsam)*—the central continent of *Jambūdvīpa*. To its north are mountains *Nila*, *Śveta* and *Śrngavān*, (*Supārśva-V<sub>1</sub> P.*) and to its south are *Niśadha*, *Hema-*

kūta and Himalayas To its east and west are Mālyavat and Gandhamādana (Mandara-V: P) The abode of Śiva He who enters this region would be turned into a woman by the curse of Pārvatī Here Śiva worships the Fourth form of Viṣṇu called Sankarṣṇa by praises<sup>1</sup> Ilāvṛta (s v) was its first king<sup>2</sup> Here there is no sun<sup>3</sup> or moon; people eat wood apple fruits<sup>3</sup>

After Ila who spent here the evening of his life, Bali performed *yaññas* here<sup>4</sup> Next to Harivaṛsa,<sup>5</sup> in shape like a bow and lotus coloured, people here eat of jambū and live to 13 000 years<sup>6</sup> The middle *varṣa* of Jambudvīpam surrounding Meru in extent 9000 *yōjanas*, appears like a ball of smokeless fire, on each of the two sides are three *varṣas* or continents,<sup>7</sup> trees special to the region are *kadamba*, *jambu*, *pippala*, and *vata*, lies between Bhadrāśva and Ketumāla, the forests are *Caitraratha*, *Gandhamadana*, *Vaibhrāja* and *Nandana*, there are besides four lakes<sup>8</sup>

<sup>1</sup>Bha V 16 7 10 17 15 24    <sup>2</sup>Br II 14 49 15 24 33 37  
<sup>3</sup>Ib II 17 9 14 22    <sup>4</sup>M 113 19 & 30 114 69 135 2    <sup>5</sup>Va 34  
29    <sup>6</sup>Vā 46 11 15    <sup>7</sup>Va 34 22    <sup>8</sup>V: II 2 15-26

*Iḷina*—a daughter of Yama, and a queen of Antināra, mother of a number of sons, interested in *Brahmavāda*

M 49 9

*Iḷivā*—the son of Dasaratha and father of Viśvasaha

V: IV 4 75

*Iḷvāla* (I)—A Samhikēya Asura a son of Hrāda and Dhamanī Cooked Vatapi for his guest Agastya A follower of Vṛtra in his battle with Indra<sup>1</sup> Got exhausted in *amṛtamathana*<sup>2</sup> Took part in Devāsura war between Bali and Indra and fought with the sons of Brahmā<sup>3</sup> Father of Balvāla<sup>4</sup>

<sup>1</sup>Br III 6 19 Bha VI 18 15    <sup>2</sup>Ib VII 2 4 VIII 7 14  
<sup>3</sup>Ib VIII 10 20 & 32    <sup>4</sup>Ib X 78 38

*Iḷvāla* (II)—a son of Vipracitti

V: I 21 11



*Ilvala* (III)—a nephew of Hiraṇyakaśipu

M 6 27

*Ilvalantaka*—is Agastya

Br IV 37 25 38 8

*Isa* (I)—a sort of Vatsara and Svarvithi

Bha. IV 13 12

*Isa* (II)—the month sacred to Tvastā, Aṅgast, one of the two months forming the *sarat*

Bha XII 11 43 Va 30 9 50 201 Br I 13 10

*Isandhara*—a class of people in Śālmāḍvīpa

Bha. V 20 11

*Isasri*—a queen of Śaradrtu

Br IV 32 34

*Iṣumat*—a son of Kamsavati and Devāśravas

Bha IX 24 41

*Iṣe tvorje tīa vayavastha deo vah savita punah*—beginning of Yajursamhita

Va 26 20

*Iṣṭaka* (I)—bricks used for buildings ✓

M 254\*41 269 46

*Iṣṭaka* (II)—a son of Devāpi

Va 99 237

# I

*Ikara*—the red coloured Manu from the fourth face of the fourteen-faced deva the originator of *ksatram* \*

Va 26 35

*Ijika*—a northern country

Br II 16 50

*Idya*—a son of Śāvarṇi Manu

M 9 33

*Idrk* (I)—a name in fourth *maru*. -----

Va 67 127

*Idrk* (II)—a name in the fifth *marut gana*

Va 67 128

*Idrk* (III)—a Marut

Br III 5 96 7

*Irā*—a R mahānadi

Va 108 79

*Isa* (I)—(Śiva) became Rudra through Lalita's grace<sup>1</sup>  
—also *Īśana* Image of,<sup>2</sup> fourth *mūrti* as protecting *Āditya*<sup>3</sup>

<sup>1</sup>Br IV 6 8 70 38 40    <sup>2</sup>M 261 23    <sup>3</sup>M 265 41

*Isa* (II)—a *sādhya*

M 171 43

*Isa* (II)—Viṣṇu

Vi VI 8 60

*Isacapam*—the bow of Śiva broken by Śrī Rāma

Br III 37 32

*Īsāna* (I)—a boundary hill of Śākadvīpa

Bha V 20 26

*Isana* (*Īśa*) (II)—a name of Śiva,<sup>1</sup> lord of the N E,<sup>2</sup> the fourth body of Vāyu or the five vital airs, wife Śivā, son, Manojava and Avijñānagatī<sup>3</sup>

<sup>1</sup> Br III 24 4' 73, 1, IV 20 51 34 91, 41 6 VI I 8 6  
<sup>2</sup> Va 108 32 <sup>3</sup> Va 27 12 32, 52 Br II 10 11, 41 and 79

*Īsāna* (III)—the name of the tenth Kalpa

M 290 5

*Īsānī*—a name of Yoga Māyā, a Śakti

Bhā X 2 12 Br IV 44 84

*Isita*—a *siddhidevi*

Br IV 19 4

*Īsitvam* (I)—one of *Uttama siddhis*

Br IV 36 51

*Īsitvam* (II)—one of the eight *siddhis* of *yoga*, by the division of *yoga* one becomes *Īśa* or God everywhere

Va 13 3 15

*Isvara*—also *Mahesvara* and *Śankara*, a Rudra place of residence is Śivapura in front of Brahmāloka, Lord of Trinity,<sup>1</sup> the *Adhīdevata* for the planet Sūrya,<sup>2</sup> the 26th *tatva* on one view,<sup>3</sup> being a small atom is god of love for people, in him are ten characteristics—knowledge, *vairāgya*, *aśvarya*,<sup>4</sup> *tapas*, *satya*, patience, courage, quality of being seen, kinship to self and dominion, is *maya* or illusory,<sup>4</sup> the Lord of all world<sup>5</sup>

<sup>1</sup> Br III 3 71, IV 39 120 M 171 39 <sup>2</sup> M 93 13 <sup>3</sup> M 3  
28 <sup>4</sup> Va 101 215, 219, Br IV 2. 217 <sup>5</sup> Vā 4 36 and 42

*Īśvārī*—a *kalā* of *Visnu*.

Bṛ. IV. 35. 95.

*Isa* (I)—a *Sudhāmāna* god.

Br. II. 36. 28.

*Īṣa* (II)—a son of *Auttama Manu*.

M. 9. 12.

*Īṣīkahasta*—the *śveta* *Parāśra*.

M. 201. 36.

*Īhāsila*—*Tāmasa* and *rājasa*, opposites (dualities) coming out of the thighs of *Brahmā*. This resulted in the union of the male and the female; food is the *rasa* of the earth.

Vā 8. 39, 48.

## U

*Ukāra*—the fourth face of Brahmā whence came Tāmasa Manu of copper colour

Vā 26 36

*Ukāra*—*Svarita*, *Bhuva*

Va 20 8 9

*Ukta*—the son of Nemucakra and father of Citraratha  
Bhā IX 22 40

*Uktha*—born from the eastern face of Brahmā  
Bhā III 12 40

*Uktham*—an *yajña* from the south face of Brahmā  
(*Uktam-Br P*)

Va 9 50, Br II 8 51 Vi I 5 54

*Ugra* (I)—a Rudra, son of Bhūta and Sarūpā,<sup>1</sup> an Amṛtābha deva<sup>2</sup>

<sup>1</sup>Bha. VI 6 17 Br IV 34 41, Vi I 8 6 <sup>2</sup>Br II 36 53

*Ugra* (II)—a Marut of the third *gana*  
Br III 5 94, Vā 67 126

*Ugra* (III)—a son of Yātudhāna, father of Vajrahā  
Br III 7 89 and 92

*Ugra* (IV)—a manifestation of Śiva, and the presiding deity of *Yajamāna* (*Adhivāsa*)<sup>1</sup> wife Dikṣā and son Santāna;<sup>2</sup> the seventh name of Mahādeva<sup>3</sup>

<sup>1</sup>M 265 41 Va 27 15 <sup>2</sup>Vā 27 55 Br II 10 83 <sup>3</sup>Br II 10 16

*Ugrā* (v)—an *avatār* of the lord in the Gangādvāra in the eleventh *dvāpara* with four sons. . २२८

Vā. 23 152

*Ugra* (vi)—an Asura.

V<sub>1</sub> V 1 24

*Ugrakarman*—a councillor of Bhaṇḍa. ४

Br. IV. 12 12

*Ugratapas*—a son of Gautama; an *avatār* of the 14th *dvāpara*.

Vā 23 164

*Ugradamstrī*—a daughter of Meru, wife of Harivarsa.

Bhā V 2 23

*Ugradrsta*—a deva (Aṣṭa).

Vā 31 7, Br II 13 93

*Ugradhanvā*—one of Bhaṇḍa's councillors. ८

Br IV 12 12

*Ugraretas*—a name of Rudra

Bhā III 12 12

*Ugraśravas*—surname of Sūta. His discourse on creation to sages of Naimiṣa.

Bhā III. 20 7.  
P. 27

**Ugrasena (I)**—A son of Āhuka of the Kukura family, father of Kamsa and other eight sons. Father of five daughters who were all married to the younger brothers of Vasudeva.<sup>1</sup> King of Sātvatas, Vṛṣṇis, Bhojas, and Dāsārhas.<sup>2</sup> Hated by his son Kamsa who desired even to kill him and who eventually threw him into prison.<sup>3</sup> Enthroned by Kṛṣṇa, after performing Kamsa's funeral rites,<sup>4</sup> got helpful service from Kṛṣṇa and welcomed him to Dvārakā.<sup>5</sup> In Kṛṣṇa's opinion Ugrasena was the proper person to wear the jewel Syamantaka, did not press it lest there should be a family feud.<sup>6</sup> When Jarāsandha besieged Mathurā, Kṛṣṇa stationed Ugrasena to defend the northern gate, was presented with spoils of war including jewels and ornaments. His part in defence against Jarāsandha's third attack on Mathurā. A member of the Yādava *sabhā*, was consulted by Kṛṣṇa as to failure of rains in Dvārakā.<sup>7</sup> Vāyu fetched from Indra the hall Sudharmā for Ugrasena's use,<sup>8</sup> attacked Paundraka and laughed at his message. Heard of Sāmba's imprisonment and urged war on the Kurus, order being communicated through Balarāma. According to the Kurus a king only by sufferance.<sup>9</sup> Ordered the *musala* born to Sāmba to be powdered and thrown into the sea.<sup>10</sup> Sent to Dvārakā for defence after the *Rajasūya*.<sup>11</sup> Welcomed Balarama on his return after a pilgrimage tour.<sup>12</sup> Went to Syamantapañcaka for solar eclipse.<sup>13</sup> Honoured Nanda.<sup>14</sup> Heard of Vṛṣṇis killing one another and of the decease of Rāma and Kṛṣṇa and bemoaned their loss.<sup>15</sup> Entered fire.<sup>16</sup>

<sup>1</sup> Bha IX 24 21 24 5 X 1 30, Br III 71 129 134 212 3 230, M 44 71 74 Va. 96 206 V<sub>1</sub> IV 14 16 21 <sup>2</sup> Bha III 1 29  
<sup>3</sup> Ib X 44 33 1 69 36 34 V<sub>1</sub> V 15 18 18 6 <sup>4</sup> Ib X 45 12  
V<sub>1</sub> V 21 9 12 <sup>5</sup> Bha III 2 22 I 11 16 V<sub>1</sub> V 24 7 <sup>6</sup> V<sub>1</sub> IV  
13 27 28 107 <sup>7</sup> Bha X 50 20 [3] and 41 [50 (V) 32-33]  
[51 (V) 25] [52 (V) 15] 57 30 [1] <sup>8</sup> V<sub>1</sub> V 21 13 17 32  
<sup>9</sup> Bha X 66 [3] 68 13 21 and 34 V<sub>1</sub> V 35 10 14 23 <sup>10</sup> V<sub>1</sub> V  
37 11 12 <sup>11</sup> Bha X 76 7 [5] <sup>12</sup> Ib X 79 29 <sup>13</sup> Ib X 82  
23 <sup>14</sup> Ib X 84 59 and 68 <sup>15</sup> Ib XI 31 15 V<sub>1</sub> V 37 57  
<sup>16</sup> V<sub>1</sub> V 38 4

**Ugrasena (II)**—a son of Parikṣit

Bhā IX. 22 35

*Ugrasena* (III)—a Gandharva, presiding over the month of Nabhasya, Āvanī and Purattāsī (Vā P)<sup>1</sup> A Mauneya Gandharva,<sup>2</sup> in the sun's chariot in the Bhādra-pada month<sup>3</sup>

<sup>1</sup>Bha XII 11 38, Br II 23 10 Va 52 10    <sup>2</sup>Br III 7 1  
Vā 69 1    <sup>3</sup>V<sub>1</sub> II 10 10

*Ugrasena*—a wife of Akrūra, and mother of Devavān and Upadeva

M 45 31

*Ugrasenī*—a daughter of Ugrasena and wife of Akrūra (s v)

Vā 96 112

*Ugra* (I)—a sakti

Br IV 44 73

*Ugra* (II)—a piśāca kanyā

Va 69 127

*Ugrāyudha* (I)—the son of Nipa and father of Ksema

Bha IX 21 29

*Ugrāyudha* (II)—the son of Krta (Kārtā the Sāmaga-Va P) of Paurava dynasty Father of Ksema, slew father of Prthuka the Pāñcala Nila

Conqueror of Nipas was engaged in severe austerities for 18,000 years Was served by Janamejaya, son of Bhallāta They were both attacked by Nipas who were unmoved by Ugrāyudha's appeals for peace and protection, then Ugrāyudha asked Lord of Death to destroy them Soon he took pity and asked Yama to save them, and thus led to a scuffle between Yama and the king who got salvation

M 49 59 78 Va 99 182, 191 V<sub>1</sub> IV 19 53 55



*Ucchesanadas*—a *gana* of *Pisācas*

Br III 7 383

*Uccaiśravas*—one of the horses born to Gāndharvi  
king of horses,<sup>1</sup> horses born of Bhadrā<sup>2</sup>

<sup>1</sup>Br III 3 76, 8 10, M 8 8    Va 70 10    <sup>2</sup>Va 66 73

*Ujjanta*—(Mt) a mountain in which are the temple of  
Yogeśvari and the *aśrama* of Vasīṣṭha

Va 77 52

*Ujjayani*—sacred to *Lalitāpīṭha*

Br IV 44 97

*Ujja(ī)yanta*—a hill in Bhāratavarṣa

Br II 16 22, Va 45 92

*Ujānakamaru*—the kingdom of

M 121 56

*Uñchavrtti*—attained permanent fame

Bha X 72 21

*Uḍirā*—sacred to *Lalitāpīṭha*

Br IV 44 98

*Udupatī (I)*—a *pravara* (Angiras)

M 196 14

*Udupatī (II)*—a surname of Soma

V<sub>1</sub> IV 6 33

*Udurāt*—a surname of Soma

Br III 51 36

*Utanka*—a sage, knows the *yoga* power of Hari<sup>1</sup>  
Pleased by Kuvalayāśva killing Dhundhu<sup>2</sup>

<sup>1</sup>Bha II 7 45      <sup>2</sup>Ib IX 6 22

*Utathya* (I)—the son of Angīrasa and Surūpā and father of two sons, Vicitra and Śaradvān, of the Svarocīsa epoch  
An incarnation, a contemporary of Māndhātṛ

Bha IV 1 35, Br II 32 99, III 1 105 73 90 Va 65  
100, 101

*Utathya* (II)—a Marīci god

Br IV 1 59

*Utathya* (III) a Rṣi by *tapas*, and a *mantrakṛt*, a gotra-kāra<sup>1</sup> came to see Parīkṣit practising *prayopavesa*

<sup>1</sup>M 145 93 104 196 4      <sup>2</sup>Bhā I 19 9

*Utathya* (IV)—a son of Guhāvara of the 17th *dvapara*,<sup>1</sup>  
a *mantrakṛt* of the Āngīrasa branch<sup>2</sup>

<sup>1</sup>Va 23 177      <sup>2</sup>Va 59 90-101

*Utathya* (V)—the eldest brother of Brhaspati, wife  
Mamatā, son, Dirghatamas

V<sub>1</sub> IV 19 16

*Utka*—the son of Vaccala and father of Vajranābha

V<sub>2</sub> IV 4 106

*Utlaca*—a son of Hīranyākṣa and Bhānu

Bha VII 2 18

*Utkacā*—a daughter of Khaśa

Va 69 170

*Utkaceyās*—a Rākṣasa *gana* from Utkaca

Va 69 172

*Utkala* (I) a son of Dhruva by Ilā, a *jīvanmukta*, did not like the throne or the kingdom but gave himself up entirely to penance

Bha IV 10 2, 13 6 10

*Utkala* (II)—an asura, and a follower of Vṛtra in his battle with Indra Took part in the Devāsura war between Bala and Indra, and fought with Mātr̥s or mother goddesses

Bhā VI 10 20, VIII 10 21 & 33

*Utkala* (III)—a son of Sudyumna—Ilā A Lord of Dakṣiṣināpatha (*Utkala* kingdom), a *mantrakṛt* <sup>2</sup>

<sup>1</sup>Bhā IX 1 41, Br III 60 18, M 12 17, Va. 69 240, 85 19

<sup>2</sup>M 145 103

*Utkala* (IV)—a kingdom of Madhyadeśa, noted for Vāmana elephants <sup>1</sup> The people were *Utkalas* <sup>2</sup>

<sup>1</sup>Br II 16 42, III 7 358, 60 18, M 12 17 <sup>2</sup>M 114 52

*Utkalas*—the Vindhya tribes ~

Vā 45 132, M 114 54 Br II 16 63

*Utkalam*—the state over which *Utkala* ruled

Va. 85 19, Br III 60 18

*Utkalā*—the queen of Samrāṭ, and mother of Marici

Bhā. V 15 15

*Utkura*—a son of Hiranyākṣa

Va 67 67

*Utkrstā*—a daughter of Khaśa, after whom came the *Autkarsteya gana*

Br III 7 138

*Utkrosa*—an asura of the sixth tala or the Śrītalām

Va 50 38

*Uttanka* (I)—a Brahmarsī residing on the Meru slopes, appealed to Brhadaśva of Ikṣvāku line to vanquish Dhundhu (son of Madhu) residing near his hermitage and causing trouble to his peaceful avocations. Kuvalāsya at the bidding of his father Brhadasya killed the asura and earned the title Dhundhumāra

Br III 6 32 63 34 60 Va 68 31 88 33 60

*Uttanka* (II)—the Purohita of Māndhātṛ, the emperor and fifth incarnation of Viṣṇu

M 47 243

*Uttama* (I)—a favourite son of Suruci and Uttānapāda. Was embraced by Dhruva after his return from *tapas*. It was predicted that he would be killed by an Yakṣa in a hunting expedition, and that his mother going in search of him would die by falling into a forest fire. So it happened.

Bha IV 8 9 & 19 9 23 & 48 10 3 Vi I 11 2

*Uttama* (II)—a son of Priyavrata and a *manvantara-adhipati*. He was Manu the third. His sons were Pavana and others. In his epoch Pramada and other sons of Vasiṣṭha were the seven sages. The gods were Satyas, Vedaśrutas and Bhadrās. Satyajit was Indra<sup>1</sup>. According to *Br P* Suśānti was Indra, served as calf to milk the earth in that epoch<sup>2</sup>.

<sup>1</sup>Bha V 1 28 VIII 1 23-24 Vi III 1 6 24 <sup>2</sup>Br II 36 3 & 25 37 & 41 37 16 Vi III 1 13-15

*Uttama* (III)—one of the seven hills of Śālmādvīpa

Br II 19 36

*Uttama* (IV)—the twenty-first Vedavyāsa

B<sub>1</sub> II 35 122

*Uttama* (V)—a Bhārgava, and a sage of the Cākṣuṣa epoch

Br II 36 77

*Uttama* (VI)—the father of Satyas

Va 67 36

*Uttama* (VII)—a sage of the Cākṣuṣa epoch

V<sub>1</sub> III 1 28

*Uttamaka*—a Marīci god

Br IV 1 59

*Uttamaśloka*—surname of Hari

Bha X 1 4, XII 3 15

*Uttamā mūrchanā*—the presiding deity Paksirāja

Va 86 62

*Uttamaujas* (I)—stationed by Jarāsandha at the western gate of Mathurā

Bha. X 50 11 [5]

*Uttamaujas* (II)—a son of Manu Sāvarṇa II

Br IV 1 71

*Uttamaujas* (III)—a son of Brahmasāvarni.

Vi. III 2. 28

*Uttara*—the father of Irāvati and father-in-law of Parīksit.

Bhā. I. 16 2.

*Uttamārnas*—A tribe of the Vindhya regions.

Vā. 45 132.

*Uttara*—a Pravara—sage.

M. 199 17.

*Uttara-kuru*—traversed by the river Bhadrā; a continent adjoining Meru, in the hill of Suparśva north of Śrngavat and south of the sea. Here Hari revealed himself as Varāha (*Matsya*, V<sub>1</sub>) and mother Earth praised him by Upaṇṣad naming him Yajña and Kratu.<sup>1</sup> Conquered by Parīkṣit<sup>2</sup> Full of milk trees, women-folk excel apsaras; people are born in pair (*mithuna*) and love each other as Cakravāka birds. Here Aila lived for some time with Urvaśi.<sup>3</sup> A sacred tīrtha<sup>4</sup>

<sup>1</sup>Bhā V 17 8, 18 34, 39, Br II 15 51, 71-80, Vā. 34 57; 35 44 47 41 85, 42 77, 49 120, V<sub>1</sub> II 2, 14 38, 50    <sup>2</sup>Bhā. I 16 13    <sup>3</sup>Br II 19 121, III 59 46, 66 7, M. 83 34, 105. 20, 113. 44, 123. 25, Vā. 91 7    <sup>4</sup>M. 13 50

*Uttarakośalā*—the kingdom of Lava

Vā 88 200.

*Uttaragāndhāri*—Mūrchanā deity, Vasus.

Vā. 86 68  
P. 23

*Uttarapañcāla*—the kingdom to which Purañjana went through the entrance Devahū, allegorically *Nivṛttiśāstra*

Bhā IV 25 51, 29 13

*Uttarapanthā*—the road to Heaven, also *Uttarapatha*, also *Uttaramārga* consisting of *Nāgavīthi*, *Ġajavīthi*, and *Airavativīthi*

Br II 27 124, 35 112, III 3 49

*Uttaramandrā*—a loud but slow manner of singing, the presiding deity of this is Dhruva

Va 86 40, 56

*Uttaram svetam*—the kingdom of Harinmān

Va 33 43

*Uttaramānasa*—a sacred lake

M 121 69 Va 111 4

*Uttaramānasam*—the lake beyond Mānasa, worship Sūrya god

M 121 69 Va 111 4

*Uttaramārga*—see *Uttarapanthā*

Br III 3 49

*Uttaramālīkā*—a goddess following Revatī

M 179 72

*Uttarā* (1)—the name of an asterism

Va 82 7

*Uttarā* (11)—the daughter of Matsya king Virāta, and queen of Abhimanyu Mother of Parikṣit <sup>1</sup> Aśvathāma wanted to destroy the child in her womb, and sent out flaming arrows Pursued by them, Uttarā invoked Kṛṣṇa's help, who protected her by his Sudarśana to ensure the continuity of the Kuru line <sup>2</sup> One among the party that welcomed Vidura <sup>3</sup>

<sup>1</sup> Vā 99 249, Bha I 10 9 10, IX 22 33, III 3 17    <sup>2</sup> Ib I 8 8-15, 12 1, III 3 17,    <sup>3</sup> Ib I 13 4, V<sub>1</sub> IV 20 51-2

*Uttarāpatha* (c)—the country, north of the Vindhya, had Kārūṣas as kings, <sup>1</sup> in charge of 50 sons of Ikṣvāku beginning with Śakuni

Bha IX 2 16, Br III 63 10, Vā 88 10    <sup>2</sup> V<sub>1</sub> IV 2 13, Br III 63 90, Vā 88 9

*Uttarāyana*—when moon is there the sun becomes *nīca*, commences with *Tapa* or the month of Māṣi, <sup>1</sup> auspicious for death. <sup>2</sup>

<sup>1</sup> Vā 50 135 and 20 51 72, 53 74, 61 101    <sup>2</sup> Bha I 9 29

*Uttarārka*—the sun at Gayā

Vā 109 21

*Uttarāsādhā*—an asterism

Vā 82 11

*Uttareśvara*—The name of the Lord enshrined and worshipped by the Bāḍavas

Vā 60 71



*Uttānapāda* (I)—son of Svāyambhuva Manu and Śatarūpā: Brother Priyavrata. Father of Dhruva,<sup>1</sup> a devotee of Hari. Amśa of Vāsudeva.<sup>2</sup> Had two queens Sunīti and Suruci. The former's son was Dhruva, and the latter's Uttama. Suruci and her son were more beloved of the king. Once when Dhruva ascended his father's lap, Suruci scolded him and asked him to propitiate god to be born of her. Heard that his child of five had gone to the forest with his mother, from Nārada, and regretted his action. Was assured by the sage that he would return with glory to his line.<sup>3</sup> Obligated to Hari.<sup>4</sup>

<sup>1</sup> Bhā. III. 12. 55; 14. 5; 21. 2; IV. 1. 9. Br. I. 1. 57; II. 9. 41; 29. 63; 30. 39; M. 4. 34; 143. 38; Vā. I. 66, 123; 10. 16; 52. 92; 57. 57; 104. 122. <sup>2</sup> Bhā. IV. 8. 7. <sup>3</sup> Bhā. IV. 8. 8-13, 65-69. M. 125. 5; 127. 22. Vā. 51. 6. <sup>4</sup> Bhā. IV. 21. 28; 31. 26; V. 17. 2.

*Uttānapāda* (II)—a son of Atri in the Cākṣuṣa Manu line; wife Sūnṛtā, a daughter of Dharma. Had four sons and two daughters.

Br. II. 36. 84-90; Vā. 62. 72.

*Uttānabarhis*—a son of Śaryāti.

Bhā. IX. 3. 27.

*Uttālatālabhettā*—is Kṛṣṇa.

Br. III. 36. 28.

*Uttānam*—on the part of a king could overcome even fate; *Daiva* and *Kāla* supplement one's efforts. 2

M. 221. 3-12.

*Utpatti*—creation described.

Br. II. 19. 188-190.

*Utpalaśekhara*—a dānava king.

Br. IV. 29. 123.

*Utpalākṣī*—the goddess enshrined at Sahasrākṣa

M 13 34

*Utpalāvatī*—R from the Malaya hill

Br II 16 36 M 114 30, Va 45 105

*Utpalāvartaka*—a *tīrtha* sacred to Lolā

M 13 45

*Utpāta*—Evil portents at birth of Hiranyākṣa and Hiranyakaśipu,<sup>1</sup> a list furnished;<sup>2</sup> may be of earth, atmosphere or *divya*, counteracted by propitiatory ceremonies<sup>3</sup>

<sup>1</sup> Bha III 17 3-15    <sup>2</sup> M 163 38-52    <sup>3</sup> M. Chapters 228-238

*Utsarga*—a son of Mitra and Revatī

Bha VI 18 6

*Utsaha*—a son of Nārāyana and Śrī

Va 28 2

*Utsuka*—a son of Balarāma

Va 96 164

*Uda*—a Bhavya deva

Br II 36 71

*Udaka* (I)—the son of Aranya and brother of Vārūṇī, attained Varunahood

Br II 36 104

*Udaka* (II)—a measure of seven *Prasthas*

Va 100 215

*Udaka* (III)—a sage insulted by Asura Dundhu whom Kuvalayāśva killed

V<sub>1</sub> IV 2 40

*Udaka(ya)*—a woman in her periods of any caste is considered impure for four days

Br III 14 87 8 Va 79 24

*Udaksaya*—the son of Bhīma wife Viśala had three sons

Va 99 162

*Udaksena*—the son of Viśvaksena and father of Bhalata (Bhallabha-V<sub>1</sub> P)

M 49 59 Va 99 181 V<sub>1</sub> IV 19 46 7

*Udaksvana*—(Burnouf—Udaksena) the son of Viśvak-sena and father of Bhallada

Bha IX 21 26

*Udagayanam*—Uttarayana

Va 57 13

*Udagrajas*—Kaśyapagotrakaras

M 199 2

*Udanka*—the son of Vasumitra and father of Pulindaka

V<sub>1</sub> IV 24 35

*Udaya*—a Mt of Śakadvīpa golden in colour

M 122 8 163 69 Vā 49 78

*Udayagiri*—a Mt the chief hill of Śakadvīpa

VI II 4 62

*Udayana* (I)—the son of Śatānika and father of Vihīnara

M 50 88 V<sub>1</sub> IV 21 15

*Udayana* (II)—the son of Arbhaka and father of Nandivardhana

V<sub>1</sub> IV 24 16 17

*Udayādri*—(Mt ) a hill of Śākadvīpa, limit of Prthu's domain,<sup>1</sup> sacred to Agastya<sup>2</sup>

<sup>1</sup>Bha IV 16 20 Br II 19 84 5    <sup>2</sup>Va 108 46

*Udayāstamayam*—the rising and setting of the sun, as determining the east and west directions

Va 50 103 7

*Udayi*—the son of Darbhaka, ruled for 33 years, founded the city Kusuma on the southern bank of the Ganges in the fourth year of his reign (*Udāyi-Va P*)

Br III 74 132 Va 99 318 9

*Udarenu*—a sage

M 198 18

*Udarasi*—a son of Devaki killed by Kamsa

Br III 71 175

*Udasravas*—a son of Cāriṣṇu-Vasiṣṭha

Va 62 46

*Udana* (I)—a vital air

Bha II 2 20 IV 4 25

*Udana* (II)—a Tuṣita god

Br III 3 19, Va 66 18

*Udana* (III)—the name of the 13th *kalpa*

M. 290 6

*Udana* (IV)—a mindborn son of Brahma in the 21st *kalpa*

Va 21 47

*Udayu*—a son of Devaki and Vasudeva killed by Kamsa

VI. IV 15 26 7

*Udaradhik*—the son of Pracinagarbha and Suvarca In previous birth attained Indrahood by *tapas* wife Bhadra Father of Divamjaya

Br II 36 99 & 101 Vā 62 85

*Udavasu*—the son of Janaka and father of Nandivar dhana

Bha IX 13 14 Br III 64 6 Va 89 6 VI. IV 5 24-25

*Udavaha*—one of the seven Maruts

M 163 32

*Udavahi*—a sage

M 198 18

*Udasi* (I)—a son of Vasudeva and Devaki killed by Kamsa

M 46 13

*Udasi* (II)—the son of Vamśaka ruled for 33 years

M 272 11

*Udita*—one of the ten Supara devas

Va 100 94

*Udicî*—R a mahānadi

Va 108 80

*Udicîrtham*—next to Dakṣinamanasa in Gayā

Va 111 6

*Udicyas*—an eastern tribe which Kalki was to conquer

Br III 73 107, Va 58 81, 98 106

*Udicya-samagas*—pupils of Pauspiṅgi ✓

V<sub>1</sub> III 6 4

*Udumbara*—a Trayārseya

M 198 20

*Udumbaras*—belong to Kauśikagotra

Br III 66 70 Vā 91 98

*Udumbaravanam*—between Śīsira and Patanga hills—  
the asrama of Kardama Prajāpati

Vā 38 2 7

*Udumlānas*—belonging to Kauśika gotra

Va 91 98

*Udgala*—a Kauśika and sage

Br II 32 117

*Udgātrī(a)*—a sacrificial priest, created by Viṣṇu,<sup>1</sup> ✓  
issued from the mouth of Hamsa Nārāyaṇa, a Sāmaga<sup>2</sup>

<sup>1</sup>Bha. IX 16 21 Br III 72 29 <sup>2</sup>M 167 7 246 12  
Va 60 17

*Udgāhas*—sages

W 200 12  
P 29

*Udgītha* (I)—the son of Bhūman and Ṛsīkulyā Begot Prastāva on Devakulyā

Bhā. V 15 6, Br II 14 67, Va 33 56

*Udgītha* (II)—the son of Bhava

V<sub>1</sub> II 1 37

*Udgītha* (III)—a son of Devakī, killed by Kamsa Taken back by Kṛṣṇa to Dvārakā, after being seen by his parents went to heaven

Bhā X 85 51-56

*Uddaba*—a Vājin

Va. 61 25

*Uddālaka*—a sage

Va 41 44, 61 25

*Uddhava* (I)—a pupil of Brhaspati, a friend of Kṛṣṇa, and a minister of Vṛsnis Requested by Kṛṣṇa, he took a message to Nanda and Gopis of Vraja, where he was duly welcomed by Nanda The latter said that he believed with Garga, Kṛṣṇa and Rāma to be gods when Yaśodā narrated Kṛṣṇa's exploits as a child The conversation lasted all night After his morning prayers Gopis surrounded him and asked whether Kṛṣṇa was well and remembered them Uddhava was struck with their devotion and told them of Kṛṣṇa's promised visit in the near future After spending some months when Gopis entertained him on Kṛṣṇalīlā, Uddhava left for Mathurā<sup>1</sup> Went with Kṛṣṇa to Sairandhri's house, and to Akrūra's and returned home<sup>2</sup> Heard the secrets of Kṛṣṇa's self from him and was a *Haridāsa*<sup>3</sup> Went with Kṛṣṇa to Dvārakā, and respected him by holding camara Kṛṣṇa playing dice with<sup>4</sup> Consulted by him as to the method to be adopted in vanquishing Jarāsandha, suggested the performance of *Rājasūya* by Yudhiṣṭhira and the

<sup>1</sup> Bha X. 46 (whole), 47 (whole)    <sup>2</sup> Ib X. 48 4 12 and 36

<sup>3</sup> Ib IX. 24 67, X. 47 56    <sup>4</sup> Ib I 8. 7, 10 18, 13 16 [1] 14 32,

defeat of Jarāsandha resulting in the release of imprisoned kings,<sup>5</sup> was sent in advance by Rāma to the Kurus to inform them of his visit<sup>6</sup> Went to see the Paṇḍavas at Upaplāvya<sup>7</sup> Honoured Nanda<sup>8</sup> A member of the Yādava sabha Was stationed to defend the E gate of Mathurā when it was besieged by Jarasandha Consulted by Kṛṣṇa on the right detachment of the army<sup>9</sup> Met Vidura on the Yamunā and was asked about the welfare of his kinsmen Touched deeply by Vidura's query, Uddhava described how the Lord spent eleven years with Balarāma Gopas and Gopis, doing miracles and how he persuaded Nanda to perform *gosava* He narrated the heroic deeds of Kṛṣṇa and the destruction of the wicked Concluded by saying that he would reside at Badarī after the Yādavas as it was the Lord's wish adding that Maitreya had been asked to be the guru of Vidura<sup>10</sup> Narrated to Maitreya the story of Śiva destroying Dakṣa's sacrifice<sup>11</sup>

Joined Yadus in defeating Paundraka<sup>12</sup> Saw Yadus leaving for Prabhāsa and understanding Kṛṣṇa's mind, requested him to take him also to His eternal abode Kṛṣṇa warned him of the advent of Kālī and asked him to go about always meditating on Hari In the course of the dialogue Kṛṣṇa related the conversation between a Yadu and a Brāhmaṇa ascetic laying emphasis on how the Brāhmaṇa learnt lessons from earth hill air sea archer pigeon and others and regulated life by cultivating detachment Listened to the Lord's discourses on various spiritual topics After being thus well instructed he made Badarī his home to spend the evening of his life<sup>13</sup>

As a lad of five he worshipped Hari without caring even for breakfast<sup>14</sup> He knew the *yoga* power of Hari<sup>15</sup> Of superior *bhakti*

X 69 20    <sup>5</sup>Ib X 69 27 70 15 45-7 71 1-11 72 15    <sup>8</sup>Ib X.  
68 16    <sup>7</sup>Ib X. 78 [95 (V) 3]    <sup>9</sup>Ib X 84 68    <sup>10</sup>Ib X  
[52 (V) 15] 50 20 [2] [50 (V) 8 & 12]    <sup>11</sup>Ib III ch 1-4  
(whole) XII 12 8 V<sub>1</sub> V 37 31 37    <sup>12</sup>Bhā. IV 7 60    <sup>13</sup>Ib  
X 66 [2]    <sup>14</sup>Ib XI 6 40-49 XI 7 1 29 30 1    <sup>15</sup>Ib III 2 2  
<sup>11</sup>Ib II 7 45 Br III 34 40



*Uddhava* (II)—a son of Devabhāga

M 46 23

*Uddhavāluka*—a hell

M 141 70

*Udbalāyanas*—Kasyapa gotrakāras

M 199 8

*Udbhava*—a son of Nahusa

M 24 50

*Udbhīja* (I)—a son of Jyotīsmat, after whose name was Udbhījavarsa

Br II 14 27-28

*Udbhīja* (II) (c)—a kingdom of Kuśadvīpa—also Udbhīdam.

Br II 14 28, 19 57

*Udbhīdam*—a varsa after Udbhīta,<sup>1</sup> a varṣaparvata of Kuśadvīpam<sup>2</sup>

<sup>1</sup> Vā 33 25      <sup>2</sup> Vā, 49 52

*Udbhīda*—a son of Jyotiṣmān, after the country of Udbhīda was named

Va 33 24, Vī II 4 36

*Udbhīdas*—a people of the south country.

Vā 45 127

*Udbhīrama*—a gana in the service of Kubera

M 180 98

*Udyantaka giri*—on the left foot of the śilā, founded by Agastya, Brahmā and Viṣṇu performed severe austerities at the place, offering of pinda at, leads Pitrs to Brahmapura

Va 108 39 43 44

*Udvaha*—the chief of the third *vataskandha*, situated between the sun and the moon

Br III 5 84 Va 67 116

*Udvaha*—Four kinds of marriage mentioned *kalakṛita*, *krayakṛita*, *pitṛdattā*, *svayamyuta* The first is *vesya*, the second is *dāsikā*, the third is *patni*, and the fourth *gāndharva*

Br IV 15 4

*Udvāhadhanam*—marriage dowry sent by Duryodhana as his daughter's marriage with Samba was approved

V1 V 35 38

*Unnata* (I)—a son of Dyutimat

Br II 11 9

*Unnata* (II)—Mt of Kuśadvīpa

M 122 53

*Unnata* (III)—(Mt) a hill in the Śālmalīdvīpa

Vā 49 33 V1 II 4 26

*Unnati*—a daughter of Dakṣa and a wife of Dharma gave birth to Darpa

Bha IV 1 49 & 51

*Unnetā*—a son of Pratihartā

Br II 14 66 Va 33 56

*Unnetr*—one of the sixteen *Rtviks* for *yajña*, issued from the feet of *Narayana*

M 167 10

*Unmatta*—a *Bhairava* god

Br IV 19 78

*Unmatta bhairavī*—a śakti

Br IV 34 64 36 25

*Unmattodumbarī*—a mindborn mother

M 179 18

*Unmada*—a son of *Nārāyana* and *Śrī* Father of *Samśaya*

Br II 11 3

*Unmādas*—a group of evil spirits,<sup>1</sup> a class of *dāityas*<sup>2</sup>

<sup>1</sup>Bha X 6 28    <sup>2</sup>Ib II 10 39

*Unmadanatha*—*Śiva* as the Lord of *Unmādas*

Bha IV 2 16

*Unmadini*—a *mudra* śakti

Br IV 19 66

*Upakas*—the kingdom of

ML 121. 52

*Upakṣatra*—see *Girikṣatra* and *Kṣatropakṣatra*

Vi IV 14. 9

*Upagupta*—the son of *Upaguru* and an *aṁśa* of *Agni* Father of *Vasvananta*

Bhā IX. 13 24-5

*Upaguru*—the son of Satyaratha and father of Upagupta.

Bhā IX. 13. 24

*Upacārakas*—sixteen kinds for a ritual described.

Br. IV. 43. 12-46.

*Upaciti*—a daughter of Marici.

Br. II. 11. 12.

*Upacitra*—a son of Vasudeva and Madirā.

Br. III. 71. 172.

*Upacitrā*—a daughter of Madirā.

Vā 96 170.

*Upadanī*—a daughter of Svarbhānu.

Vā I 21 7

*Upadāta*—a son of Trasu

Vā 99 132

*Upadānavī* (I)—a daughter of Vaiśvānara, and wife of Hiranyākṣa.

Bhā VI 6 33-4

*Upadānavī* (II)—a daughter of Sadasya (Yama-Vā P) Mother of Duṣyanta.

Br III 6 23 25, Vā. 68 23, 24

*Upadānavī* (III)—a daughter of Maya, mother of four sons through the son of Ilīnā

M. 6 21, 49 10

*Upanayana*—a ceremony for twice-born castes,<sup>1</sup> of Sagara,<sup>2</sup> of Kṛṣṇa and Rāma<sup>3</sup>

<sup>1</sup> V<sub>1</sub> III 9 1    <sup>2</sup> V<sub>1</sub> IV 3 37    <sup>3</sup> V<sub>1</sub> V 21 19

*Upandhī*—a son of Bhadrā and Vasudeva

V<sub>1</sub> IV 15 24

*Upanisads*—essence of in *Śrutigītā*

Bha X 8 45, 45 33 87 43 XII 6 41, Br I 1 170, IV 4 72, Va 1 200, 6 22, 20 25, 30 231, 97 158

*Upaplāvya*m—reached by Pāṇdavas after defeating Kurus in cattle-war (*gograha*)

Bhā X 78 [95 (V) 2]

*Upabarhana*—the name of Nārada in a previous birth born as a Gandharva. Looking pleasant he spent all time in women's company. His wrong behaviour was discovered in the sacrifice of the gods and he was cursed to be born a śūdra. He took birth as a dāsi's son, and by proper conduct, became the son of Brahmā.

Bha VII 15 69 73

*Upabarhina*—a hill of Krauñcadvīpa

Bhā V 20 21

*Upabindu*—belonging to Ārṣeya pravara (Angiras)

M 196 8

*Upabimba*—a son of Bhadrā and Vasudeva

Br III 71 173    Va 96 171

*Upamangu*—a son of Gāṇḍinī

Vā 96 110

*Upamadgu*—a brother of Akrūra, father of a number of sons and a daughter *Sutārā* (The Cal Edn & Wilson's trans make Upamadgu, the brother of *Sutārā* and her brothers)

Vi. IV 14 8-9

*Upamanyavah*—the descendants of Upamanyu, son of Vasu

Va 70 89

*Upamanyu*—a *Śrutarṣi* and a *madhyamādhvaryu*, son of Vasu, after him came the group of Aupamanyus

Br II 33 3 & 15, III 8 98 Va 70 89

*Upamā*—the Goddess in *Brahmaksetra*

Va 59 130

*Upamaya*—a son and commander of Bhandā

Br IV 21 84, 26 49

*Upayas*—Śveta Parāśara group

M 201 36

*Upayāji*—certain kinds of *homas* in a sacrifice whose devas are *Sudharmanah*

Vā. 100 105

*Uparāgas*—Eclipses rituals during, worship of the guardians of the different directions, gifts especially in *Amarakantaka* best, eligible for *śraddha*

M 17 11 18 22 67 1 25 82 25 83 8 188 85 & 95 193  
53 and 54 Va 78 3-4

*Uparāgā*—a *śakti*

Br IV 32 13

*Uparicara* (Burnouf—*Uparica*)—A Vasu Son of Kṛtī (Kṛtaka-Vi P) Father of Bṛhadratha and other sons

Bha IX 22 5 Vi IV 19 80-81

*Uparimandala*—a Bhārgava gotrakara

M 195 25

*Upaskara*—broomstick, pregnant Diti (woman) not to sit on

M 7 38

*Upalapas*—a group of sages

M 200 9

*Upalambha*—a son of Akrūra

M 45 29

*Upavāhyakā*—a daughter of Bhajamāna

Br III 71 3

*Upavira*—a class of Piśācas, generally in the burial ground wear barks of trees

Br III 7 378 & 382 392 Va 69 264 and 273

*Upasloka*—Father of Manu Brahmasāvarṇi

Bhā VIII 13 21.

*Upasanga*—Had two sons Vajra and Samkṣipta

ML 47 22

*Upasangha*—a son of Vasudeva, killed by Kamsa

Va 96 178

*Upasamhāra*(pāda)—the fourth pāda of the Purāna

Br I 1 38, IV 4 43, Va 4 13, 103 44, 104 2

*Upasargas*—accidents to *yoga* are the results of *satva*, *rājasa* and *tāmasa* *gunas*

Va 12 5 6

*Upasunda*—a son of Nisunda

Vā 67 71

*Upastheya*—see *Ajāikapat*

Br II 12 25

*Upastheyas*—a number of Agnis, all sons of Samśya Agni

Br II 12 26

*Upahārini*—a Brahmarākṣasi

Va 69 134

*Upahūta*—sons of Angiras, brought up by Sādhyas, a class of Pitr̥s in the *Marīcigarbhaloka*, *Somajas* and *Somapas*. Their mind-born daughter is *Yasodā*, mother of *Khatvānga*

Br II 28 18, III 10 89 90 Va 73 39-41

*Upakarmestī*—the first ritual of the *yāga*, as part of the *Yajña Varāha*

Va 6 21

*Upākhyānam*—a feature of the Purāna Legends in general

Br II 34 21, V1 III 6 15



<sup>6</sup> *Upāyās*—seven in number *Sama*, *Bheda*, *Danda*, *Dana*, *Upekṣa*, *Maya* and *Indrajālam* Acts done with *upayas* become fruitful

M 222 13 Va 62 158

*Upavṛddhi*—an *Ekārṣeya*

M 200 5

*Upasanavidhi*—for those purified by karma

Va 104 15

*Upāsanga*(*dhara*)—a son of *Devaraksitā* and *Vasudeva* Had two sons

Br III 71 181 258 M 46 16

*Upekṣa*—one of the *Upayas* of a king

M 222 2

*Upendra*—a manifestation of *Harī* born of *Aditi* and *Kaśyapa* He was known as *Vāmana* because of his short stature<sup>1</sup> Anointed by gods as the Lord of all worlds Helped *Indra* his elder brother in the administration of his kingdoms<sup>2</sup> Knew the *yoga* power of *Harī*<sup>3</sup> and was invoked by *gopas* for the protection of the baby *Kṛṣṇa*<sup>4</sup> Had a son *Brhatśloka* through *Kīrti*<sup>5</sup> Also known as *Urukrama* A son of *Diti*<sup>6</sup> *Kṛṣṇa* crowned by *Indra* as the *Indra* of cows, urged by the speech of *Gava*, perhaps the cows of heaven like the *Kāmadhenu* at that time the cattle delighted the earth with milk<sup>7</sup>

<sup>1</sup> Bha X 3 42 V 24 24 VI 6 39 Va 98 84 Br III 21 59 73 84 <sup>2</sup> Bhā VIII 23 23-25 <sup>3</sup> Ib II 7 45 5 30 IV 2 18 <sup>4</sup> Ib X 6 22 and 23 <sup>5</sup> Ib VI 18 8 <sup>6</sup> M 146 20 244 26-8 <sup>7</sup> Vi V 12 12-15

*Upendradatta*—surname of *Śuka*

Bha II 7 45

*Upodghāta(pada)*—the third part of the Purāna<sup>1</sup> represents dvāpara yuga and is of 2004 slokas<sup>2</sup>

<sup>1</sup>Br I 1 39 III 1 1 IV 4 43, Va 4 13 65 2 103 44  
<sup>2</sup>Va 32 62

*Ubhayajataka*—a Pravara of the Bhārgavas

M 195 31

*Ubhayasprstih*—R of Śakadvīpa

Bha V 20 26

*Uma (1)*—worshipped for a happy family<sup>1</sup> Her splendour<sup>2</sup> Also known as Ambikā, also Rudrāni<sup>3</sup> In the forest of Sukumāra<sup>4</sup> Consort of Śiva, also Gauri, originally Daksāyani, daughter of Menā and Himavān Original name Aparnā Her garden a śakti<sup>5</sup> The world of Adhudevatā for the planet Soma<sup>6</sup> Festivities at her birth<sup>7</sup> Going with her father to Śiva's house, they met Ratī weeping on the way She said that Śiva had burnt down her husband On this Umā's father did not like the idea of giving his daughter to such an ill-tempered person Umā requested permission to do penance and was allowed Indra at this time thought of the seven sages to bring about Śiva's marriage with Uma The sages were satisfied of her steadfast love to Śiva and had his consent for the marriage, celestial women dressed Umā, as also the god Śiva, amidst divine music, the couple went to the city of Mahāgṛinagara and Brahmā officiated as priest After the marriage they left for Mandaragiri<sup>8</sup>

Once Umā made a doll with elephant face and dropped it in the Ganges It became a huge figure and was claimed as son by Umā and the Ganges respectively<sup>9</sup> Then Umā

<sup>1</sup>Bha II 3 7    <sup>2</sup>Ib VIII 7 33 VI 17 36    <sup>3</sup>Ib VIII 18 17, III 12 13    <sup>4</sup>Ib IX 1 25 XII 10 4    <sup>5</sup>Br II 25 17 26 44 III 9 1 10 13 and 26 41 17 and 55 60 21 and 27 IV 44 84 M 13 18 9 23 5 Va 71 2-5.    <sup>6</sup>M 84 9 93 13 132 18  
<sup>7</sup>M, 154 93-108    <sup>8</sup>M 154 276-496    <sup>9</sup>M 154 502 505

grew a tender Aśoka plant when Brhaspati and others told her that she would have a real son and that trees and dolls were no satisfaction,<sup>10</sup> once she heard a yell of noise and was told of the play engaged in by Ganas, and then her eyes attracted Viraka. She expressed to Śiva for a son like Viraka. Śiva asked her to have him as her child. He was sent for and nursed by Umā.<sup>11</sup>

Touched by Goddess of Night, she became black in colour. Śiva found fault with her and after reproaching him with his past deeds, she left him for penance. Viraka appealed to her when she said she would return as Gauri. She asked Viraka to see that no lady entered her harem. Meanwhile Āḍi son of Andhakāsura entered Śiva's abode in the guise of Umā but was slain by Śiva. Hearing from Vayu that a lady entered her home, she cursed Viraka to be born on the earth, out of her rage came out a lion which Brahma gave to the Goddess of Night, who was asked to leave Umā for the Vindhya hills. Now Umā became Gauri and entered Śiva's abode when Viraka stopped her, as he did not at first recognise her. Convinced of his mother's identity he requested her to recall her curse and was assured of a place in Devagana.<sup>12</sup>

While Uma was sporting with Śiva Agni entered the harem in the form of a parrot. Noticing this Umā left the bed and Śiva made Agni drink his *virya*. Out of the scattered *virya*, there sprang up a beautiful pond where the six Pleiades bathed and took water in a lotus leaf. Blessed by them the Devi got the *garbha* and out of her left side came out Subrahmanya.<sup>13</sup>

Going through the *Udyānam* again Śiva spoke to her of the greatness of Benares.<sup>14</sup> Sati in previous birth.<sup>15</sup>

<sup>10</sup> M 154 506-510    <sup>11</sup> M 154 522 555    <sup>12</sup> M 154 588 chap 155-58.    <sup>13</sup> M 158 24-48 Vā 72 (whole)    <sup>14</sup> M 180 20 79 181 6-8 191 113 193 46    <sup>15</sup> Vā 30 71, 54 20 53 42 Br II 13 77

Umā (II)—the goddess enshrined at Vināyaka

*Umātunga*—a locality fit for performing *srāddha* ^

Br III 13 87 88, Va 77 81 82

*Umāpati*—surname of Śiva (Śankara), worship of,<sup>1</sup> destroyer of *Daksayajña* <sup>2</sup>

<sup>1</sup> Bhā X 52 43 M 185 24 274 15, V<sub>1</sub> V 33 40 and 45  
<sup>2</sup> Va 25 2

*Umāmaheśvara*—to be worshipped in *Ādityasayanam* Image of, worship of, either four or two hands, three eyes, clad in elephant's skin, surrounded by Jaya and Vijaya, and also Kārtikeya and Vināyaka

M 55 5 60 42 64 22 260 11 21

*Umavanam*—in Kailāsa where Śankara assumed *Ardhanarīśvara form* <sup>1</sup> Once Umā requested her lord that whoever might enter her hermitage should be converted to womanhood and that Śiva himself must become a woman in form hence all the creatures in the great forest became women Once Sudyumna came on a hunting tour to the place and became a woman <sup>2</sup>

<sup>1</sup> Va 41 36    <sup>2</sup> Va 85 25 8

*Umavrata*—a *ṛtvik* at the *yajña* of Brahmā

Va 106 39

*Umjika*—a son of Yadu

Br III 69 2

*Urakāma*—the son of Aśmaka

Vā 88 178

*Uragas*—a mythical tribe,<sup>1</sup> brothers of Narmadā, *māyās* <sup>1/</sup> relating to <sup>2</sup> Kingdom of,<sup>3</sup> see *Nāgas* <sup>4</sup>

<sup>1</sup> Bha II 6 43 10 38 Br IV 1 155 4 2 M 5 1 6 29  
23 39 Va 31 12 34 55 38 5 47 47 100 159 106 59 112 43  
<sup>2</sup> Bhā IX 7 2 X. 55 23    <sup>3</sup> M 121 48    <sup>4</sup> Vl II 5 12

*Uragabandha*—see *Nagapāsa*.

V<sub>1</sub> I 20 4

*Uragāriketana*—Kṛṣṇa

V<sub>1</sub> IV 13 114

*Urageśvaras*—Lords of Nāgas, (also *Pannagādhipatis* and *Uragapatis*)

V<sub>1</sub> IV 3 5

*Uranaka*—a ram, Urvaśī loved two and brought them up when she was with Purūravas

V<sub>1</sub> IV 6 44

*Urahsamkīrṇa bhaumakas*—a Janapada of the Bhadrā

Va 43 21

*Uru*—a son of Bhautya Manu

Br IV 1 114

*Urukrama*—a surname of Hari See *Upendra*

Bha IV 12 28 VII 11 1 XI 5 26

*Urukriya*—the son of Brhadrana and father of Vatsa-vṛddha

Bhā IX 12 10

*Uruksaya*—the son of Brhadbala, a sage no marriage alliance with Angiras

M 196 29 271 4

*Uruksava*—the son of Āhārya, wife<sup>1</sup> Viśālā, father of three sons

M 49 38 9

P 31

*Uruksavas*—the Ksatriya sons of Uruksava, who became Brāhmanas and the best maharsis among Kāvyaś 14

M 49 40

*Urugāya*—a surname of Hari

Bha. X 6 23, XI 5 26

*Urugambhīrabuddhi*—a son of Indrasāvarṇi

Bha VIII 13 33

*Uruvalka*—a son of Ilā and Vasudeva

Bhā IX 24 49

*Uruśravas*—the son of Satyaśravas and father of Devadatta

Bhā IX 2 20

*Urusṅga*—a boundary hill of Śākadvīpa

Bha V 20 26

*Urva*—the son of Rīpumjaya and father of Tṛigma

Vi IV 21 13

*Urvarīvān (1)*—a son of Pulaha and Kṣamā

Br II 11 31

*Urvarīvān (11)*—a son of Sāvarṇi Manu

Vi III 2 19

*Urvaśas*—the kingdom of

M 121 47

*Urvaśi* (I)—an apsaras born of Nārāyana, worshipped for success in love affairs<sup>1</sup> While she was plucking flowers in Badarī āsrama Mitra and Varuna saw her, when she gave birth to Agastya and Vasistha<sup>2</sup> Satyadhrti saw her, and she was mother of Śaradvata<sup>3</sup> Heard of the beauty of Purūravas from Nārada, when she came to the earth due to a curse of Mitra and Varuna, and gave enjoyment to him so long as he satisfied her two conditions—keeping her two sheep safe, and not showing himself naked before her except in sexual intercourse When after 64 years she saw him naked one day, she left him He looked for her and saw her at the R Sarasvatī playing with her friends At his request she promised a day's enjoyment with him every year On her advice he prayed to Gandharvas, and got an Agnīsthāli Mother of six sons by Purūravas<sup>4</sup> Returned to Heaven<sup>5</sup>

The Goddess enshrined at Badarī<sup>6</sup> When she danced before Indra, she forgot her *abhinaya* and was cursed by Bharata to become an invisible creeper for 55 years on the earth During that time Purūravas was in the guise of Paśāca After the lapse of the period she bore him 8 sons<sup>7</sup> In the *sabha* of Hiranyakaśipu<sup>8</sup> Mother of six sons by Aila<sup>9</sup> Also *Ūrvaśi* (s v)

<sup>1</sup>Br III 7 16 Bha II 3 6 <sup>2</sup>Bha VI 18 6 IX 13 6,  
M 201 25 29 V<sub>1</sub> IV 5 11-12 <sup>3</sup>Bha IX 21 35 V<sub>1</sub> IV 19  
65 <sup>4</sup>Bha IX 14 16 42 15 1 XI 26 4 5 and 25 Br III 65  
46 66 4 5 Va 2 16 91 4 V<sub>1</sub> IV 6 35 78 <sup>5</sup>Bhā XI 4 15  
Br IV 33 18 <sup>6</sup>M 13 49 <sup>7</sup>Ib 24 12 33 <sup>8</sup>Ib 161 25  
<sup>9</sup>Va 90 45

*Urvaśi* (II)—The Apsaras presiding over the month of Saha<sup>1</sup> With the sun in the Hemanta,<sup>2</sup> in the sun's chariot in the *Margāśīrṣa* month,<sup>3</sup> a *Brahmaśūdrinī*<sup>4</sup>

<sup>1</sup>Bhā XII 11 41 Br II 23 18 <sup>2</sup>Br I 2 16, Vā 52 18,  
M 126 19 <sup>3</sup>V<sub>1</sub> II 10 13 <sup>4</sup>Br II 33 18

*Urvaśi* (III)—An Abhira *kanyā* who observed the *Bhīmadiādaśī*, and became *Urvaśi*

*Urvasipulinam*—A tirtha sacred to Pitrs

M 22 66

*Urvasiramana*—a lsetram in Prayaga

M 106 34

*Urvī*—see *Bhumī* or *Prthvī*, extent 500 million *yojanas*, foremost of all elements and mother of all beings, depth below the surface is 70,000 *yojanas* consisting of the seven regions of *Pātala*

V<sub>1</sub> II 4 96 7, 5. 1 2

*Urvisa*—*Bhārabhuti*, a *varamūrti*

Br IV 44 49

*Uluka* (i)—the son of *Bala*, and a righteous person, Father of *Vajranābha*

Br III 63 205

*Uluka* (ii)—a son of *Hiranyākṣa*

M 6 14

*Uluka* (iii)—a son of *Sahisṇu* of the 26th *dvāpara*

Va 23 213

*Ulūka* (iv)—a son of *Somaśarma*, an *avatār* of the Lord

Va. 23 216

*Ulūka* (v)—a *Vidyādhara* chief in the *Venumanta* hill

Va 39 38

*Ulūkas*—son of *Bhāsi*, owls as children of *Śukī*,<sup>1</sup> of *Tāmrā* line<sup>2</sup>

<sup>1</sup>Br III 7 455 M 6 31 237 12 240 18    <sup>2</sup>Vl I 21. 16



*Ulūkajit*—a son of Dhūmini, sister of Bhaṇḍa, served as a commander Bhaṇḍa, and killed by a Devī of Lalitā

Br IV 21 84, 28 6, 38 and 100

*Ulūkikā*—Life sucked out by infant Kṛṣṇa

Bha II 7 27

*Ulūkī*—a mindborn mother

M 179 15

*Ulukhala* (I)—the mortar, pregnant Diti not to sit on,<sup>1</sup> child Kṛṣṇa tied to by Yaśodā<sup>2</sup>

<sup>1</sup> M 7 38      <sup>2</sup> Vi V 6 14 and 16

*Ulūkhala* (II)—a *lekha* on this wooden mortar and the honouring of *Udapātra* are details of the *śrāddha* connected with the *Āśvalāyanins*

Vā 75 28

*Ulūkhalas* (*Ulūkhalī*) a group of *Pisācas* (also *Ulu-khalikas*)—Hidden eyes and long tongues, wearing *Ulūkhala* for ornaments

Br III 7 378 and 393    Vā. 61 46, 69 274

*Ulukhalaka*—a pupil of Kṛta

Br II 35 52

*Ulūkhalikas*—see *Ulūkhalas*

Br III 7 382

*Ulūta*—a northern kingdom.

Br II 16 48

*Uluṣas*—*Trayāṛṣeyas*

M. 198 5.

*Ulūpī*—the queen of Arjuna and mother of Irāvān<sup>1</sup> A  
Nāgakanyā<sup>2</sup>

<sup>1</sup>Bha IX. 22 32    <sup>2</sup>V<sub>1</sub> IV 20 49

*Ulkacā*—a daughter of Khasā and a Rākṣasi

Br III 7 138

*Ulkamukha*—a Rākṣasa having his city in the third  
talam (Vitalam-Va P)

Br II 20 29, Vā 50 28

*Ulkāmukhī*—a mindborn mother

M 179 24

*Ulbana*—one of the seven sons of Vasistha and Ūrjā

Bhā IV 1 41

*Ulbam*—womb of the *anda*, became cloud

M 2 33

*Ulmuka* (I)—a son of Cākṣusa Manu and Naḍvalā  
His queen was Puskarini Father of six sons

Bhā IV 13 16 17

*Ulmuka* (II)—a friend of Jarāsandha, who was station-  
ed at the eastern gate of Mathurā when it was besieged

Bhā X 50 11 [2]

*Ulmuka* (III)—a son of Balarāma (Baladeva) and  
Revati, fought with his kinsmen at Prabhāsa, deluded by  
Kṛṣṇa

Bhā XI 30 17, Br III 71 166, V<sub>1</sub> IV 15 20 V 25 19

*Ullekhanam*—thrice for Pitrs and once for gods

Vā 75 16

*Uśadratha*—the son of Titiṅsu, a famous king of the east

Br III 74 25, Vā 99 25

*Uśanas* (I)—a son of Dharma Performed a hundred *Aśvamedha* sacrifices Father of Rucaka

Bha IX 23 34

*Uśanas* (II)—the son of Bhava and Dhātṛī (Osā-Vā P).

Br II 10 77, Vā 27 50

*Uśanas* (III)—a son of Suyajña, and a performer of 100 *Aśvamedhas*, father of Marutta

Br III 70 23-4, M 44 23

*Uśanas* (IV)—The preceptor of the Daityas and Asuras,<sup>1</sup> on Śiśumārakakra,<sup>2</sup> disciple of the father of Brhaspati and leader of a side of Soma (Pārsni);<sup>3</sup> father of Devayānī, by his curse Yayāti could not enjoy his youth to the full and hence requested his sons to give their youth in exchange for his old age<sup>4</sup> Praised Amaranṅtakaksetra,<sup>5</sup> a sage,<sup>6</sup> see Śukra

<sup>1</sup> Vā. 3 5, 62 80, Vā 65 74 <sup>2</sup> Bha V 23 7 <sup>3</sup> Vā 90 30  
<sup>4</sup> 65 84 93 30, 103 59 <sup>5</sup> Vā 77 14 <sup>6</sup> Vā 30 85, 59 90

*Uśanas* (V)—a son of Gokarna, the *avatār* of the 16th *dvāpara*

Vā 23 173

*Uśanas* (VI)—the son of Prthuśravas, performed 100 *Aśvamedhas*

Vā 95 23

*Uśanas* (vii)—the planet Venus above Budha, above is Angāraka

V<sub>1</sub> II 7 7-8

*Uśanas* (viii)—the Vedavyāsa of the third *dvāpara*,<sup>1</sup> an author on *Nītiśāstra*,<sup>2</sup> on the efficacy of *tapas*,<sup>3</sup> jealous of Brhaspati joined Candrar in the Tārakāmaya war and acted as Pārṣṇagrāha<sup>4</sup>

<sup>1</sup> Vi. III 3 12    <sup>2</sup> V<sub>1</sub> I 19 26    <sup>3</sup> V<sub>1</sub> I 12 98-103    <sup>4</sup> V<sub>1</sub> IV 6 12

*Uśanas* (ix)—the son of Prthutama, he performed 100 *Aśvamedhas*, father of Śitapu

V<sub>1</sub> IV 12 8 9

*Uśanā* (*Ruśanā-Burnouf*)—one of the queens of Rudra  
Bhā III 12 13

*Uśika* (i)—the son of Krti, and father of Cedi  
Bhā IX 24 2

*Uśika* (ii)—the twelfth *kalpa*  
Va 21 32

*Uśigagnī* (*potognī*)—a name of Kavi located at Nais-thīya (*Uśirāgnī-Vā P*)

Br II 12 30, Vā 29 29

*Uśija* (i)—a sage by *tapas*, elder brother of Brhaspati who had sexual intercourse by force with Uśija's wife when pregnant. Hence Brhaspati cursed that son to be perpetually ignorant (*dīrghatamas*),<sup>1</sup> Mamatā was his wife<sup>2</sup>. A pravarā of Angiras

<sup>1</sup> Br II 32 99    III 74 36-46    M 49 17    <sup>2</sup> M 48 32 196 11

*Uśya* (II)—a son of Angīrasa, hence a branch of Angīrasa

Va 65 100, 106

*Uśiti*—a son of Atharvan Angīras

Br III 1 105

*Uśinara*—Had Śibi, grandson of Yayāti for son A son of Mahāmāna, had five queens of rājarsī families, each of whom bore a son, (four sons, Śibi and others, Br P )

Bha I 12 20, IX 23 2 3 Br III 74 17, M 42 19, 48 15-18, Va. 99 18 19, V<sub>1</sub> IV 18 8-9

*Uśīnara* (I)—a sage who went to Syamantapañcaka for solar eclipse

Bhā X 82 13

*Uśīnara* (II)—a tribe of which Suyajña was a king

Bhā VII 2 28 X 82 13

*Uśirabindu*—a mt near Mandara hull, people here felt the influence of Hīranyakaśipu

M 163 87

*Uśas* (I)—the wife of Vibhāvasu, mother of Vyūṣṭa and two other sons

Bhā VI 6 16

*Uśas* (II)—Night a mind-born mother

M 179 20, Va 50 161

*Uśas* (III)—created by Brahmā from his feet,<sup>1</sup> camels belonging to the Tāmra line<sup>2</sup>

<sup>1</sup> V<sub>1</sub> I 5 49    <sup>2</sup> V<sub>1</sub> I 21 17

P 32

*Usā*—the daughter of Bāna and granddaughter of Bali got enamoured of Aniruddha whom she saw in a picture and requested her maid to arrange for her marriage with him, she saw Umā dallying with Śiva and asked of her marriage which Umā said will be to him whom she would see in a dream. So she saw Aniruddha in a dream on a *Vaiśākha Śukla dvādaśī*, by the aid of Citralekhā, he was taken to her chamber in secret. Also *Ūsā* (s v).

V<sub>1</sub> V 32 7-30

*Usita*—and thirty-two other devas from the Sumanasa group.

Va 100 91-2

*Ustrakarnas*—a tribe

Va 47 52

*Ustramukhas*—created by Daksa.

M 4 53, 6 33

*Usna* (I)—a son of Dyutimat, with his kingdom by name *Uṣṇa*

Br II 14 22 and 25, Va 33 21-22, V<sub>1</sub> II 4 48

*Uṣṇa* (II)—a region of Krauñcadvīpa

Br II 19 72, M 122 85, Va 49 66

*Usna* (III)—the son of Nirvaktra

Va 99 272

*Uṣṇa* (IV)—the son of Nīcaknu and father of Vicitraratha.

V<sub>1</sub> IV 21 9-10

*Uṣṇatīrtha*—at the Vindhyaś sacred to Abhayā

M 13 42.

*Uṣṇā*—a *Kalā* that gives energy to Agni.

Br. IV. 35. 83.

*Usnik*—a poetic metre; a horse of the sun's chariot. §

Bhā III. 12. 45; XI. 21. 41, Br. II. 22. 72, M. 125 47,  
Vā. 51. 65, Vi II. 8 5

*Uṣmapas*—a class of Pitr̥s to be given oblation after bath;<sup>1</sup> propitiated every new moon; to them *Kṛṣṇapakṣa* a day and *Śuklapakṣa* a night.<sup>2</sup>

<sup>1</sup> M 102. 20, 141 20, Vā. 30. 100. <sup>2</sup> Vā. 56. 21, 87

*Uhākās*—a class of sages.

M. 200. 9.

*Usā*—the daughter of Bāna and granddaughter of Balī got enamoured of Aniruddha whom she saw in a picture and requested her maid to arrange for her marriage with him, she saw Umā dallying with Śiva and asked of her marriage which Umā said will be to him whom she would see in a dream. So she saw Aniruddha in a dream on a *Vaiśākha Śukla dvādaśī*, by the aid of Citralekhā, he was taken to her chamber in secret. Also *Ūsā* (s v)

V<sub>1</sub> V 32 7-30

*Usita*—and thirty-two other devas from the Sumanasa group

Vā 100 91-2

*Ustrakarnas*—a tribe

Va 47 52

*Uṣṭramukhas*—created by Dakṣa

M 4 53, 6 33

*Usna* (I)—a son of Dyutimat, with his kingdom by name *Uṣṇa*

Br II 14 22 and 25, Va. 33 21-22, Vi II 4 48

*Uṣṇa* (II)—a region of Krauñcadvīpa

Br II 19 72, M 122 85, Va 49 66

*Usna* (III)—the son of Nirvakra

Va 99 272

*Uṣṇa* (IV)—the son of Nīcakṣu and father of Vicitraratha

V<sub>1</sub> IV 21 9-10

*Uṣṇatirtha*—at the Vindhyaś sacred to Abhayā

M 13 42



*Ūrjā* (vi)—the son of Sudhanvā, the powerful.

Vā. 99. 225.

*Ūrja* (vii)—one of the seven sages of Śvārociṣa epoch.

Vi. III. 1. 11.

*Ūrja* (viii)—the son of Śuci and father of Śatadhvaja.

Vi. IV. 5. 30-31.

*Ūrja* (ix)—a *grāmaṇi* with the sun in the spring.

Vā. 52. 4.

*Ūrjavaha*—the son of Muni; father of Sanadvāja.

Br. III. 64. 20; Vā. 89. 19.

*Ūrjaśrī*—a queen of Śaradṛtu.

Br. IV. 32. 34.

*Ūrjas* (i)—a son of Vasiṣṭha and a sage of the Svārociṣa epoch.

Br. II. 36. 17.

*Ūrjas* (ii)—one of the ten branches of the Harita group of devas.

Vā. 100. 89.

*Ūrjastambha*—a sage of the Svārociṣa epoch.

Bhā. VIII. 1. 20.

*Ūrjasvatī* (i)—a daughter of Priyavrata and Barhiṣmatī; wife of Śukra, and mother of Devayāni.

Bhā. V. 1. 24 and 34.

*Ūrjasvī*—a son of Bhautya Manu.

Br. IV. 1. 115.

*Ūṛjja*—a Sudhāmana god

Br II 36 28

*Ūṛjjanta*—the sacred hill where was Vasiṣṭha's āśrama

Br III 13 53

*Ūṛjjā*—the wife of Dakṣa.

V<sub>1</sub> I 7 7

*Ūṛj(j)ā*—a daughter of Dakṣa and wife of Vasiṣṭha, mother of Citraketu and six other sons besides a daughter Puṇḍarikā

Bhā. IV 1 40, X 39 55, Br II 9 52 and 56, 11 39 Va 10 28, 32, 28 34, V<sub>1</sub> I 7 25, 10 12

*Ūṛjāvati*—wife of Prāna—a Vasu

Bha VI 6 12

*Ūṛjjās*—one of the 14 *ganas* of Apsaras, born of Agni

Br III 7 19

*Ūṛjita*—a son of Kārtavīrya Arjuna

Bhā IX. 23 27

*Ūrna* (I)—the Yakṣa presiding over the month *Puṣya*

Bhā XII 11 42

*Ūrna* (II)—(c) a mountain kingdom

M 114 56

*Ūrnas*—a hill tribe C

Br II 16 67

*Ūrnā* (I)—the queen of Citraratha and mother of Samrāṭ

Bhā. V 15 14

*Ūrnā* (II)—had six sons through Marīci

Bhā X 85 47

*Ūrnanābha*—one of Danu's sons

Vā 68 9

*Ūrnanābhi*—Trayārseya pravara

M 197 6

*Ūrnayu*—a Mauneya Gandharva with *Hemanta* son

Br II 23 17, Vā 52 17, 69 1 V<sub>1</sub> II 10 14

*Ūrnāśas*—a piśāca clan

Vā 69 264

*Ūrdhvaketu* (I)—the son of Sanadvāja, and father of  
Aja

Bha. IX 13 22

*Urdhvaketu* (II)—one of the eleven Rudras

Vā 66 69

*Urdhvakēśa*—a son and commander of Bhanda

Br IV 21 81 26 47

*Urdhvakesā*(I)—a svara śakti

Br IV 44 56 and 85

*Urdhvaga*—a son of Kṛṣṇa and Mādri

Bhā X 61 15

*Urdhvhadrṣṭi*—the son of Śveta the Vānara, and father  
of Vyāghra and others

Br III 7 180, 205

*Urdhvapundram*—a caste mark on the forehead

Br IV. 38 22

*Urdhvbāhu* (i)—a sage of the Raivata epoch, a son of Vasistha and Ūrjā

Bhā VIII 5 3, Br II 11 41, 36 62, V: III 1 22

*Urdhvbāhu* (ii)—a son of Ūrjā and Vasistha

Vi. I 10 13

*Urdhvbabhāga* of *Anda*—above *Brahmaloka* 4 crores, 11 *nyutas*

Va 101 143

*Urdhvamaru*—a region of the west watered by *Sindhu*

Br II 18 49, Va 47 46

*Urdhvaroman*—a hill of *Kuśadvīpa*

Bhā V 20 15

*Urdhvasrotas*—relates to creation of *Bhauta sarga*, after *Tiryak srotas*, the seventh *mānusa sarga*, the sixth being *datvata*

Br I 5 57, III 7 474 Va 6 48 51

*Urdhvāyanas*—a class of people in *Plakṣadvīpa*

Bha. V 20 4

*Ūrmimālī*—an elephant

Br III 7 345

• *Ūrmisādkam*—the six *ūrmis* or waves as obstructing the knowledge of *Brahman*—hunger, thirst, sorrow, stupefaction, decay and death

Vi. I 15 37

Ūrmī—a son of Soma

Br III 3 23, Vā 66 23

Ūrva (I)—the son of Purañjaya, a sage who practised true *brahmacarya*, put his thigh into the fire and churned it with *kuśa* grass, out of that came the fire Aurva, which he gave to Hiranyakaśipu as a weapon

M 50 85 175 23-48, 69-71

Ūrva (II)—a *mantrakṛt*

M 145 99, 196 26

Urvaśi—born out of the thigh of Nārāyaṇa (See *Urvaśi*)

Va 69 51

Uṣā—(also *Uṣā*, s v) Daughter of Bāna Her companion was Citralekhā Dreamt one night that she was sleeping with Aniruddha Informed her friend of the dream but could not give Aniruddha's name Citralekhā drew pencil sketches of all gods and men and showed them to her one by one Seeing Aniruddha's she identified him At this Citralekhā flew through air and brought Aniruddha to her room unnoticed by others Uṣā was enjoying his company The guards who got scent of this reported to Bāna who imprisoned Aniruddha In course of time she married Aniruddha and went to his home with the approval of Bāna

Bhā 1 61 23[9] C2 1-35 63 50

Uśmapas (I)—a Pārāśara clan

Vā 70 87

Uśmapas (II)—a class of *Patra*

Br II 27 111, 29 91  
P 22

*Uśmayas*—a class of Pitrs

Br II 28 23

»

*Uśmādas*—a Parāśara clan

Br III 8 95

*Uśija*—a son of Śveta, an *avatāra* of the Lord

Vā 23 205

*Uham*—a portion of *Sāma Veda*

Br II 35 72

*Ṛkṣa* (VI)—a son of Devātīthi and father of Bhīmasena  
VI IV. 20 6-7.

*Ṛkṣas* (I)—the mount where Atri performed penance for the birth of a son, a *kulaparvata* of Bhāratavarṣa<sup>1</sup> To this Kṛṣṇa went in search of Prasenajit, also *Rksagiri* and *Rksaparvata* near the Narmadā,<sup>2</sup> rivers originating from<sup>3</sup>

<sup>1</sup>Bha IV 1 17      <sup>2</sup>Bha V 19 16, Br II 16 18 III 70  
32, 71 39, Va 45 89, 95 31, Vi II 3 3      <sup>3</sup>Va. 45 101, 98 10L

*Ṛkṣas* (II)—a vānara tribe, born of Mṛgamandā and Pulaha.

Br III 7 174, 319, 22 22, 26 30 & 34

*Ṛkṣagiri*—See *Ṛkṣas*.

Bha V 19 16

*Ṛkṣamandalam*—the region of stars

M. 125 36, 246 55

*Ṛkṣarajasa* —(simply *Ṛkṣa*) is Jāmbavan

Br III 1 58, 71 35

*Ṛkṣavanta*—Mt occupied by Jyāmagha son of Rukmakavaca; a *kulaparvata*

M 44 27-32, 114 17

*Ṛkṣāni*—all of the moon, the road of Rksas in the *mandalam*

Va 50 102, 53 69, 73

5 *Rg Veda*—imparted to Paila by Vyāsa Paila arranged it in two parts and assigned them to Indrapramati and Bāsaka. The latter divided that into 4 *śakhas* which were imparted respectively to Bodhya, Agnimātara, Pārāśari, and Yājñavalkya. But Indrapramati gave it intact to his pupil

Mandukī who taught it to his son who in his turn to his son and so on<sup>1</sup> Served as a horse for the chariot of Tripurari<sup>2</sup> Present with *pada* and *krama* in *Varuni Yajna*<sup>3</sup> One *matra*<sup>4</sup> Part of *Visnu*<sup>5</sup>

<sup>1</sup>Bha 1 4 21 Br II 34 14 30 Va 32 2 V<sub>1</sub> III 4 8  
13 16-25 <sup>2</sup>M 133 31 <sup>3</sup>Va 65 24 <sup>4</sup>Va 26 17  
<sup>5</sup>V<sub>1</sub> V 1 37

*Rca* (I)—the Brahmarshi superior to the clan of Pratyangirasa one learned in *Rk* becomes versed in the Vedas

Va 66 78

*Rca* (II)—from the first face of Brahma

V<sub>1</sub> I 5 53

*Rca* (III)—the son of Pratyangirasa

V<sub>1</sub> I 15 136

*Rci* (I)—the wife of Apravana

Br III 1 94

*Rci* (II)—the wife of Anuha

Va 99 179

*Rcika* (I)—the son of Nahusi (Aurva) and father of Jamadagni by Satyavati the sage who married Gādhī's daughter by paying a price of a thousand white horses with one black ear (See Satyavati) A *mantrakrti*<sup>1</sup> compared to Dhiṣṇi fire Blessed his wife with a *caru* and his mother in law with another for the birth respectively of a Brahmana and a Kṣatriya son His wife wrongly took that intended for her mother She gave birth to Jamadagni and became converted as Kauśiki river<sup>2</sup> father of two other sons Sunahsepa and Sunahpuccha<sup>3</sup> had 100 sons who in turn had 1000 sons—all Bhargavas<sup>4</sup>

<sup>1</sup>Bha. I 15 5-11 Br II 13 95 32 104 III 1 95 25 83  
<sup>2</sup>Br III 21 19-22 66 37-40 IV 7 13 34 Va 65 93 91 66-86  
<sup>3</sup>Va 91 66 92 Br III 66 64 <sup>4</sup>Va 65 92-93



*Ṛcika* (II)—a son of Śikhandī, an *avatār* in the eighteenth *dvāpara*.

Va 23 183

*Ṛcika* (III)—a son of Sutāra the lord of the second *dvāpara*

Va 23 121

*Ṛcikatanaya* (*Jamadagni*)—the sage presiding over the month of *Iṣa*

Bhā XII 11 43

*Ṛjadasa*—a son of Devakī and Vasudeva, killed by Kamsa.

Va IV 15 26-7.

*Ṛjīśah*—the 18th *Vedavyāsa*

Br II 35 121 Bha IX. 24 54

*Ṛjudāya*—a son of Devakī killed by Kamsa

Br III 71 175

*Ṛjvī*—a *śakti*

Br IV 44 75

*Ṛna*—is threefold for a *duṣya*—to gods, to *pitrs* and to sages<sup>1</sup> Vasudeva is asked by sages to perform a sacrifice, to please gods<sup>2</sup>

<sup>1</sup> Va 77 106, 108 76 and 89, 110 60 111 29 and 31      <sup>2</sup> Bha X 84, 39-40

*Ṛnatīrtha*—in the *Narmadā*

M. 191 27

*Ṛnapramocanam*—a *tirtha* on the north of the Yamunā, and south of Prayāga

M. 107 20

*Ṛnamocanam*—a *tirtha* sacred to Pitr̥s

M 22 67

*Ṛnavat*—a sage, not to have marital alliance with Viśvāmitras

M 198 19

*Ṛta* (I)—a son of Cāksusa Manu and Nadvalā

Bhā IV 13 16

*Ṛta* (II)—the son of Vijaya and father of Sunaka (Sunaya-V; P)

Bhā IX 13 25-26, Va 89 22 V; IV 5 31

*Ṛta* (III)—a Tusita god

Br II 36 12

*Ṛta* (IV)—a Sukha god

Br IV 1 18

*Ṛta* (V)—the 12th Manu of the future

M 9 36

*Ṛta* (VI)—a son of Angiras

M, 196 2

*Ṛta* (VII)—one of the names of the third Marut gana

Va. 62 43, 67 126

*Ṛtajit* (I)—a Gandharva with the Śisira sun

Br II, 23 23

*Ṛtajit* (I)—a Marut of the second *gana*

Br III 5 93, Va 67 124

*Ṛtajit* (II)—a *grāmanī* with the sun in the months of *Maṣī* and *Pangunt*

Va 52 22

*Ṛtajit* (IV)—an Yakṣa, residing in the sun's chariot during *Māgha*

V 11 10 16

*Ṛtañjaya*—the name of Vyāsa in the eighteenth *dīāpara* *Śikhandī*, the *avatār* of the lord

Vā 23 181

*Ṛtathyas* (*Śāradvatas*)—after king *Śāradvata*, belonging to the family of *Gautama*

Va 99 205

*Ṛtadhāman* (I)—a name of *Indra* in the epoch of *Rudrasāvarni*

Bhā VIII 13 28, Br IV 1 91

*Ṛtadhāman* (II)—a son of *Kanka* and *Karnikā*

Bhā IX. 24 44

*Ṛtadhāman* (III)—the 13th *Manu* of the future

M 9 36

*Ṛtadhāman* (IV)—*Indra* of the 12th or *Ṛtusāvarna* *Manu*.

Vā. 100 95

*Ṛtadhīja* (I)—see *Dyumat*

Bhā IX. 17 6

*Rtadhvaṇa* (II)—a chief *siddha* Goes about the world to impart knowledge

Bhā VI 15 15

*Rtadhvaṇa* (III)—the name of Prataṛdana

V<sub>1</sub> IV 8 14

*Ṛtanas*—a name of the Varsanādi or ray of the sun

Vā 53 20

*Ṛtam* (I)—a god of *Ābhutarayas* group

Br II 36 55

*Ṛtam* (II)—a name for *saṃvatsara*, and *Rtus* from *Rtam*

Va 30 21

*Ṛtambhara*—a R of Plaksadvipa

Bhā V 20 4

*Ṛtavaka*—an Angīrasa and *mantrakṛt*

Br II 32 107

*Ṛtauratas*—a class of people in *Sākadvīpa*

Bhā V 20 27

*Rtasena*—the Gandharva who presides over the month of *Saha*

Bha XII 11 41

*Ṛtu* (I)—a Sūtapā god

Br IV 1 14

*Ṛtu* (II)—an Amītabha god

Br IV 1 16

P 34

*Rtu* (III)—wife Samatti, with the sun in the *Hemanta*

Va 28 31, 52 16

*Rtu* (IV)—one of the twenty *Sutapa ganas*

Va 100 15

*Rtus*—six in number,<sup>1</sup> due to the movements of the sun,<sup>2</sup> representation of *pitrs* and *pitāmahas*,<sup>3</sup> sons of *Brahmā*,<sup>4</sup> sons of *Nimi*,<sup>5</sup> fathers of five *ārtavas*, considered as *pitāmahas* while *ārtavas* are *pitrs*,<sup>6</sup> duration of each, two months,<sup>7</sup> three *rtus* make one *ayanam*,<sup>8</sup> their locale, *masa* and *ardhamasa*,<sup>9</sup> are *Agni*,<sup>10</sup> prayed to in *srāddha*,<sup>11</sup> sang and danced at the marriage of *Umā*,<sup>12</sup> characteristics of<sup>13</sup>

<sup>1</sup> Vā 30 4, Br II 13 4    <sup>2</sup> Va 3 14 23 106 31 26, 62  
48, 66 38, Br II 21 126, 153, 24 57    <sup>3</sup> Br II 13 8, 23 76,  
28 16 17, III 1 59, 72 30, Va 30 7    <sup>4</sup> Br II 13 12    <sup>5</sup> Br  
II 13 18    <sup>6</sup> Br II 13 18 20, 23    Va 30 18, 24-25    <sup>7</sup> Br II.  
13 17    <sup>8</sup> Br II 13. 114    <sup>9</sup> Va, 30 12    <sup>10</sup> M 141 14 and 57  
<sup>11</sup> M 16 39    <sup>12</sup> M 154 492    <sup>13</sup> M 229 13-26

*Rtu Kalpa*—the sixth kalpa

Va 21 30

*Rtukulya*—a R. of the Mahendra hill

Va 45 106

*Rtudhaman* (I)—*Sujyoti Agni*; in *audambari*

Br II 12 24, Va 29 23

*Rtudhaman* (II)—*Indra* of the XIIth epoch of *Manu*

Vt III 2 33

*Rtudhvaja*—a surname of *Rudra*

Bha III 12 12

*Rtuparna*—the son of *Ayutāyus* and a friend of *Nala*  
Taught *Nala* the secret of gambling and was in turn instruct-

ed in *Aśvavidyā* Father of Sarvakāma called a second Nala, (learnt the secrets of dice from Nala *V: P*)

Bha IX 9 17, Br III 63 173, M 12 46, Va 88 173 74, V<sub>1</sub> IV 4 37 8

*Rtuputra*—the five *ārtavas*

Va 31 50

*Ṛtupravahana*—a Nadiputra and Dhiṣṇi Agni

Vā 29 18 26

*Rtumat*—the pleasure garden of Varuna in the Trikūta <sup>A</sup> hill

Bha VIII 2 9

*Ṛturagni*—a name of *Samvatsara*, brought forth sons, *Rtus*, the latter *ārtavas*—all *Pitrs* and *Pitāmahas*, the five years are *Prapitāmahas*

Va 56 14-15

*Ṛtusavarna*—(*Sāvarṇi*) a son of Rudra a son of the 12th period

Va 100 86

*Rteyu*—a son of Raudrāsva and father of Rantibhāra

Bha IX. 20 4 & 6

*Ṛtesu*—a son of Raudrāsva and father of Antināra

V<sub>1</sub> IV 19 2-3

*Ṛtvik*—the *karma* performed with a view to attain fruits, the performer has a round of births and deaths (*śmaśanam*), even sages were desirous of offspring in the *dvāpara*

Va 50 210-6

*Ṛthu*—a rājarṣi becoming a Brāhmaṇa

<sup>1</sup> Vā 91 116

*Ṛddhī* (I)—the wife of Kubera, a *Brahmakālā*, mother of Nalakūbara

Br III 8 46, IV 35 94, Vā 70 41

*Ṛddhī* (II)—a deity attendant on Vināyaka

M. 260 55

*Rdvidusī*—a *śakti*

Br IV 44 85

*Ṛbhavas*—one of the five groups of gods of Cākṣusa epoch

M 9 24

*Ṛbhu* (I)—a son of Brahmā, one of the first two created, the other Sanatkumāra, a *siddha* who knows the *mayā* of Hari<sup>1</sup> A resident of Tapoloka<sup>2</sup> teacher of Nidāgha, imparted to him the essence of true knowledge after partaking of meals with him, once again met Nidāgha after 1000 years, initiated him into the mysteries of *Advaita* and disappeared<sup>3</sup>

<sup>1</sup>Bhā II 7 43, IV 8 1, VI 15 12 Vā 9 106, 24 79

<sup>2</sup>Br III 36 6 IV 2 24, 35 and 214 Vā 101 26, 37 and 212, Vā 25 92 <sup>3</sup>Vī II 15 2 34, 16 (whole)

*Rbhu* (II)—heard the *Viṣṇu Purāṇa* from Brahmā, communicated to Priyavrata

Vī VI 8 43

*Ṛbhus* (I)—a class of gods resident in Bhuvārloka<sup>1</sup> specially created by Bhrgu to put down the *Pramathas* and other *ganas* in the sacrifice of Dakṣa Followers of Indra,<sup>2</sup> of Cākṣuṣa epoch<sup>3</sup>

<sup>1</sup>Vā 101 30 <sup>2</sup>Bhā IV 4 33 VI 7 2 10 17 <sup>3</sup>M 9 24

*Ṛbhus* (II)—gods of the *Vaivasvata* epoch, came to *Dvārakā* with other gods to ask *Kṛṣṇa* to go back to *Vaikuntha*

*Bha* VIII 13 4, XI 6 2

*Ṛsabha* (I)—a sage about whose welfare *Arjuna* is asked by *Yudhishthira*

*Bha* I 14 31

*Ṛsabha* (II)—a follower of *Vṛtra* in his battle with *Indra*

*Bhā* VI 10 19

*Ṛsabha* (III)—a son of *Indra* and *Paulomī*

*Bhā* VI 18 7

*Ṛsabha* (IV)—a manifestation of *Harī* in *Dakṣasāvarṇi* epoch Born of *Āyusmat* and *Ambudhārā*, engaged in *dhyānamārga*

*Bha* VIII 13 20 *Va* 23 143, 146

*Ṛsabha* (V)—a son of *Kuśāgra*, and father of *Satyahita*

*Bhā* IX 22 6-7 *Vā* 99 223

*Ṛsabha* (VI)—a playmate of *Kṛṣṇa*

*Bhā* X 22 31

*Ṛsabha* (VII)—identified with the sun

*Bhā* XII 6 68

*Ṛsabha* (VIII)—the son of *Nābhī* and *Sudevī* (*Meru-devī* according to *V1*, *Vā* & *Br P*) An avatar of *Viṣṇu*, eldest of all *Kṣatra* A *Paramahansa* Had a hundred sons of whom *Bharata* was the eldest<sup>1</sup> Nine of these became rulers of the nine *dvīpas* of the world Eightyone



of them became addicted to *Karma tantra*, and the remainder nine became sages<sup>2</sup> Indra grew jealous of him and stopped rains in his kingdom *Ajanābha* But *Rṣabha*, invoked rains by yogic powers<sup>3</sup> As king married Jayanti, bestowed on him by Indra, who gave birth to 100 sons Under *Rṣabha*, his kingdom flowed with milk and honey Once he went to control *Brahmāvarta* and proclaimed the importance of self-control and discipline to his sons and to the world at large Installed *Bharata* on the throne, renounced life and became a wandering mendicant Finding the world opposed to his yoga practice he adopted the vow of a python (*ajagaram*) by which he ate, chewed, drank and passed water all lying down By his yogic powers he wandered through *Konka*, *Venka*, *Kutaka*, *S Karnāṭa*, and was consumed by forest-fire By listening to his story, devotion to *Hari* was increased His path was followed by *Sumati*,<sup>4</sup> took to the third *asrama* at *Pulaha's* hermitage and lived there until his death<sup>5</sup>

<sup>1</sup>Br II 14 60 62 Bha II 7 10, XI 4 17, V<sub>1</sub> II 1 27,  
Va 33 50 51 <sup>2</sup>Bha XI 2 15 20 <sup>3</sup>Ib V 3 (whole) 4 13  
<sup>4</sup>Ib V 4 8-19 chap 5 (whole), 6 6 19, 15 1, Va 33 51 <sup>5</sup>V<sub>1</sub> II  
1 28-31

*Rṣabha* (ix)—a son of *Angiras*, and a sage of the *Svā-rociṣa* epoch, a *mantrakṛt*

Br III 36 17, Va 59 100

*Rsabha* (x)—a son of *Sudhanvan*

Va 65 102

*Rṣabha* (xi)—a *danava* with *manusya dharma*

Va 68 15

✓ *Rṣabha* (xii)—a *ṛtvik* at *Brahma's yajña*

Va 106 37

*Ṛsabha* (xiii)—a mountain on the north base of Meru but in Bhāratavarsa, sacred to Hari and visited by Balārāma,<sup>1</sup> entered the sea<sup>2</sup>

<sup>1</sup> Bhā V 16 26, 19 16, X 79 15, M 163 78 V<sub>1</sub> II 2 30  
<sup>2</sup> M 121 72, Br II 18 75

*Ṛsabha* (xiv)—an elephant at one of the four cardinal points to maintain the balance of the worlds

Bhā V 20 39

*Ṛsabha* (xv)—*svara* (auspicious), when heard by a king starting on an expedition, the second of the seven notes of the Hindu gamut

M 243 21, Va 21 34, 86 37

*Ṛsabha* (xvi)—the fifteenth *kalpa*, here came into being *Ṛsabhasvara*

Va 21 33 34

*Ṛṣabha* (xvii)—another name for the Sumanā hill of Plakṣadvīpa

Va 42 19, 49 11

*Ṛṣabhas*—a class of people in Krauñcadvīpa

Bha V 20 22

*Ṛsabha* (i)—a R from Vindhya hills

M 114 27

*Ṛṣabha* (ii)—a R from the Ketumāla country

Va 44 19

*Rsa*—a daughter of Krodhavaśā, and a wife of Pulaha Had five daughters after whom came the *Matna gana*

Br III 7 172 & 413 Va 69 289-291

*Rṣi* (ety)—got the mantras by the pupil of the eye, by observation, by accident and by past and future events Five groups are distinguished *avyaktātma*, *mahanatmā*, (also *mahātma*), *ahamkaratmā*, *bhūtatmā* and *Indriyatma*, also *Brahmarsis*, *devarsis*, *Rajarsis*, *maharsis*, *saptarsis*, *Rṣikas*—all mantravits<sup>1</sup>

Milked the cow Earth when Soma acted as calf, Brhaspati was the milkman, the vessel being the Vedas and the essence *tapas*,<sup>2</sup> cursed by Mahādeva in the Svāyambhuva epoch and freed from it in the Vaivasvata<sup>3</sup>

*Agnihotra Rṣis* procreate for the world and establish Dharma in it, live in the *Pitryana Grhamedhū Rṣis*, 88,000, live in the southern path of the sun till the end of the world,<sup>4</sup> quality of immanence in them, kinds of,<sup>5</sup> place of 8000 sages<sup>6</sup>

<sup>1</sup>Br II 32 70-95 33 32, 34 35 89 & 95 M 123 29 145 81-89 Va 59 87 <sup>2</sup>M 10 16 7 <sup>3</sup>M. 195 3 <sup>4</sup>M 124 98 100, 102 4 <sup>5</sup>Vā 5 35, 49 126 59 63 <sup>6</sup>Br II 7 180

*Rṣi*—*Paramarsis*, *Rṣita Maharsis*, *Rṣikas*, *Rṣiputrakas*, *Srutarsis* and *Rṣijāti*, ety of

Va 59 79-87

*Rsis*—blessed Pṛthu<sup>1</sup> Divine ascetics<sup>2</sup> Went to Dvārakā to see Kṛṣṇa<sup>3</sup> Sing in praise of the sun<sup>4</sup> Born in the form of cows when Hari manifested himself as Kṛṣṇa<sup>5</sup> (See *Rṣi*) The seven of the Vaivasvata epoch were Viśvāmitra, Jamadagni, Bharadvāja, Śaradvān Atri, Vasumān, Vatsāra-Kaśyapa<sup>6</sup> Relations of, with gods and Pitṛs<sup>7</sup>

<sup>1</sup>Bha IV 15 19 19 18 <sup>2</sup>Ib III 20 52-3 VII 8 37 and 43, VIII 5 39 14 8 X. 72 8, 74 37 <sup>3</sup>Ib XI 6 3 <sup>4</sup>Ib XII 11. 47 <sup>5</sup>Ib X. 1 23 [1] <sup>6</sup>Vā. 64. 24 28 <sup>7</sup>Ib 62 21

*Rṣi(1)kas* (1)—a kingdom watered by Hlādini

<sup>1</sup>Br II 18 54, M 121. 53

**R̥ṣi(i)kas (II)**—(see *R̥ṣikas*)<sup>1</sup> Sons of sages by several union<sup>2</sup>

<sup>1</sup> Br II 32 91 & 103, 33 27 Vā 47 51 <sup>2</sup> M 145 86, Va 59 84 94

**R̥ṣikanyā**—a *tīrtham* on the Narmadā

M 194 14

**R̥ṣika**—a R originating from the Śuktimatī

Va 45 107

**R̥ṣikulyā**—a R in Bhāratavarṣa from the Śuktimat hill (Mahendra—Br, M and V; P)

Bhā V 19 18 Br II 16 37-38 M 114 31 V; II 3 13-14

**R̥ṣiya**—a *mantrakṛt*, son of Surūpā and a *gotrakāra*

M 145 105, 196 4

**R̥ṣitīrtham**—a place on the Narmadā Here Trnabindu got rid of his curse

M 191 22 193 13 4

**R̥ṣiputras**—rearrange the Vedas as *mantras* and *Brāhmanas*, and *svara* and *varna*

Va 58 12 59 84 and 86

**R̥ṣiputrakas**—sons of R̥ṣikas—composers of *Brahmanas* and the *Kalpa*, authors of *Dharmasāstras*,<sup>1</sup> modify the Vedic texts by introducing changes<sup>2</sup>

<sup>1</sup> Br II 32 93 31 12 22, M 145 87 <sup>2</sup> Va 58 12 59 84-86

**R̥ṣiprakṛtis**—three, *Brahmarsī*, *Devarṣi* and *Rājarsī*

Va 61 80 V; III 6 29  
P 35

*R̥ṣivāsa*—a son of Devakī and Vasudeva; killed by Kamsa.

M. 46. 13.

*R̥ṣivat*—Pañcārṣeya.

M. 196. 50.

*R̥ṣya*—the son of Devātithi, and father of Dilipa.

Bhā. IX. 22. 11.

*R̥ṣyanta*—the son of Upadānavi.

M. 49. 10.

*R̥ṣyamūka*—a hill in Bhāratavarṣa.

Bhā. V. 19. 16.

*R̥ṣyavat*—a mt. from which several rivers originate.

M. 114. 23-26.

*R̥ṣyaśṛṅga* (I)—a sage of the eighth *manvantara*.

Bhā. VIII. 13. 15; Vi. III. 2. 17.

*R̥ṣyaśṛṅga* (*Kaśyapa*) (II)—married Śāntā, the adopted daughter of Romapāda. Superintended the *Iṣṭi* of Daśaratha to propitiate Indra and blessed Daśaratha with issue.<sup>1</sup> The son of a deer, became the plaything of dance, song, etc.<sup>2</sup> Gave son *Caturaṅga* to *Lompāda*-Daśaratha.<sup>3</sup> Blessed his son with a son;<sup>4</sup> one of the seven sages.<sup>5</sup>

<sup>1</sup> Bhā. IX. 23. 8-10.  
99. 104.

<sup>2</sup> Ib. XI. 8. 18.

<sup>3</sup> M. 48. 96.

<sup>4</sup> Vā.

<sup>5</sup> Vā. 100. 11.

## L

*Lṛkārikā*—a *śakti*.

Br. IV. 44. 85.

## E

*Eka*—the son of Raya

Bha IX 15 2

*Ekakarnas*—the kingdom of

M 121 53

*Ekacakra*—a son of Danu

Bha VI 6 31 Br III 6 7 M 6 19, Va 68 7 V<sub>1</sub> I 21 5

*Ekachatra*—‘one umbrella’ of Mahāpadma

Br III 74 140

*Ekajati*—Śudras

M 227 72 82

*Ekata*—a son of Brahma came to see Kṛṣṇa at Syaman-tapañcaka

Bha X 84 5

*Ekadanta*—an attribute of Viṅhnesa

Br III 42 8 39 IV 44 66

*Ekaparna*—one of the three daughters of Mena and Himavan wife of Asita (Sita—M P) and mother of Devala performed penance under a banyan tree, lived on a single leaf once in every 2000 years

Va 72 7 Br III 8 32 9 3 10 8, 11 M 13 8 9 Va 70 27 71 4 72 9 11 17

*Ekapatala*—One of the three daughters of Himavān and Mena wife of Jauṣavya Their mindborn sons were Śan-kha and Likhita Performed penance under the wood of cerasus puddam lived on a paṭala once in every 2000 years

Br III 9 3 10 8 & 20 21 Va 71 4 72. 7 10 18-9

*Ekapāda* (I)—a Bhairava god

Br IV 20 82

*Ekapada* (II)—a name of Viṅhnesa

Br IV 44 68

*Ekapadatmīkā*—a *śakti*

Br IV 44 85

*Ekaṅgala*—a name of the king of the Yakṣas

Va. 41 8

*Ekarajyam*—in the Śāṅkadvīpam

Va 48 31

*Ekarat*—one becomes such by reciting *Saptārciṣa* in a *śraddha*, also by princely gifts on that occasion<sup>1</sup> *Prācinabarhis* was one<sup>2</sup> *Sārvabhauma* son of *Suvarman* as,<sup>3</sup> *Mahāpadma* as<sup>4</sup>

<sup>1</sup> Va 74 30    <sup>2</sup> Br II 37 25 III 16 57    Va 63 24    <sup>3</sup> Vā  
99 186    <sup>4</sup> Br III 74 140

*Ekalavya*—King of *Niṣadas*, was stationed by *Jarasaṇḍha* at the southern gate of *Mathurā*, and again on the southern gate during the siege of *Gomanta*,<sup>1</sup> brought up by hunters<sup>2</sup>

<sup>1</sup> Bha. X. 50 11[4], 52 11[8], Br III 71 190    <sup>2</sup> Va. 96.  
187

*Ekalas*—thirteen in number, lords of minor kingdoms (Wilson's *Mekala*)

VI IV 24 58

*Ekaṅgas*—kings (thirty-two) contemporaneous with the ten *Śiṣunūgas*

Br III 74 137

*Ekavimśam*—a Sāma.

Vā. 9 51.

*Ekavīrā*—the goddess enshrined at Sahya hill, a mother goddess.

M. 13 40 179 17.

*Ekaśṛṅga*—a hill south of the Mānasa.

Vā 36 24.

*Ekaśṛṅgā*—the queen of Śukra, formerly *Yogotpatti*, the *pitr kanyā*.

Br. III 10. 86-87.

*Ekākṣa*—a Dānava with *manusya-dharma*.

Br III 6 15, Vā 68 15

*Ekāksā*—a R of the Ketumāla country

Vā. 44 20

*Ekāksī*—a mindborn mother.

M 179 25

*Ekādaśaratha*—the son of Daśaratha, and father of Śakuni.

Br. III. 70 44, Vā. 95 43.

*Ekādaśivrata*—observed by Nanda

Bhā X. 28 1.

*Ekānangā*—came to see Kṛṣṇa and Satyabhāmā returning from Indra's Court.

Bhā. X. [67 (V) 50].



*Ekāmrānilaya* (of Śiva)—is Kāñci, during his separation from Pārvatī, Śiva sat under the *amra* tree, and through Lahtā's grace, was formally married to Pārvatī when he went to Kailāsa

Br IV 5 7, 40 37-45, 44 94

*Ekambhakam*—a *tīrtha* sacred to the goddess Kīrtimati—sacred to Pitrs

M 13 29, 22 51

*Ekāyana*—Ārseyapravara (Bhārgavas)

M. 195 43

*Ekara*—the 11th Manu from the 11th face of the fourteen faced deva of Piśanga colour

Vā 26 43

*Ekarnava*—a condition of deluge when Brahmā emerges out of the waters, enveloping the universe The Lord becomes *Avyakta*, now is the *avatar* of Hamsa-Nārāyana,<sup>1</sup> full of darkness, of 1000 *devavarsas* or years<sup>2</sup>

<sup>1</sup>Br IV 1 173 181 234 M 166 17 167 1 & 49 Vā 100 179 <sup>2</sup>Vā 23 110, 24, 8, 26-7

*Ekarseyas*—one of the eleven Vasīṣṭha branches

Vā. 70 90

*Ekaṣṭaka*—the final form attained in *Brahmaloka* by Virajā, the mindborn daughter of Ājyapa Manes

M. 15 24

*Ekoddīṣṭam*—to be performed every year, for this only three *pīndas* are prescribed, details of ritual

M 18 1 & 25 V<sub>1</sub> III 13 23 40

*Erakas*—the grass growing on the seashore supposed to be grown out of the particles of the *musala* given birth to

by Sāmba and thrown into the sea by the order of the Yādava king.

Bhā. XI. 1. 22.

*Elaka*—a *tīrtham* sacred to Pitr̥s.

M. 22. 53.

*Elāpa(u)tra* (I)—a 1000 headed Nāga; living with the sun for a part of the year; in the month of *Nabha*.

Bhā XII. 11. 37; Br II, 23 9, M. 6. 40, 126. 10, V<sub>1</sub> II. 10. 9

*Elāpatra* (II)—a Kādraveya Nāga.

Br III 7. 34

*Elāparna*—the Nāga with the sun in *Nabha* and *Nabhasya* (*Āvanī* and *Puratṭāśī*)

Vā 52. 10

*Elāputra*—heard the *Viṣṇu Purāṇa* from Kambala and narrated it to Vedaśiras who went to Pātāla

V<sub>1</sub> VI 8. 47-8.

*Elāpuram*—a *tīrtham* sacred to Pitr̥s

M 22 50

*Elāmukha*—a reptile of Pātāla

M 163 56

## Ai

*Aikāra*—the 12th face of the fourteen faced Manu,  
pisanga of ashy colour

Vā 26 44

*Aikyasvarūpinī*—a śakti

Br IV 20 16

*Aiksvākī* (I)—the queen of Jantu Her son was Śūra

M 44 45, 46 1

*Aiksvākī* (II)—married Anādhṛṣṭi Her son was Śat-  
rughna

M 46 24

*Aikṣvākī* (III)—the wife of Purūdvaha, son of Satva

Va 95 47

*Aiksvakus*—Born in the family of Brhadbala and end-  
ing with Sumitra Twenty-seven kings contemporaries of ten  
Śiśunāgas <sup>1</sup> These are Brhadbala, Uruksaya, Vatsadroha,  
Prativyoma, Divākara, Sahadeva, Dhruvāśva, Pratipāśva,  
Supratipa, Marudeva, Sunakṣatra, Kinnarāśva, Antarikṣa  
Suśena, Sumitra, Bṛhadrāja, Krtamjaya, Raṇejaya, Sañjaya  
Śākya, Suddhaudana, Siddhārtha, Prasenañjit, Kṣudraka,  
Kulaka, Suratha and Sumitra <sup>2</sup>

Went with Devāpī to Kalāpagrāma the future founders  
of Kṣatra in the 29th Caturyuga <sup>3</sup>

<sup>1</sup> Br III 74 104 & 136    <sup>2</sup> M 271 4-14    <sup>3</sup> M. 273 56 7

*Aida* (*Aīla*)—Purūravas (s v) son of Iḷa an Ikṣvāku  
and a rājarṣi, <sup>1</sup> family of <sup>2</sup>

<sup>1</sup> Vā. 2 20, 32, 47 56 1, 8, 91.    <sup>2</sup> Ib 61 80

*Aidabīla*—a name for Kubera, the king of Paulastya Rākṣasas, Yakṣas and their sons and grandsons who were against Vedas and Yajñas

Va 70 54

*Aidavīda* (I)—the son of Dasaratha, and father of Viśvasaha

Bha IX 9 41

*Aidavīda* (II)—a Paulastya Rākṣasa

Br III 8 60

*Aidhana*—a god of Ābhūtarayas group

Br II 36 55

*Aindra*—a division of the day,<sup>1</sup> the direction<sup>2</sup>

<sup>1</sup> Vā 66 41      <sup>2</sup> Va 111 40

*Aindra-Iṣṭi*—performed by Yuvanāśva for the birth of a son

Bhā IX 6 26

*Aindrī*—Indra's town, Amarāvati

Bha X. 89 44

*Airaṇḍīrtham*—on the Narmadā the confluence of the Airaṇḍī with the Narmadā is deemed very sacred

M 191 42-7 193 65

*Airāvata* (I)—a species of white elephants with four tusks,<sup>1</sup> the elephant of Indra<sup>2</sup> Lord of elephants, travelling in the sun's chariot during the month of Kārtika,<sup>3</sup> Indra rode on, to see Kṛṣṇa,<sup>4</sup> defeated by Garuḍa in a fight between Kṛṣṇa and Indra<sup>5</sup>

<sup>1</sup> Bha X 59 37      <sup>2</sup> Vī I 9 7 25 22 5      <sup>3</sup> Vī II 10 12  
<sup>4</sup> Vī V 12 2 13 and 25 29 1      <sup>5</sup> Vī V 30 66  
P 36

*Airāvata* (II)—the Nāga presiding over the month of *Tapasya* (*Phalgunā*),<sup>1</sup> with the sun in the *śarat* <sup>2</sup>

<sup>1</sup>Bhā XII 11 40, Br II 23, 3 and 14, III 7 33 and 327, M 6 39, 126 15 Va 52 14, 69 70

*Airāvata* (III)—Bhauvana got hold of the sun's *anda-kapāla* and sang the *Rathantara* portion of *Sāmagāna* when an elephant appeared given to Irāvati as son Hence *Airāvata* the vehicle of Indra—the first king among elephants,<sup>1</sup> fourteen tusks,<sup>2</sup> Indra's mount, defeated by *Vrtra*,<sup>3</sup> came out of the *amrtamathana*,<sup>4</sup> sacred <sup>5</sup>

<sup>1</sup>Va 69 209-11 M 8 7 <sup>2</sup>Bhā VI 11 11, M 133 10, 177 48 <sup>3</sup>Bha VIII 8 4, X 25 7 <sup>4</sup>Ib VIII 8 4 <sup>5</sup>Bha XI 16 17

*Airāvata*m—the *uttarasthanam*, has three roads or *vīthi*s

Va 66 47-48

*Airāvati*—R A beautiful stream originating from the Himalayas, likened to a lady, served daily by Indra,<sup>1</sup> the region surrounding its source described <sup>2</sup>

<sup>1</sup>M 114 21, 115 18-19, 116 1 25 <sup>2</sup>M. 118 2-70

*Airāvativīthi*—Here are the constellations *Puṣya*, *Āśleṣa* and *Āditya* (*Punarvasu-Va P*), in the *uttaramārga* of the sun

Br III. 3 48, M. 124 52 & 55, Va. 66 48.

*Airavana*—a son of Irāvati—the vehicle of Indra, also *Irāvata*

Br III. 7 292 & 326

*Aila* (*Aiḍa*)—surname of Purūravas, son of Budha and grandson of Soma, got six sons through *Urvaśi*, *Aila* to Kṣemaka, the last king of the lunar race, 100 branches of

Bhā II 7 44 Br II 28 1-2 III 74 245 Va. 1 106 85 17, 90 45, 91 10, 99 266, 432, and 451, VI. III. 14 11

*Ailapatra*—a nāga.

Vā. 69. 70.

*Ailavila*—another name for Kubera.

Br. III. 7. 331; Vā. 69. 216.

*Ailika*—a Bhārgava gotrakara.

M. 195. 20.

*Ailīna*—a son of Apratiratha; father of four sons, Duṣyanta and others.

Vi. IV. 19. 8-9.

*Aiśvara*—a Parā gaṇa god.

Br. IV. 1. 57.

*Aiśvaryam*—eightfold: *aṇimā* and others; of kings in Tretāyuga; they are *aṇimā*, *laghimā*, *mahimā*, *prāpti*, *prākāmyam*, *Īśītvam*, *vaśītvam*, and *kāmāvasāyitā* (*garimā*); from these come three other kinds of *aiśvarya*:—*sāvadyam*, *niravdyam* and *sūkṣmam*.

Br. II. 27. 127; M. 142. 68; Vā. 13. 2-6; 102. 97; 54. 52

*Aiśvarya-kārinī*—a śakti.

Br. IV. 44. 85.

*Aiśvaryasaṁgraha*—a gaṇa belonging to Rohita Prajāpati.

Vā. 100. 61.

## O

*Okāra*—from the thirteenth face of the fourteen-faced deva of five colours, three *aksaras*, three *varnas*, *tridevam*, three *mātras*, three *yogas*

Vā 26 15, 22, 24, 45, 32 1, 54 6

*Oghavat* (I)—son of Pratikā Had a son of the same name

Bha IX 2 18

*Oghavat* (II)—son of Oghavat I

Bhā IX 2 18

*Oghavatī*—daughter of Oghavat I, wife of Sudarśana

Bha IX 2 18

*Oja*—a son of Kṛṣṇa and Mādrī

Bhā X. 61 15

*Ojas* (I)—created by Brahmā from his mouth

V<sub>1</sub> I 5 48

*Ojas* (II)—the *Yaksa* presiding over the month of *Mādhava*

Bhā XII 11 34

*Ojstha*—a Prthuka god

Br II 36 73

*Ondras*—the kingdom of.

M 163 73

*Om*—by protection,<sup>1</sup> a yogi is said to be of Aumkāra<sup>2</sup>

<sup>1</sup>Va 5 37, 25. 84, 30 229      <sup>2</sup>Va. 19 43

*Omkāra*—the symbol of Brahman,<sup>1</sup> served as a prop for the chariot of Tripurāri<sup>2</sup>

<sup>1</sup>Br II 25 63, IV 36 15      <sup>2</sup>M 133 34-5

*Omkāraprapti*—characteristic of, this is *trimātrā* with consonant and vowel, *Om* placed in the head resembles the moving of ants in the body, *Pranava* is bow, *ātmā* arrow, *Brahma*, the aim to be shot at without faltering, *Om* is three Vedas three worlds, three fires, the three steps of Viṣṇu, *Akāra* is *Aksara*, *Ukāra* is *Svarita*, *Makāra* is *pluta*, its head is heaven, more efficacious if performed monthly for many years than sacrifices like *Asvamedha* a hymn to Rudra

Va 20 1-9 32-33

*Omkarabhavana*—a place sacred for performing *srāddhas*,<sup>1</sup> a *tīrtham* on the Narmadā<sup>2</sup>

<sup>1</sup>Br III 13 70    Va 77 68      <sup>2</sup>M 22 27 186 2, 195 1

*Osakāra*—the sixth face of the fourteen faced God giving rise to *Vijaya*

Vā 26 38

*Osadhī*—a goddess enshrined at Uttarakuru

M. 13 50

*Oṣadhījah* (*grāmya* 16) kinds of corn, *vrīhi* (a kind of rice) *yava* (barley) *godhuma* (wheat), *anu* (a small grain), *tila* (sesamum seeds), *priyangu* (long pepper saffron), *udara* (a sort of grain), *karusa* (a kind of sesamum), *vīṭī-nāka māsa* (beans), *mudga* (a kind of kidney-bean), *masūra* (kind of pulse), *nispāva* (a kind of pulse), *kulut-thika* (horse gram) etc<sup>1</sup>



Unsown and unploughed; 14 kinds; wild and good variety; when these got exhausted and the world was in a state of hunger and sadness, Brahmā milked the earth with seeds; 17 good varieties except the 14; coming in of cultivation and the name *vārtā*; for names see the text.<sup>2</sup> Same as the lord of.<sup>3</sup>

<sup>1</sup> Vā. 8. 150; Vī. I. 6. 22-6.      <sup>2</sup> Br. II. 7. 126, 128, 138, 148, Vī. I. 5. 50.      <sup>3</sup> Br. II. 10. 62.

*Oṣadhīprasthanagara*—a city on the Himalayas.

Br. IV. 30. 96.

*Osadhīśa*—the moon as the lord of the plants.

M. 23. 13.

*Osā*—the wife of Bhava; son was Uśanas.

Vā. 27. 50.

## Au

*Aukāravarna*—from the fourteenth face of the fourteen-faced Sāvarṇi Manu.

Vā 26. 46.

*Aukṣi*—ārṣeya pravara (Bhārgavas).

M. 195. 43

*Augajas*—a *mantrakṛt* and of Angīrasa branch.

Vā. 59 102.

*Augrasenī*—the daughter of Ugrasena, and wife of Akrūra.

Br III. 71 113.

*Aughavati*—a R sacred to Pitr̥s

M 22 71.

*Aunka*—a son of Bala

Vā 88. 205

*Auceyu*—a son of Bhadrāśva.

M 49 5

*Aundras*—a tribe.

M. 114 52

*Autkaceya*—a Rākṣasa clan after the name Utkaca

Br III 7 140.

*Autkārṣteya*—a Rākṣasa clan after Utkrṣṭa

Br. III. 7. 140.

*Auttama*—see under Manu,<sup>1</sup> devatas of,<sup>2</sup> sons of,<sup>3</sup> *ksatriya-pranetārah*

<sup>1</sup> M 3 47, Va 62 3    <sup>2</sup> Vā. 62 23-33    <sup>3</sup> Vā 62 34 35, 36

*Auttānapāda*—on the left cheek of Śisumāra

Br II 23. 102

*Autthānikakautuka*—a festivity connected with the child's first turning in bed, celebrated for Kṛṣṇa

Bhā X. 7 4, 5-6

*Audambari*—a place of Ṛtudhāmāgni

Br II 12 24, Va 29 23

*Audakas*—water fowls, of Tāmra line

Vi I 21 17

*Audārya*—a son of Angirasa

Va 65 105

*Audumbaras*—a class of seers

Bha III 12 43

*Audgātram*—the *Sāmans* uttered by *Udgatā* in an *yaज्ञā*

Vi III 4 12

*Audbhūdam*—the hill on shore of the river Kṛtamālā

Br III 35 17.

*Aupagava*—a *Vāsistha*

M 200 2

*Aupagavi*—name of Uddhava

Bha III 4 27

*Aupadharmyam*—propagated by the Lord for misleading Asuras and other evil doers

Bha II 7 37

*Aupamanyu*—a *rtvik* at the *yaṇa* of Brahmā

Va 106 39

*Aupamanyus*—a Vasiṣṭha clan of sages

Br III 8 98, M 200 11

*Aupalomas*—Ekārṣeyas

M 200 3

*Aupasthala*—Trayārṣeya (Vāsiṣṭha)

M 200 14

*Aupahāvās*—Trayārṣeyas (Viśvāmitra)

M 198 5

*Aurasas*—a tribe near the Gāndhāra region

M 121 46

*Aurva* (I)—a son born of Apravāna (Apruvat-Matsya P) and Ṛci being born from her thigh. Father of Ṛci. Jamadagni was his grandson, a *mantrakṛt* and sage<sup>1</sup>. Sagara who had no son visited his hermitage with his two wives and was blessed for sons. Present at Sagara's *Āśvamedha* and other sacrifices and taught him the path to salvation,<sup>2</sup> spoke to Sagara on the mode of worshipping Viṣṇu,<sup>3</sup> on *Varnadharma*,<sup>4</sup> on *Āśramadharma*,<sup>5</sup> on rituals,<sup>6</sup> on the duties of the householder,<sup>7</sup> on funeral rites,<sup>8</sup> on the *Śrāddha*,<sup>9</sup> pre-

<sup>1</sup>Br III 1 95 II 32 105 38 27 M 195 15 16 Vā 59 96 65 92 <sup>2</sup>Bha IX 8 8 & 31 Br III 34 2 50 29 58 51 1-41 52 37 55 3 63 122 133 4 Va 88 123 132-4, Vī IV 3 29 37 <sup>3</sup>M 12 40 Vī III 8 6 19 <sup>4</sup>Vī III 8 20-40 <sup>5</sup>Ib ch 9 (whole) <sup>6</sup>Ib ch 10 (whole) <sup>7</sup>Ib chapters 11-12 <sup>8</sup>Ib chapter 13 (whole) <sup>9</sup>Ib chapters 14-16 17 1  
P 37

vented the pregnant queen of Bahu(ka) from committing *satī*,<sup>10</sup> and the posthumous son Sagara brought up in his hermitage to whom he did all *samskaras* Was visited and revisited by Paraśurāma<sup>11</sup> Phalgutanta took refuge near his hermitage,<sup>12</sup> extinguished the Tāla-jaṅgha line<sup>13</sup> Came to see Parikṣit practising *prāyopavesa*<sup>14</sup> A description of his hermitage<sup>15</sup> A sage of the Svārociṣa epoch, and one of the five Pravaras of Bhārgava gotra<sup>16</sup>

<sup>10</sup>Bha IX 8 3, V<sub>1</sub> IV 3 29 37 <sup>11</sup>Br III 21 35, 25 81,  
V<sub>1</sub> IV 3 36 <sup>12</sup>Br III 47 79-87 <sup>13</sup>Bha IX 23 28 <sup>14</sup>Bha  
I 19 10 <sup>15</sup>Br III 50 34-45 <sup>16</sup>M 9 8, 195 29

*Aurva* (II)—(*Samvartaka*, *Vadavamukha* s v) Hari took this form of fire and drank the waters of the sea,<sup>1</sup> Brahmā fixed him in the *Vadavāmukha* ocean, celebrated for *Aurvīmāya* (s v)<sup>2</sup>

<sup>1</sup>Br II 18 80, III. 72 17, M 2. 5, Va 47 76 <sup>2</sup>M 121  
77, 175 18, 58 72

*Aurvaśeya*—a son of Pururavas, became king, father of Nahusa, he was a *dhārmic* king and the sages performed a great sacrifice, the assembly looked like that of Indra when the Gandharvas sang, the Apsaras danced, the sages entered into debates and delivered sermons of all kinds

Va 2 23 36

*Aurvī-Mayā*—used by Maya to dispel the darkness of *Tāmasastra*, earned by Hīranyakaśipu from Aurva in the Tārakāmaya war

M 175 20-71

*Auśanasam*—a *tīrtham* sacred to Pitrs

M 22 31.

*Auśījas*—a sage by *garbha*

Va 59 90, 93

*Ausiraparvata*—the hill noted for *sraddha* and *yajna* performance here grow all trees which could be used for *yajñas*

Br III 13 29    Va 77 29 31

*Auṣadhatmika*—a *sakti*

Br IV 44 85

*Auṣākarna*—a kingdom watered by Hladini

Br II 18 54

## Ka

*Ka* (1)—the Lord of Creatures The Great Puruṣa

Bha II 1 32, III 6 19, VIII 5 39, Va 4 43

*Ka* (11)—a name of Brahmā

Bha X 13 18, 14 2, 85 47

*Kamka* (1)—a hill of Śālmāḍvīpa

Br II 19 39

*Kamka* (11)—a son of Ugrasena

Br III 71 133

*Kamkamudga*—a Śrutarṣi

Br II 33 10

*Kamka*—a daughter of Ugrasena

Br III 71 134

*Kamsa* (1)—the eldest son of Ugrasena<sup>1</sup> and brother (cousin-Va P) of Devakī Took part in the festivities connected with the marriage of Devakī and Vasudeva, when he heard a voice from air that her eighth son would kill him He at once drew his sword to slay Devakī when Vasudeva entreated him to spare her life promising to give him all her sons To this he agreed He did not take notice even of the first boy Subsequently Nārada confirmed what he heard from the welkin So he killed all her sons and put her and Vasudeva in jail He waited for the seventh and was particularly afraid of the eighth Being informed of the birth of a girl, and without listening to his sister's appeal to spare the baby, he dashed it against a stone It flew heavenwards and said that the baby born to vanquish him

was safe Disheartened, Kamsa let Vasudeva and Devaki free. Consulted his ministers who advised him to kill all infants in the kingdom, and to hurt all Brāhmanas and cows, the root cause of Hari's *dharma* Messengers were sent out on this mission.<sup>2</sup>

An incarnation of Kālanemi. Threw his father Ugrasena in prison and assumed regal administration<sup>3</sup> Encouraged by his Asura friends such as Pralamba and Baka, as also by the Māgadha king, he tyrannized the Yadus who left the land for other countries like Kuru, Pāñcāla and others. The Brāhmanas were afraid of him<sup>4</sup>

Heard from Nārada that Kṛṣṇa and Balarāma were Vasudeva's sons, when he went to slay Vasudeva, Nārada prevented him from it He then threw Vasudeva and his wife in prison He summoned his councillors and asked the Mallas, Cānūra and Muṣṭika to get ready for a wrestling match with Kṛṣṇa and Rāma, ordered his mahout to station the State Elephant at the gate of the enclosure (*Ranga*) and get Kṛṣṇa and Rāma trampled under its feet, when he was asked why he was out to kill those two boys, he narrated the story of his mother once going in the garden thinking of her husband Ugrasena Then a Gandharva Drumila personated Ugrasena Discovering that he was not her husband, she asked him in wrath who he was He tried to console her saying that she would give birth to a heroic son The chaste lady retorted that he would be cruel and unrighteous Such being his birth, he hated his kith and kin Then he commanded to commence the *Dhanuryāga* Akrūra was sent for and ordered to take his chariot and bring Kṛṣṇa and Rāma to the *Dhanuryāga* with all gopas He proposed to kill all of them and rule the kingdoms with the help of friends like Jarāsandha Thanked by Akrūra for an opportunity to visit Kṛṣṇa and Rāma, Akrūra reached the Vraja and was welcomed by the brothers and Nanda Informed of their arrival by Akrūra Much concerned to know of the breaking of his bow by Kṛṣṇa and further the killing of his guards He had no sleep all night and had bad dreams, all in fear of Kṛṣṇa Next morning he drove



to the wrestling ground and occupied the royal seat with his ministers; was perturbed to learn of the death of Kuvalayāpīḍa and its guards. Became furious at the death of his five mallas and the running away of others. Ordered the banishment of the two brothers, robbing the gopas of their belongings, and imprisonment of Nanda, killing of Ugrasena and Vasudeva. Kṛṣṇa attacked him direct, pulled him down from his throne and killed him. His eight brothers who offered fight were slain by Rāma.<sup>5</sup> Death welcomed by Gopis and Akrūra.<sup>6</sup> Prevented Vasudeva going to Karavīrapura. His oppression.<sup>7</sup>

His queens were Asti and Prāpti, daughters of Jarāsandha.<sup>8</sup> His death recalled by Kṛṣṇa to Mucukunda; by Kṛtavarman to Yudhiṣṭhira; by Kuntī.<sup>9</sup> Attained Hari through fear.<sup>10</sup> Of the Bhoja family. Funeral rites done by Ugrasena.<sup>11</sup>

<sup>1</sup> Bhā. IX. 24. 24; Br. I. 1. 125; III. 71. 132; Vā. 1. 148; 96. 131, 173, 216; Vi. IV. 14. 20; M. 44. 74; 46. 13. <sup>2</sup> Bhā. X. chap. 1-4; Br. III. 71. 175-235; 73. 99; Vā. 98. 100; Vi. IV. 15. 26-7; V. 1. 6-11, 67-69; 3. 2; chap. 4. <sup>3</sup> Bhā. X. 1. 68-69. <sup>4</sup> Ib. X. 2. 1-4; 23. 52. <sup>5</sup> Ib. X. chap. 36-44; M. 47. 4, 6; 69. 8; Vi. V. 12. 21; 15. 2-4; 20. 26, 82-90. <sup>6</sup> Bhā. X. 47. 39; 48. 17. <sup>7</sup> Ib. X. 57. 23; 66. 9; 82. 22; 85. 28, 33. <sup>8</sup> Ib. X. 50. 1; <sup>9</sup> Ib. X. 51. 42; 52. [56(V)6]; 57. 13; I. 8. 23; II. 7. 34; Vi. V. 29. 5. <sup>10</sup> Bhā. VII. 1. 30. <sup>11</sup> Vi. V. 21. 7-10; 29. 5.

*Kaṁsa* (II)—a dānava king; with the sun for two months—*Madhu* and *Mādhava*.

Br. II. 23. 3; IV. 29. 123.

*Kaṁsā*—a daughter of Ugrasena; married Devabhāga.

Bhā. IX. 24. 25 and 40; Br. III. 71. 134; M. 44. 75; Vi. IV. 14. 21.

*Kamasāri*—is Kṛṣṇa.

Br. III. 36. 34.

*Kamsāvati*—a daughter of Ugrasena. Married Devaśravas.

Bhā. IX. 24. 25 & 41; Br. III. 71. 134; M. 44. 75; Vi. IV. 14. 21.

*Kakutstha* (I)—the son of Śasāda rode on Indra in the form of a bull in the *Adīvaka Yuddha* Father of Anenas

Va 88 24 25, Br III 63 25 V<sub>1</sub> IV 2 32 3

*Kakutstha* (II)—a surname of Puramjaya (s v), a son of Vikusī, lust of, after more territory, eldest of 114 ruling south of Meru

<sup>1</sup>Bha IX 6 12, XII 3 10, M 12 20

*Kakud*—a Marici god

Br IV 1 58

*Kakudah*—a son of Satyaka and Kāśī king's daughter, his son, Vrsti

Va 96 115 16

*Kakudacakra*—a brother of Vasudeva

V<sub>1</sub> IV 14 30

*Kakudman* (I)—a Mt of Śālmahdvīpa noted for precious gems rained by Vāsava a hill containing medicinal herbs on the N W of the Kailāsa

Br II 19 41 2 M 121 14 Va 49 38 V<sub>1</sub> II 4 27

*Kakudmān* (II)—Mt in Kuśadvīpa

M 122 60

*Kakudmin*—The eldest of Reva(ta)'s hundred sons Father of Revatī (Surata-Va) whom he took to Brahmā for a suitable bridegroom As Brahma was engaged in attending to music, the king waited and afterwards the Creator laughingly said that it was past  $27 \times 4$  *yugas* since he came there At that time was flourishing Balarāma whose name was suggested for his daughter's husband On return he found his country overrun by Yaksas, and getting his daughter married to Balarāma he retired to Badarī to

perform penance.<sup>1</sup> Ruled from Kuśasthali. During his sojourn at Brahmā's residence, the Rākṣasas captured the capital and put to flight his younger brothers who established smaller states then and there.<sup>2</sup>

<sup>1</sup> Bhā. IX. 3. 29-36; M. 12. 23; Vā. 86. 26-30; 88. 1. <sup>2</sup> Br. III. 61. 20-27; Vi. IV. 1. 65-96.

*Kakupāda*—a Rākṣasa in Sutamam.

Br. II. 20. 23.

*Kakubha*—a hill in Bhāratavarṣa.

Bhā. V. 19. 16.

*Kakubhi*—a daughter of Dakṣa and a wife of Dharma. Mother of Saṁkaṭa.

Bhā. VI. 6. 4 & 6.

Q *Kaklasa*—a commander who aided Viṣaṅga; killed by Vanhivāsā.

Br. IV. 25. 28 & 95.

Q *Kaklivāhana*—a commander of Viṣaṅga—also Kekivāhana. Was killed by Mahāvajreśvarī.

Br. IV. 25. 28 & 96.

*Kakṣivāt (I)*—a rājaṛṣi becoming a Brāhmaṇa.

Vā. 91. 117.

*Kakṣivāt (II)*—a sage who called on Bhīṣma on his death bed.<sup>1</sup> An Aṅgiras and a *mantrakṛt*; a Kṣatropeta-dviija.<sup>2</sup>

<sup>1</sup> Bhā. 1. 9. 7. <sup>2</sup> Br. II. 32. 111; III. 66. 83.

*Kakṣivāt (III)*—the son born of Dīrghatamas to Bali's slave girl: Followed his father Gautama afterwards to Girivraja (Giripraja-Vā. P.) and got engaged in *tapas*. Attained

Brahmahood at the place with his brother Cakṣuṣ. Father of 1000 sons known as Kūsmāṇḍa Gautamas and Kṛsnāṅgas.<sup>1</sup> A *mantrakṛt* and of the Angirasa branch.<sup>2</sup>

<sup>1</sup> Br. III. 74 71, 95 & 99, Vā. 99. 70, 93-7. <sup>2</sup> M. 145 105; Vā. 59. 102.

*Kakṣīvat* (iv)—a pupil of Pauṣpiṇi.

Vi. III. 6. 6.

*Kakṣeyu* (i)—a son of Bhadrāśva.

M 49. 5.

*Kakseyu* (ii)—one of the ten sons of Raudrāśva

Vā 99. 124, Vi. IV. 19. 2

*Kanka(u)* (i)—a son of Ugrasena, and brother of Kamsa; killed by Balarāma<sup>1</sup> His daughter was the queen of Andhaka.<sup>2</sup>

<sup>1</sup> Bhā IV 24 24, X 44 40-41 <sup>2</sup> M 44 61 & 74

*Kanka* (ii)—a son of Devamīdha *alias* Śūra, and Mārīsā His queen was Karnikā and sons were Ṛtadhāman and Jaya

Bhā IX 24 27-9 & 44

*Kanka* (iii)—the *avatār* of the Lord in the fifth *dvāpara* with four sons, all *yogins*

Vā 23 129

*Kanka* (iv)—a *ṛtvik* at Brahmā's *yajña*.

Vā. 106. 36

*Kanka* (v)—(Mt) a chief hill of the Śālmalīdvīpa.

Vā 42 50, 49 36, Vi II 4. 27.

*Kanka* (VI)—a Mt in Kusadvipa

M. 122 57

*Kankas* (I)—a royal dynasty of sixteen princes noted for their greed See *Maunas*

Bha XII 1 29

*Kankas* (II)—a tribe defeated by Bharatas Purified of sin by devotion to Hari<sup>1</sup> Heard of Kṛṣṇa going to Mithila, and met him there with presents<sup>2</sup>

<sup>1</sup>Bha IX 20 30, II 4 18    <sup>2</sup>Bha X 86 20

*Kanka*—a daughter of Ugrasena, wife of Ānaka and mother of Satyajit and Purujit

Bha IX 24 25 and 41 M. 44. 76

*Kaca*—the son of Brhaspati, deputed by gods to learn *Samjivini vidya* from Sukracarya, offered himself as a disciple and admitted as a pupil by Sukra, conducted himself to the satisfaction of his teacher and his daughter Devayāni for a period of 500 years Once while out in the woods tending Śukra's cows, the Asuras killed him and left his body to be devoured by dogs and jackals The cows returned home but not Kaca Devayāni suspected of foul play and reported his death Śukra brought him back to life<sup>1</sup>

On another occasion he went to the woods to gather flowers for Devayāni and this time the Asuras ground him to pieces and mixing them with sura offered it to Śukra who drank it Again Devayāni persisted wanting him back to life This meant Śukra's death for he had to come out by tearing open his belly So he taught Kaca the *Samjivini vidyā* so that he might restore him after his revival Thus he did and so he learnt the *vidya* After a sojourn of ten hundred years he returned with due leave from his teacher Now Devayāni offered to marry him but he pointed out that it was not proper to marry his preceptor's daughter So

she cursed that he would not get the fruits of his *vidyā* and he retorted that she would not find a Brāhmana husband but only a Kṣatriya. Returned to the gods who gave him a share in their oblations, put to death by Vṛṣaparvan's men<sup>2</sup>

<sup>1</sup>M 25 14 37      <sup>2</sup>M 25 38 69, chap 26 whole, Bhā  
IX 18 22

*Kaccha* (c)—a western country

Br II 16 62

*Kacchanīra*—the Nāga presiding over the month of *Mādhava*

Bha XII 11 34

*Kacchapa* (I)—a son of Viśvāmitra

Br III 66 69, Va 91 97 V<sub>1</sub> IV 7 38

*Kacchapa* (II)—a Nāga

Va 69 73

*Kacchapa* (III)—one of the eight *nidhis* of Kubera

Va 41 10

*Kacchavira*—the *sarpa* who resides in the sun's chariot during the month of *Mādhava*

V<sub>1</sub> II 10 5

*Kacchīpa* (c)—a western country

Br II 16 62

*Kacchīyas*—of the south

Va. 45 131

*Kaṇṇī*—in the *linga desa* of the personified Veda

Va 104 76

*Kaṇṇīpīṭham*—in the waist of the personified Veda

Va 104 80

*Kaṇṇī*—a R of the Ketumāla country.

Vā. 44 18

*Kaṇṇukis*<sup>1</sup>—followed Rukminī going to Devī temple,  
also *Kaṇṇukadhārī*<sup>2</sup>

<sup>1</sup>Bha. X, 53 41[ ]   <sup>2</sup>Br IV 32 3, M 254 23

*Kataka*—Viṣṇu

Vi. IV 15 13

*Katakarma*—a part of death rituals

Vi. III 13 10

*Katakṛt*—a maker of mats of reeds

Bha. I 3 18

*Kaṭayani*—a Bhārgava.

M. 195 33

*Katuka gaṇa*—articles of, detailed.

Vi. 217 62 7

*Kaṭumukhī*—a mother goddess

M. 179 29

*Kaṭya*—a sage

M 196 47

*Kathas*—*Ekārseyas*.

M. 200. 3

*Katheśvaram*—a *tīrtham* on the Narmadā.

M 191 63-4.

*Kada*—a brother of Vasudeva.

Vā. 96. 148.

*Kanāda*—a son of Somaśarman, an *avatār* of the Lord.

Vā. 23. 216.

*Kanṭakārās*—a northern tribe.

M 114 42.

*Kanṭha* (i)—a son of Ajamīdha and Keśinī; father of Medhātithi.

Vā 99 169-170

*Kanṭha* (ii)—a son of Dhurya

Vā 99 130.

*Kanthakāla*—a *Śrutarṣi*.

Br II 33 5

*Kanthamudgalas*—the *Mudgalas* belonging to the branch of Angiras.

Vā. 99. 199.

*Kanthāyanas*—(the text is confused). Apparently the four kings beginning with Navakanṭhāyāna are Śunga-bhṛtyas and were known as *Kantāyanadvijas*.

Vā 99. 346-7.



*Kandarika*—the minister of Pañcala Brahmadata, remembered his previous birth as a son of Kauśika, left for the forest to practise *yoga* with his brother minister

M 20 24, 21 31

*Kandina*—a Vāsistha and a sage

Br II 32 116

✓ *Kandu* (I)—a sage engaged in austerities on the banks of the Gomati, had a daughter through Pramlocā who abandoned the child in the midst of trees and departed Soma nourished it with nectar, and trees looked after her as their baby To get rid of the sin Kandu entered the temple of Purusottama and meditated on Keśava

Bha. IV 30 13-14, Vi I 15 11 54

*Kandu* (II)—a pupil of Lāngala

Br II 35 48

*Kandu* (III)—a Lāngala

Va 61 43

*Kandu*—father of thousand snakes, moveable and immoveable having a number of heads, and flying in the air and having different names

Vā. 69 68

*Kanva* (I)—a son of Apratiratha and father of Medhātithi, Śakuntalā was brought up in his *asrama*, performed birth and other *samskaras* to the son born to her

Bhā IX. 20 6 12 and 18, Vi IV 19 5-6

*Kanva* (II)—a sage and contemporary of Kṛṣṇa with whom he went to Mithila Left Dvarakā for Pīṇḍāraka Invited for Yudhiṣṭhira's *Rajasūya*

Bha X. 86 18, XI 1 12, X 74 7, Vi V 37 6

*Kanva* (III)—the minister of Devabhūti Śunga, whom he assassinated and usurped the throne

Bha XII 1 19

*Kanva* (IV)—An Angirasa and *mantrakṛt* A pupil of Yājñavalkya

Br II 32 109, 35 28, Va 59 100, 61 24

*Kanva* (v)—a son of Ajāmīdha and Kesinī and father of Medhātithi

M 49 46, V<sub>1</sub> IV 19 30-31

*Kanva* (v)—a *rtvik* at the *yāga* of Brahmā

Va 106 35, 108 42

*Kanvas*—a royal dynasty after Śungas, four kings in all ruled for 45 years

Bha XII 1 19, M 272 36 V<sub>1</sub> IV 24 38, 42

*Kanvayanadvījas*—the family of Brāhmanas originally from Kanva and his son Medhātithi (See Wilson, Note at p 32)

V<sub>1</sub> IV 19 7

*Kanvāyanas*—the predecessors of the Āndhra rulers, their reign of 4 kings lasted for 45 years

Br III 74 158 & 159

*Kata*—a Kauśika and a sage

Br II 32 118

*Katakas*—a tribe conquered by Kalki C

Br II 31 84

*Kattrna*—a Trayārseya

M 196 39.

*Kathana*—a Rākṣasa living in Sutaḥam

Br II 20 22.

*Kathā*—of Kāma and Keśava to be narrated in *Madanadvādaśivṛata*.

M. 7 14

*Kathājapa*—a pupil of Bāṣkala ✓

V<sub>1</sub> III 4 25.

*Kadambavana-vāsini*—a name of Lalitā.

Br. IV. 17. 34, 28 67

*Kadambesi*—a name of Lalitā.

Br IV 17 34

*Kadali*—a R. sacred to Pitr̥s Once Rāma resided on her banks.

M 22 52

*Kadrukas*—sons of Dullola

Br III 7 443.

*Kadrū*—a daughter of Dakṣa, wife of Tārṣyā, and mother of Nāgas, including Kālīya <sup>1</sup> according to *Brahmānda* V<sub>1</sub>, Va, and *Mastya P* Consort of Kāśyapa,<sup>2</sup> known for anger<sup>3</sup>

<sup>1</sup>Bha V 24 8, VI 6 21-2, X. 17 4, 73 <sup>2</sup>Br III 3 57, 7 31, 467, M 6 2 & 38, 146 19 & 22, 171 29 & 63, Va 66 55, V<sub>1</sub> I 15 125. <sup>3</sup>Va 69 94

*Kadrūputra*—Reference to Takṣaka in Sutaḥam

Br II 20 24.

*Kadvasamku*—a son of Ugrasena

Va 96 132

*Kanaka* (I)—a Samhikeya Asura

Br III 6 20

*Kanaka* (II)—a son of Durmada (Durdama-Matsya P ), father of Krtavīrya and three other sons, Kārtavīrya, Krtavarma and Kṛta

Br III 69 8, M 43 12, Va 94 7 9

*Kanaka* (III)—a son of Hṛdika

Br III 71 141

*Kanaka* (IV)—a son of Brhatī

Br III 71 256

*Kanaka* (v)—a king who ruled over Strirāṣṭra, Bhōjaka and other kingdoms

Br III 74 199

*Kanakas* (I)—enjoy kingdoms of Trairājya and Mūsika

V<sub>1</sub> IV 24 67

*Kanakas* (II)—two sons of Kṛṣṇa

Va. 96 189

*Kanakanandi*—a sacred place (tīrtha), a bather here goes to heaven relieved of all three Rnas, east of the Muṇḍapṛstha hill

Br III 13 113 5 Va 77 105

*Kanakaparvata*—(Mt ) from the anda,<sup>1</sup> ten thousand yojanas in length, containing caves of red arsenic <sup>2</sup>

<sup>1</sup> Va. 24 75      <sup>2</sup> Va. 35 10  
P 39

*Kanakapīṭha*—a son of Pulaha and Ksamā, wife Yasodharā and son Sahiṣṇu

Br II 11 31

*Kanakabindu*—His wife was met by Agni, and Nala was their son

Br III 7 229 230

*Kanakam*—Raudram metal, dear to Pitrs

Br III 1 60, 11 5

*Kanaka*—R a Mahānadi, remembered by Lomaśa performing penance at the Muṇḍapṛṣṭa hill, fit for performance of *Śrāddha*

Va 108 80

*Kanakahvaya*—ruled over Strirāṣṭra and Bhakṣyakas

Va 99 387

*Kanakesvara*—one of the forms of Brahmā in the Gaya stone

Va 106 56 111 72

*Kanakodbhava*—a son of Hṛdika

Br III 71 141, Va 96 140

*Kanakhala*—a sacred place on the Ganges, where Garuḍa performed *tapas* Here Śiva danced with a yoginī Bath here leads to Rudralokam

M 186 10 192 11 193 69 71 Vā 83 21

*Kanakhalam*—a tīrtha in Gaya on its right side is Dakṣinamānasa

Va 111 7

*Kanisthas*—one of the five deva-ganas of the 14th epoch of Bhautya Manu These are the seven *sāmas* commencing with *Brhat*.

Br IV 1 106 & 108, Va 100 111-2, Vi III. 2 43

*Kanīyaka*—one of the ten sons of Hrdika.

M 44 82

*Kandarasena*—a chief Vānara

Br III 7 234

*Kandarpa*—the name of the 8th *kalpa*

M 290 4

*Kandarpa* (*vīra*)—an attribute of Manmatha

Br IV 19 67 30 54 and 85, M 154 250

*Kandukalīlā*—a game with balls indulged in by girls  
Mohini played it

Bhā VIII 12 18 & 23, M 160 4

*Kanyaka*—a son of Manubhadra

Vā 69 154

*Kanyakas*—Kāśyapa gotrakāras

M 199 3

*Kanyakā*—a name of Yogamāyā

Bha X. 2 12

*Kanyā* (1)—*rāśi* and month *Puraṭṭāsi*

Vā 105 47

↓ *Kanyā* (II)—daughter of Kardama and wife of Priya-vrata, mother of two daughters and ten sons

V<sub>1</sub> II 1 5

*Kanya* (III)—shrine of, south of Malaya hills, visited by Balarāma

Bha X. 79 17

*Kanyatīrtham*—on the Narmadā

M. 193 76 7

*Kanyapuram*—the harem of a palace

V<sub>1</sub> V 29 31

*Kapaṭasamgrama*—the deceitful battle waged during night by Asuras, also *Kutayuddha*

Br IV 26 2 10

*Kapardavan*—an attribute of Viṣṇeśvara

Br IV 44 66

*Kapardin*—a name of Śiva,<sup>1</sup> a Rudra<sup>2</sup>

<sup>1</sup>Br II 25 68 III 25 12, IV 34 27    <sup>2</sup>M 171 39 V<sub>1</sub> I  
15 122

*Kapardinī* (I)—a *śakti*

Br IV 44 60

*Kapardinī* (II)—a mindborn mother

M 179 20

*Kapardīśa*—a name of Śiva

Va 109 23

*Kapardeya*—a Trayārseya

M. 198 10

*Kapāla*—one of the eleven Rudras.

Vā 66 70

*Kapālam*—Śiva's begging bowl, shattered into 1000 pieces at Benares by Hari's grace.

M 183 91-100

*Kapālamocana*—a tirtham sacred to śuddhī<sup>1</sup> of Śiva at Banaras<sup>2</sup>

<sup>1</sup>M 13 48      <sup>2</sup>Ib 183, 101

*Kapālī*—a name of Śiva a Rudra<sup>1</sup> A Bhairava god,<sup>2</sup> killed Gajāśura;<sup>3</sup> Śiva had to become Kapālī for having destroyed the fifth face of Brahmā, but released through Hari's grace<sup>4</sup>

<sup>1</sup>Br II 25 68    III 3 71, 25 8      <sup>2</sup>Ib IV 19 79, V<sub>1</sub> I 15  
123      <sup>3</sup>M 153 19-68, 171 39      <sup>4</sup>M 183 87-100

*Kapālitvam*—a theophany of Śiva

M 1 8

*Kapālī*—a mother goddess

M. 179 16

*Kapī* (I)—Asura (?) vanquished by Kṛṣṇa

Bha II 7 34

*Kapī* (II)—An Angīrasa and mantrakṛt, a Kṣatropeta-dviṣa,<sup>1</sup> a Bhārgava<sup>2</sup>

<sup>1</sup>Br II 32 109, III 66 86      <sup>2</sup>M 195 33

*Kapī* (III)—had two sons Pisācas Aja and Śaṇḍa, who were Kūṣmāṇḍas in the previous birth, their line described

Br III 7 74-88

*Kapī* (IV)—a god of Sukarmana group.

Br. IV. 1. 83



*Kapṛ* (v)—a sage of the Tāmāsa epoch

M 9 15

*Kapṛ* (vi)—a son of Raivata Manu

M 9 21

*Kapṛ* (vii)—a *rājarsī* becoming a Brāhmana

Vā 91 115

*Kapṛ* (viii)—a son of Viśālā

Va 99 163

*Kapṛ* (ix)—a son of Durukṣaya, became a Brāhmana  
(*Matsya P* speaks of three branches of Kavi Brāhmanas)

Vi. IV 19 25 26

*Kapīñjala* (i)—a sage

M 200 8

*Kapīñjala* (ii)—the king of kings to the Gandharvas  
in the Hemakuta hill

Va 39 52

*Kapīñjala* (iii)—a Mt, between this hill and Naga  
Śaila are many fine orchards

Va 38 66-70 42 67

*Kapīñjalī* (*Ghṛtaci*)—wife of Vasistha and mother of  
Indrapramati (*Indrapratima—Va P*)

Br III. 8 97 Va 70 88

*Kapittha*—illustrative of the world which is compared  
to the shape of an egg

Vi II 7 22

*Kapithaka*—a Kādraveya Nāga

Br III 7 36

*Kapibhū*—a Trayārseya, Angiras and Gārgya are Pravaras

M 196 48 49

*Kapimukhas*—Kṛṣṇa Parāsāras

M 201 35

*Kapila* (1)—the fifth *avatār* of Hari Born of Kardama and Devahūtī Had nine sisters Taught the knowledge of Brahman to his mother <sup>1</sup> A *siddha*.<sup>2</sup> Propounder of *tattvas* Imparted to Āsuri the *Saṅkhya* obscured by time After Kardama left the family, Kapila lived with his mother at Bindusaras and instructed her on *Saṅkhya tattvas*, *tattva-laksana*, the distinction of *Prakṛti* and *Puruṣa*, *Astāṅga yoga*, *Bhakti yoga*, *Kāla*, attachment and consequent hell, *garbha* and attachment to women and evils attending thereon, *kāmya karma* and *Jñāna yoga*, left his mother for north Being worshipped by Samudra (sea) with *arghya* and residence, he devoted his mind to *yoga* <sup>3</sup>

Knew Vāsudeva's glory but could not comprehend His *māya* <sup>4</sup> Served as calf for Vidyadharas to milk *siddhi* and *vidya* <sup>5</sup> Attended Prthu's sacrifice <sup>6</sup> Prācinabarhis who retired from kingly duties came to his hermitage to perform *tapas* <sup>7</sup> One of the twelve who knew the *dharma* ordained by Hari <sup>8</sup> A sage who went about the world imparting knowledge <sup>9</sup> would find no fault with Hara's violation of *dharma* <sup>10</sup> King Rahūgana went to visit him <sup>11</sup>

Near by his *āśrama* was the consecrated horse of Sagara The 60 000 Sāgaras who searched for it imputed the theft to the sage and attacked him, who in wrath burnt them down Met by Amśumān, he gave back the horse and said that the Sāgaras would get redemption by the Ganges waters <sup>12</sup> The

four who were not victims to the sage's curse were Barhi-ketu, Saketu, Dharmarata, and Pāñcavana <sup>13</sup>

<sup>1</sup> Bhā I 3 10, II 7 3, VIII 1 6 Br III 63 145 and 148  
<sup>2</sup> Bha VI 15 13, III 24 16-17 <sup>3</sup> Ib III chapters 24 33, Br IV 40 66, M 3 29, 102 18, 171 4 and 19 <sup>4</sup> Bha I 9 19 IX 4 57  
<sup>5</sup> Ib IV 18 19 <sup>6</sup> Ib IV 19 6 <sup>7</sup> Ib IV 29 81 <sup>8</sup> Ib VI 3 20, 8 16 <sup>9</sup> Ib VI 15 13 <sup>10</sup> Ib VI 17 12 <sup>11</sup> Ib V 10 1 and 16 <sup>12</sup> Ib IX 8 10-29, XI 16 15, Br III 15 15-43, 53 17-52, chap 54, Vi IV 4 12 28 <sup>13</sup> Va 88 147-53

*Kapila* (II)—a son of Danu Followed Vrtra in his battle with Indra Took part in Devāsura war between Bali and Indra

Bhā VI 6 30 10[20], VIII 10 21, Br III 6 5, Vi L 21 4

*Kapila* (III)—a son of Jyotiṣman, after whom came Kapilavarsa

Br II 14 28 and 30, Va 33 24

*Kapila* (IV)—a Kādraveya Naga in the third talam (Vitalam, Va P)

Br II 20 30, III 7 36 M 6 41, Va 50 29, 69 73 219

*Kapila* (V)—an Yakṣa who married the Rākṣasī Keśini

Br III 7 146, Va. 69 12

*Kapila* (VI)—a chief of the Vānaras

Br III 7 233

*Kapila* (VII)—a son of Vasudeva and Sugandhī, took to penance

Br III 71 186 M 46 21, Va 96 182-183

*Kapila* (VIII)—a son of Bhadrāśva

M. 50 3

*Kapila* (IX)—a son of Mahi (Earth ?)

M 163 90

*Kapila* (x)—a Gandharva

Va 69 26

*Kapila* (xi)—a son of Brahmā,<sup>1</sup> of the eighth *dvāpara* <sup>2</sup>

<sup>1</sup> Va 101 338    <sup>2</sup> Ib 23 141

*Kapila* (xii)—a sage,<sup>1</sup> hermitage of, on the Ikṣumati banks,<sup>2</sup> King Sauvira went to him for consultation on the end of life,<sup>3</sup> a part of Viṣnu,<sup>4</sup> Viṣnu, in Tretāyuga to impart knowledge <sup>5</sup>

<sup>1</sup> V<sub>1</sub> I 22 8    <sup>2</sup> Ib II 13 53    <sup>3</sup> Ib, II 14 7    <sup>4</sup> Ib II 14 9    <sup>5</sup> Ib III 2 56

*Kapila* (xiii)—Mt of Kusadvīpa surrounding the base of Meru

Bha V 16 26 20 15

*Kapila* (xiv)—a Mt west of the Sitoda (Meru-V<sub>1</sub> P.)

Va 36 27 42 50, V<sub>1</sub> II 2 29

*Kapila* (xv)—a Mt north of the Mahābhadrā lake

Va 36 31

*Kapila* (xvi)—an elephant born of the Rathantara

Br III 7 335    Vā 69 219

*Kapilas*—the Brāhmana caste of Sālmādvīpa

V<sub>1</sub> II 4 30

*Kapilakarnika* (c)—a Janapada of the Ketumāla

Va 44 11

*Kapilam*—a kingdom in Kuśadvīpa,<sup>1</sup> a varsa after the name;<sup>2</sup> a Varṣaparvata in Kuśadvīpam <sup>3</sup>

<sup>1</sup> Br II. 14 30, 19 59    <sup>2</sup> V<sub>1</sub> 33 26    <sup>3</sup> Vā 49 35  
P 40

*Kapilā* (I)—a daughter of Khaśā and a Rākṣasi After her name came the Kāpileya gana

Br III 7 138, Vā 69 170

*Kapilā* (II)—a goddess enshrined at Mahālinga

M. 13 33

*Kapilā* (III)—a R on the south side of the Narmadā, joining it

M 186 40

*Kapilā* (IV)—a R in front of the Vaṭa in Gayā

Vā 108 57

*Kapila* (v)—brown cow, gift of which is equal to hearing ten chapters of *Viṣṇu Purāṇa*,<sup>1</sup> equal to the gift of the whole earth.<sup>2</sup>

<sup>1</sup> V, VI 8 54    <sup>2</sup> M 191 72

*Kapilātīrtham*—near the Narmadā

M. 190 10, 191 72, 193 4

*Kapilāśva* (I)—a son of Kuvalayāśva, who survived the fire from Dhundhu's mouth

Bhā IX. 6 23-4, Br III 63 63, M. 12 32

*Kapilāśva* (II)—one of the three sons of Dhundhumāra

Va 88 61, V, IV 2 42

*Kapileśa*—the deity presiding over the river Kapilā especially at the coming of *Amā* and *Soma*

Vā 108 57

*Kapiloma*—a son of Khasā, and a Rākṣasa.

Br. III. 7. 134; Vā. 69. 166.

*Kapiśa*—a son of Danu.

M. 6. 17.

*Kapiśā*—a daughter of Krodhavaśā (Krodhā-Vā. P.) and a wife of Pulaha. Gave birth to Piśāca groups;<sup>1</sup> gave birth to Kūṣmāṇḍas.<sup>2</sup>

<sup>1</sup>Br. III. 7. 172 and 274.    <sup>2</sup>Vā. 69. 205, 257.

*Kapistṭālas*—Ekārṣeyas.

M. 200. 3.

*Kapītara*—a sage.

M. 196. 25.

*Kapota*—a dove, that attained permanent fame:<sup>1</sup> entering houses forebodes evil.<sup>2</sup>

<sup>1</sup>Bhā. X. 72. 21.    <sup>2</sup>M. 6. 32.

*Kapotaroman* (I)—the son of Viloman and father of Anu.

Bhā. IX. 24. 20.

*Kapotaroman* (II)—a son of Vṛṣṇi (Dhṛṣṭa-Vi. P.) and father of Viloman.

Br. III. 71. 117; Vi. IV. 14. 13.

*Kapotaroman* (III)—a son of Dhṛti and father of Taittiri.

M. 44. 62.

*Kapotaroman* (IV)—a son of Vṛṣṭi.

Vā. 96. 116.

*Kamalā* (II)—an Apsaras.

Vā. 69. 7.

*Kamalākṣa* (I)—a Dānava who entered the ocean.

M 61. 4

*Kamalākṣa* (II)—a *tīrtham* sacred to Mahotpala.

M. 13. 34

*Kamalāpati* (I)—a Śrutarṣi.

Br. II. 33. 6.

*Kamlāpati* (II)—a name of Visnu.

Br IV 12 20

*Kamalābhayā*—a Laukīkya Apsaras.

Br III 7 10

*Kamalālaya* (I)—a *tīrtham* sacred to Kamalā

M 13 32

*Kamalālaya* (II)—an attribute of Śrī

V<sub>1</sub> I 8 22

*Kamalāsana*—a name of Brahmā.

M 1 13, 60. 4.

*Kamalī*—a daughter of king Renuka of Ikṣvāku line  
Hence Renukā; wife of Jamadagni; mother of Paraśurāma.

Br. III. 66. 61.

*Kamalotpalahastikā*—a goddess following Māyā.

M. 179. 70.

*Kamalodbhava*—is Brahminā, narrated the *Viṣṇu Purana* to R̥bhū

Br III 56 37, Vi VI 8 43

*Kampana*—an Yakṣa

Va 69 177

*Kampā*—also *Kampātarangini*—the sacred waters of Kāncī

Br IV 40 17, 40, 85, 102 and 115

*Kampinī*—a mindborn mother

M 179 24

*Kambala* (i)—a chief of Nāgas in Pātala, presides over the month of Iṣa<sup>1</sup> According to the *Brahmanda* and *Vayu Puranas*, he was the resident of Sutalam,<sup>2</sup> in the Prajāpati kṣetra, used in the chariot of Tripurārī<sup>3</sup> Kādraveya Naga residing in the sun's chariot in the month of Māgha,<sup>4</sup> in the month of Tapa and Tapasya<sup>5</sup>

<sup>1</sup>Bha V 24 31, XII 11 43 M 6 39, Va 50 23, 69 70

<sup>2</sup>Br II 20 23 III 7 33 <sup>3</sup>M 104 5 106 27 110 8 133 20

<sup>4</sup>Vi. I 21 21 II 10 16 <sup>5</sup>Br II 23 21

*Kambala* (ii)—heard the *Viṣṇu Purana* from Aśvatara and narrated it to Elāputra

Vi VI 8 47

*Kambala* (iii)—an Yakṣa

Va 69 12

*Kambala* (iv)—(Mt) a Kulapārvata of the Ketumala

Va 44 4

*Kambalabarhiṣa* (barhiṣ) (i)—a son of Andhaka

Bha IX 24 19 M 44 61 Vi IV 14 12



*Kambalabarhīsa* (11)—a son of Satyaka and the daughter of Kāśīrāja

Br III 71 116, Va 96 115

*Kambalabarhīṣa* (111)—a son of Devabāhu, (Devārha-Vā and Matsya P ) and father of Asamañjas, a great scholar

Br III 71 142, M 44 83, Va 96 140

*Kambalabarhī(sa)* (1v)—(Kambalabarhī-Vā P ) A son of Marutta.

M 44 25, Vā 95 24

*Kambalā*—a R of the Ketumāla continent

Va 44 17

*Kambalāsvatara*—Nāga with the sun in the months of Māśi and Panguni

Va 52 21

*Kambusrnga*—a son of Raivata Manu

Br II 36 64

*Kamboja*—(c) Its king was vanquished by Kṛṣṇa

Bhā. II 7 35

*Kayādhū*—the daughter of Jambhā and queen of Hīranyakaśipu, mother of 4 sons

Bhā. VI 18 12

*Kara* (1)—(tax) not levied in Śākadvīpa,<sup>1</sup> levied by Sagara over the conquered,<sup>2</sup> to be levied and taken in instalments, fresh taxes lead to discontent among peoples<sup>3</sup>

<sup>1</sup> Va 49 103 59 124, 108 70, Br II 19 106    <sup>2</sup> Br III 49 7, 52 41    <sup>3</sup> M 217 3 226 11, 238 14

*Kara* (II)—a measurement of length

M 274 25

*Karaka*—a small water vessel In it Manu let the fish

M 1 18

*Karamka*—attacked with four other commanders the Śakti army using illusory *sarpinī* (reptiles) The Śaktis sent out *Nakulīs* which put an end to all reptiles

Br IV 21 77, 23 4 98

*Karandama*—a son of Trayisānu and father of Marutta

V<sub>1</sub> IV 16 3

*Karamdhama* (I)—the son of Khanmetra.

Bhā IX 2 25 26

*Karamdhama* (II)—the noble son of Tribhānu (Trisānu *Br* and *M P*) and father of Maruta (*Marutta-Br P*)

Bha IX. 23 17 Br III 74 2 M 48 2 Va 99 2

*Karandhama* (III)—the son of Ativibhuti and father of Āvikṣit, lived at the commencement of the *Tretayuga*

Va 86 7, V<sub>1</sub> 1 29 30

*Karandhara*—a western kingdom

Br II 16 61

*Karañjamañjama*—a Janapada of the Ketumāla १

Va 44. 13

*Karañja tīrtham*—a holy spot on the Narmada

M 190 11

*Karataka*—a brother of Balahaka, and a commander of  
Bhaṇḍa, rode on Vetāla

Br IV 24 10 and 55

*Karnam*—see *Jiva*

Br IV 3 79 & 83

*Karatoyā*—a R of the Bhāratavarsa

Va 45 100

*Karabhājana*—a son of Ṛsabha, and a *bhāgavata*,  
described the forms of Hari worshipped by men in different  
*yugas*

Bha V 4 11, XI 2 21 5 20 42

*Karamerati*—the daughter of Cedi king married Na-  
kula, son of Niramitra

Vā 99 248

*Karamodā*—a R from the Ṛkṣa hill

Br II 16 30

*Karamba*—unfit for *śraddha*

V<sub>1</sub> III 16 8

*Karambha*—of Agastya family

M. 202 1

*Karambha* (ka) (1)—the son of Śakuni Father of  
Devarāta, a bowman

Br III 70 44 M. 44 42 Vā 95 43

*Karambhaka* (ix)—one of the ten sons of Hṛdika

M. 44 82

P 41

*Karambhata*—a Janapada of the Ketumāla. 1

Vā. 44. 11.

*Karambhātāluka*—a hell for those fallen from karma.

Br. II. 28. 84, Vā. 56. 79

*Karambhi*—a son of Śakuni, and father of Devarāta.

Bhā. IX. 24. 5, VI. IV. 12. 41.

*Kararoma*—a Kādraveya Nāga.

Br. III. 7. 37.

*Karata*—a chief of the Vānaras.

Br. III. 7. 234

*Karatāṣas*—a Janapada of the Ketumāla. \*

Vā. 44. 12

*Karatīra* (i)—a Kādraveya Nāga

Br. III. 7. 35

*Karatīra* (ii)—a Mt. on the south of Meru.

Bhā. V. 16. 27.

*Karatirapuram*—sacred to Mahālakṣmī, and to Piṭṛa.

M. 13. 41, 22. 76.

*Karatirapuro*—at the foot of Gomanta hill and under a chieftain Śrīkālāyaṇadeva. The latter rose against Kṛṣṇa and Rāma who occupied the city after killing him. Welcome by its citizens. Spoils and slaves sent to Mathurā. Kṛṣṇa and Rāma lived here for four months. Pursued by Jarāsandha, the brothers fled to this city and after taking rest for the night got up the hill before daybreak. Not wanted by Vasudeva by order of Kāma.

Bhā. X. [12 (V) 24-42] [51 (V) 20-31] 22. 11 [1], 64 [6]

*Karāla*—another term for Śiva, a Bhairava

Br II 25 68, IV 20 82

*Karālakṣa*—a commander of Bhaṇḍa

Br IV 21 78

*Karālāyu*—a brother of Balāhaka and a commander of Bhaṇḍa, rode on *preta*

Br IV 24 10, 52

*Karālīnī*—a mindborn mother

M. 179 17

*Karicakraratha*—the chariot in which Lalitā rode at the starting of expedition towards Bhaṇḍa

Br IV 17 8

*Karivratam*—the performer of, becomes king

M. 101 72

*Karītaya*—a western kingdom

Br II 16 61

*Karirāṣi*—a sage

M. 198 20

*Karīṣas*—Trayārṣeya

M. 198 4

*Karunābhyaḍayam*—the prayer of Bhṛgu to Śiva

M. 193 45

*Karūsa*—its king Bṛhaccāpa was placed on the west of the Gomanta hill in its siege by Jarāsandha,<sup>1</sup> appropriated

the name Vāsudeva and sent a *dūta* to Kṛṣṇa to that effect, attacked Kṛṣṇa with a *gadā* <sup>2</sup>

<sup>1</sup>Bhā X 52 11[12]      <sup>2</sup>Bha X 66 1 78 4

*Karūsa* (I)—one of the ten sons of Vāivasvata Manu. His descendants were *Kārusas*, all *Ksatriyas* and rulers of *Uttarāpatha*. Respected *Brāhmanas* and *dharma*.

Bha VII 13 3, IX. 1 12, 2 16, Br II 38 31 60 3 Br III 61 2, M 11 41, 12 24, Va 64 30, 85 4, 86 2, V<sub>1</sub> III 1 34, IV 1 7, 18

*Karūsa* (II)—adopted a son of Kṛṣṇa, Sucandra by name.

M 46 25

*Karusa* (III)—good for *śraddha*.

Br III 14 18

*Karūsas*—a Vindhya tribe. Dantavakra, as king of, <sup>1</sup>their territory was near Supṛitakāyaṇam, an elephant-forest <sup>2</sup>

<sup>1</sup>Br II 16 63, III 71 156, M 114 52      Va. 45 132      <sup>2</sup>Vā 69 239

*Karenumatī*—a daughter of Cedi king, queen of Nakula and mother of Niramitra.

Bha IX. 22 32, M 50 55

*Karka*—a *ṛtvik* at the sacrifice of *Brahmā*.

Vā. 106 37

*Karkataka*—a commander of Bhaṇḍa.

Br IV 21 78

*Karkatakam*—Cancer, when the sun enters this it is Dakṣināyana

V<sub>1</sub> II 8 31

*Karkasa*—a commander of Bhaṇḍa

Br IV 21 79

*Karkota (ka)*—the Nāga presiding over the month of Pusa<sup>1</sup> A Kādraveya Nāga<sup>2</sup> The sabhā of, in Māhiṣamatī His son defeated by Kārtavīrya Arjuna;<sup>3</sup> used for Tripurārī's chariot<sup>4</sup> The assembly of, conquered by Kārtavīrya Arjuna<sup>5</sup>

<sup>1</sup>Bhā XII 11 42, M 126 18, Va 52, 17, 69 70 <sup>2</sup>Br II 23 17, III 7 34, IV 20 53, 33 36, M 6 39 V<sub>1</sub> I 21 22 <sup>3</sup>Br III 69 26, M 43 29 <sup>4</sup>M 133 33 163 56 <sup>5</sup>Va 94 26

*Karkoṭakeśvaram*—a tīrtham on the Narmadā

M 191 36

*Karna (i)*—born of Kuntī as a virgin and abandoned by her, brought up by Adhīratha, became a king and father of Vṛṣasena<sup>1</sup> Pāṇḍavas defeated his army Arjuna was saved from Karna's arrows by Kṛṣṇa Joined Duryodhana in insulting Vidura, and was his evil adviser<sup>2</sup> Resented Sāmba's action in carrying away Lakṣmanā but vanquished by Sāmba In charge of gifts in Yudhiṣṭira's Rājāsūya Joined Duryodhana's army and succeeded Drona as commander for two days, but was killed by Arjuna<sup>3</sup> Failed to hit the mark in the svayamvara of Lakṣmanā<sup>4</sup> Identified with Cakravartman, the son of Bala<sup>5</sup> Was called son of Suta as he was brought up by Adhīratha the Sūta<sup>6</sup>

<sup>1</sup>Bha IX 23 13-14, X. 49 2, V<sub>1</sub> IV 14 36, 18 28-9, V 35 5 and 7, 38 16 <sup>2</sup>Bhā I 15 15-16, III 1 14, 3 13 <sup>3</sup>Bhā X. 68 5 and 9 75 5, 78 [95(v) 16] & [37] <sup>4</sup>Ib X 83 23 <sup>5</sup>Br III 6 32 <sup>6</sup>Va 99 118

*Karṇa* (II)—a son of Āṇḍira.

M. 48. 5.

*Karṇa* (III)—born in after-birth as Cakravarma, the son of Bali.

Vā. 68. 32; Br. III. 6. 33

*Karna* (IV)—the son of Anga.

M. 48. 102-4; Vā. 99. 112

*Karnaka*—a *mantrakṛt*.

M. 145. 108.

*Karṇajihva*—an Ātreya gotrakara

M. 197. 3

*Karnaprāvarṇas*—country of, watered by Nahni.

Br. II. 18. 60, M. 121. 58, Vā. 47. 57.

*Karnamoṣṭi*—a mindborn mother.

M. 179. 15.

*Karnātakas* (*Dakṣiṇa*)—Inhabitants of south Karnā-taka.

Bhā. V. 6. 7.

*Karṇikā* (I)—wife of Kanka and mother of Ṛtadhā-man and Jaya.

Bhā. IX. 24. 44.



*Karnika* (11)—the tendril of the world lotus, Atri regards it as 100 cornered, Bhrgu as 1000 cornered, Bhāguri, square, Vārsāyani Sāmudra, Gālava, tray-shaped, Gārgya like braided hair and Krostuki circle-like Each had only partial knowledge, Brahmā alone knows it entire

Va 34 58-69

*Karnikara*—a son of Jatāyu

M. 6 36.

*Karnira*—a Nāga

Va. 69 69

*Kardama* (1)—father of Kapila Married Devahūti<sup>1</sup> A son of Brahmā born of his shadow A progenitor and a *yogi*,<sup>2</sup> performed in *Kṛtayuga* austerities on the banks of Sarasvatī for 10,000 years, when Hari appeared before him, he praised Him and asked for a suitable wife Devahūti was suggested and the Lord disappeared Manu came with his wife and daughter to his hermitage, and was suitably received Kardama agreed to marry his daughter and lead a householder's life until the birth of children After wedding, Manu and his wife returned home Pleased at his wife's devotion, created an aerial car artistically built and furnished Took his wife after her bath and dress round the earth for a hundred years Nine daughters were born when according to original contract he was anxious to leave her for woods to practise yoga. Noticing her anxiety at his departure he consoled her that she would give birth to Hari who would bring solace to her On the birth of Kapila, Brahmā and other seers called on him, gave his daughters in marriage, took leave of his son and retired to a life of penance

<sup>1</sup> Bha II 7 3, IV 1 10

<sup>2</sup> Ib III 12 27 & 56, chap 21 to 24

**Kardama (II)**—a son of Pulaha and Kṣamā, married Sruti, son Śamkhapada and daughter Kāmyā, a Prajāpati, a sage by tapas and a devarsi,<sup>1</sup> a pravara<sup>2</sup>

<sup>1</sup>Br I 1 65, II 11 23 and 31, 32 99, 35 94, III 8 18, 10 93, M 145 93, Vā 1 80, 3 3, 28 25-29, 33 7, 38 7, 59 91, 61 84, 65 53, V<sub>1</sub> I 10 10   <sup>2</sup>M 199 16

**Kardama (III)**—a Prajāpati wife of Sinivali; had two daughters Samrāṭ and Kukṣi, besides ten sons<sup>1</sup> His wife left him for Soma His world that of Ājya pitrs<sup>2</sup>

<sup>1</sup>Br II 14 7, III 1 53   <sup>2</sup>M 15 20, 23 24

**Kardama (IV)**—also Śamkhapa, a Lokapāla

Br II 21 157, M 124 95   Vā 50 206

**Kardamayana**—a gotrakara of Atri family

M. 197 1

**Kardamāla**—in the navel portion of Gayā, bath and srāddha here to get rid of the debt to Pitrs

Vā 112 57

**Kardamalam**—a tīrtham sacred to Pitrs

M 22 77

**Karpaṭas**—Pāsaṇḍas who live by sheer prowess

Vā 78 30

**Karma (I)**—two-fold, *Pravṛtti* and *Nivṛtti*,<sup>1</sup> importance of,<sup>2</sup> that which consists of *yañña* is best<sup>3</sup>

<sup>1</sup>V<sub>1</sub> I 1 27, VI 4 41   <sup>2</sup>V<sub>1</sub> I 18 32   <sup>3</sup>V<sub>1</sub> II 14 14

**Karma (II)**—(Vedic) two-fold *Pravṛtta* and *Nivṛtta*<sup>1</sup> There is another classification of Karma *Vaidika*, *Tāntrika*,

and *Misra* (mixed) <sup>2</sup> *Kṛṣṇa* advised *Uddhava* to pursue *nivṛtta* and abandon *pravṛtta* path <sup>3</sup> *Karma* exalted as the source of all good and evil and appropriate to four castes is done due to *mayamohan* <sup>4</sup> does not lead to final destruction of *Karman* <sup>5</sup>

Seven fold *tapas brahmacarya yajna praja sraddha, vidya* and *dana* Bad *karmas*—five fold killing theft in jury drinking and lust <sup>6</sup>

*Karma* with *Agni* is *lamya naimittika* and *ajasra*, <sup>7</sup> should be done with detachment <sup>7</sup> Rebirth after death is dependent on <sup>8</sup>

<sup>1</sup> Bha VII 15 47 49

<sup>2</sup> Ib XI 27 7

<sup>3</sup> Ib XI 10 4

<sup>4</sup> Ib X 23 50 24 13 14 & 18 20

<sup>5</sup> Ib VI 1 11

<sup>6</sup> Br II 28

75 III 4 5 & 24 28 9 IV 5 25 6 37 Va 56 70

<sup>7</sup> Va 29 44

104 86 96 <sup>8</sup> Va 14 2 3 31-42 61 106

*Karmajit*—son of *Brhatsena* and father of *Srtanjaya*

Bha IX 22 47

*Karmajnanam*—initiated according to *adhikara*

Va 104 86 94

*Karmadanda*—restraint of worldly duties

Va 17 6

*Karmadharmavati*—a daughter of *Ugrasena*

Va. 96 133

*Karmabhumi*—the earth as distinguished from Heaven <sup>1</sup> *Bharatavarsa* as compared with others which are *bhogabhumi* <sup>2</sup>

<sup>1</sup> Br IV 9 10

<sup>2</sup> Vi 11 3 22

*Karmayoga*—Three-fold Scriptural and not *laukika* Intended for the attached and householders *Ācara* preliminary to *karma* *Karmakanda* an ocean Three kinds of

worship—vedic, tantric and mixed Worship of image through a guru and according to established rules<sup>1</sup> Preached by Janārdana to Manu greater than *jñāna yoga*, as *jñānam* is the result of *Karma*, origin of Brahma from also *Kriya yoga*, five *yajñas* and 30 *samskaras* come under this<sup>2</sup> Four of Karma category—*Agnihotra*, silence, study and sacrifice, when not performed properly give fear<sup>3</sup>

<sup>1</sup>Bha XI 3 41 55 20 6 7, 21 14 15 27 1 & 6 9    <sup>2</sup>M 52  
3 11 258 2    <sup>3</sup>M 39 25 7

*Karmasrestha*—a son of Pulaha and Gati

Bha IV 1 38

*Karmasamnyasa*—leads to *Brahmanyam*

Va 57 118

*Karmaranaga*—the Fifth tala or Mahātala

Va 50 36

*Kalana*—a door-keeper of Mahakala

Br IV 32 18

*Kalasa*—a Rāksasa his city in the Atalam

Va 50 18.

*Kalasikanṭha*—a sage

M. 196 27

*Kalahamsas*—sons of Dhrtarāṣṭri and Garuḍa

Br III 7 457

*Kalas* (1)—sixty in number<sup>1</sup> a period of time,<sup>2</sup> 30 *lavas* according to a calculation;<sup>3</sup> 33 *kāṭhas*,<sup>4</sup> 30 *kalas* make a *muhurta* or 160 *matras*<sup>5</sup>

<sup>1</sup>Br IV 34 70    <sup>2</sup>Va 30 13 70 15    M 34 9    <sup>3</sup>Va 100  
216    <sup>4</sup>Va. 57 6    100 218    Vi I 3 8    II 8 59    VI 3 6  
<sup>5</sup>Va 50 179 93 72, Br II 7 19, 13 14

*Kalas* (II)—a Janapada of the Ketumāla country

Va 44 15

*Kalas* (III)—Digits of Soma recovered by propitiating Dakṣa <sup>1</sup> one-sixteenth part

Bha VI 6 24, M 34 9, 142 4

*Kalā* (I)—a *Svara śakti*

Br IV 44 57

*Kala* (II)—a daughter of Kardama married to Marīci, bore two sons, Kaśyapa and Pūrṇiman

Bhā III 24 22, IV 1 13

*Kalāpa* (I)—a deva-gandharva

Va 68 38

*Kalapa* (II)—a forest where Ikṣvāku was addressed by Piṭṛs

V<sub>1</sub> III 16 17

*Kalāpagrāma*—on the East slopes of the Himalayas<sup>1</sup> noted for great sages<sup>2</sup> Residence of Manu Here Devāpī [and Puru (Manu) V<sub>1</sub> P ] continued their *yoga* practice These yogins would start the course of *Varnāśrama dharma* again at the end of Kali<sup>3</sup> watered by the Ganges<sup>4</sup> Devāpī and Manu originate Kṣatriya clans in *Kṛta yuga* at, the race of Manu responsible for rulers throughout the three ages, *Kṛta*, *Tretā* and *Dvāpara*<sup>5</sup> Manu stands rooted to *yoga* at<sup>6</sup>

<sup>1</sup> Va 1 189 41 43-6, 47 47    <sup>2</sup> Bha X. 87 7    <sup>3</sup> IX 12 6, 22 17 XII 2 37-38, Br I 1 164, III 63 210 66 7, M 121 49, 273 56    <sup>4</sup> Br II 18 50    <sup>5</sup> Vā 88 210, 91 7, 99 437, V<sub>1</sub> IV 24 118-121    <sup>6</sup> Vi. IV 4 109

*Kālī* (I)—born of Krodha and Himsā Married Durukti who gave birth to Bhaya and Mrtyu<sup>1</sup> Personified as king but *Śūdra* by birth, kicking a cow and bull Vanquished by Parikṣit Kālī fell at his feet when Parikṣit asked him to leave Brahmāvarta Asked for a place to reside, Parikṣit appointed him to five unrighteous spheres—wine, dice, gold, women and slaughter Father of *adharmā*, heroic in the midst of children and cowardly before the valiant<sup>2</sup> His rule in *yugantara* described<sup>3</sup>

<sup>1</sup>Bha IV 8 3    <sup>2</sup>Ib I 16 4, 17 29-40 18 6 8    <sup>3</sup>Ib II 7 38

*Kālī* (II)—a Mauneya Gandharva a son of Brahma-dhana

Br III 7 4, Va 69 3 133

*Kālī* (III)—a son of Varuna and Śunādevī (Samudrī-Va P), father of Jaya and Vijaya, one wife of Kālī, Surā, mother of Mada, other wives, Tvaṣṭrī, Himsā and Nikṛtī, other sons of Kālī, all cannibals, Nāka, Viṅhna, Śadrama and Vīdhama

Br III 59 6 Vā 84 6 10

*Kālī* (IV)—a door-keeper of Mahākāla

Br IV 32 18

*Kalinga* (I)—a Kṣetraja son of Balī, after him came Kalingas (s v),<sup>1</sup> a Rākṣasa in the Atalam (Tatvalam-Br P)<sup>2</sup>

<sup>1</sup>Br III 74 28 & 87, M. 48 25, Vā 99 28 Vi IV 18 13 14    <sup>2</sup>Va. 50 17, Br II 19 18

*Kalinga* (II)—(Mt) a hill on the south of the Mānasa  
Va 36 22 42 28

*Kalinga* (III)—a southern kingdom of madhyadeśa unfit for *śraddha*, a Janapada of the Dakṣinapatha Its king was stationed by Jarāsandha on the east gate of Mathurā and on the same direction during the siege of Gomanta,<sup>1</sup> present at

Pradyumna's marriage Advised Rukmin to vanquish Balarāma in dice, and laughed at the latter when he was defeated His teeth were broken by Rāma<sup>2</sup> Its 32 kings<sup>3</sup> On its south flows the Narmada where the hill Amarakantaka is<sup>4</sup> In the *Kṛtayuga*, the first man appeared in this country<sup>5</sup> under Guhas<sup>6</sup>

<sup>1</sup>Br II 16 42 & 57 III 13 13 14 33 & 80, 74 198 & 213, M 163 72, Va 77 13 78 23, 99 324, 386, 402 <sup>2</sup>Bha X. 50 11[2], 52 11[5], 61 27 29 32[1] & 37 IV 5 21, V<sub>1</sub> V 28 10, 15, 24 <sup>3</sup>M 272 16 <sup>4</sup>M 186 12 <sup>5</sup>Va 58 110 <sup>6</sup>V<sub>1</sub> III 7 36

Kalīngas—a tribe born of Dīrghatamas and Balī's wife, enlisted by Jarāsandha against the Yadus,<sup>1</sup> people of the Dakṣināpatha<sup>2</sup>

<sup>1</sup>Bhā IX 23 5 X [50(V)3], M 114 36 and 47 Va 45 125 <sup>2</sup>Vā 45 125, V<sub>1</sub> II 3 16

Kalīndī—the daughter of Samjñā

Va 84 36

Kalīyuga—the features of the *yuga*, and its discontents Removed by hearing the story of Kṛṣṇa, as the Ṛṣis did in the Naimiṣa forest The source of unrighteousness<sup>1</sup> Form of Hari worshipped in<sup>2</sup> Reflections on the conduct of castes and observance of *dharma* by persons Kalī becomes *Kṛta* after the avatar of Kalkī When the Saptarṣis traverse Maghas and on the day when Kṛṣṇa left the earth for Heaven then began Kalī of 1200 divine years Grows in strength commencing with Nanda The actual beginning was when Kṛṣṇa left for Vaikunṭha a description of the *yuga* Worship of Hari by *Kīrtana*<sup>3</sup> Its advent was recognised by Mucukunda from the smallness of the men, plants trees etc which he saw after he woke up from his long sleep<sup>4</sup>

Deterioration of Vedic *dharma* and rise of Pāṅkhaṇḍas Incarnation of Pramati in the form of a horse who puts down all heretics and the unrighteous<sup>5</sup> Predominance of here-

tics and Śudras in,<sup>6</sup> 106,000 or 360,000-duration of, its *sandhyā*śa 1,000 years<sup>7</sup> Noted for theft, see *Trṣyam*,<sup>8</sup> *danam* the chief act and *tamas* the chief quality<sup>9</sup> description of the evils of bad rule and decay of civilization and morality, age of man 23 years, began with Parīkṣit when the two first stars of seven Ṛsis were in Magha, its duration according to the calculation of men 360,800 Then comes *Kṛta*<sup>10</sup>

<sup>1</sup>Bhā I 1 10, 16 & 21, 12 26, 15 36-7, XI 5 20 31-42  
Va 58 30-73 <sup>2</sup>M 142 17 27 273 49, Va 99 429 <sup>3</sup>Bhā XII  
chap 2 & 3 <sup>4</sup>Ib X 52 2 <sup>5</sup>Br II 29 23-34, 31 5-102, III 14  
46 74 207-241 M 144 30 88 <sup>6</sup>Va, 78 36 <sup>7</sup>Va 32 63,  
99 264 102 4 M 273 27-33 45 50 <sup>8</sup>Br II 7 59 <sup>9</sup>Va 8  
66 <sup>10</sup>V<sub>1</sub> IV 24 71-96, 97, 109 114-15

*Kalīla*—son of Soma

Br III 3 23 Va 66 23

*Kalivana*—a western kingdom

Br II 16 60

*Kalisparsas*—a degraded Kṣatriya community ✓<sup>6</sup>

Br III 63 140

*Kalopanata*—Music, Maruta, the presiding deity

Va 86 52

*Kalki*—the 21st (10th Va) avatar of Hari, in *Kaliyuga* and emperor of the world by name Paraśraya with Yājñavalkya as Purohita Born of a Brahmana Viṣṇuyasas in Śambalagrama His horse would be known as Devadatta Riding on it, Kalki would rid the earth of the unrighteous and implant *dharma* again<sup>1</sup> Invoked,<sup>2</sup> destroyer of Kṣatriyas who became *mlecchas* by character<sup>3</sup> State of the world then<sup>4</sup> According to the Br *Purāna*, his name is Viṣṇuyasas, and son of Paraśara the tenth incarnation of Hari, with Purohita Yājñavalkya After rooting out



*adharma* with Brāhmaṇa warriors he gives up his ghost at the confluence of the Gangā and the Yamunā, in the previous birth was Pramiti, would bring round all tribes and wander the world unseen except vegetation, his life of 25 years' duration and of Parāsara gotra, then again *adharma*, disease, etc., at the end of *Kali* and commencement of the *Kṛta yuga* <sup>5</sup> Purify the Sūdras, cross the ocean and destroy sinners Then will follow civil strife and the disorder of the world <sup>6</sup>

<sup>1</sup>Bhā I 3 25, XII 2 18 23, M 273 27, 285 7, V<sub>1</sub> IV 24 98-101 <sup>2</sup>Bhā VI 8 19 <sup>3</sup>Ib X 40 22 <sup>4</sup>Va 99 390-411, 424-29 <sup>5</sup>Br III 73 104 24, 74 206, IV 29 133, M 47 248 62, Va 98 104-17 <sup>6</sup>M 54 19

*Kalkivāhana*—a commander of Bhanda

Br IV 21 79

*Kalpa* (I)—a son of Dhruva and Bhrami

Bhā IV 10 1

*Kalpa* (II)—a nephew of Hiranyakaśipu

M. 6 26

*Kalpa* (III)—the period of fourteen Manus or 1000 *yugas* followed by *pralaya*,<sup>1</sup> in the day Brahma, in the night Nārāyaṇa sleeping over his couch Śesa the thirty *kalpas* and the thirty days of Brahmā These are mixed, *Tamasa*, *rajasa* and *satvika*<sup>2</sup> from *klipu*, to introduce with intelligence, the fourteen *saṁsthās* Brahmā introduced and hence *kalpa*,<sup>3</sup> twenty-eight in number, each of two *kalpardhas*,<sup>4</sup> the 14 *kalpas* made by Brahmā and hence the name <sup>5</sup>

<sup>1</sup>Bhā II 8 12, IV 9 14 XII 4 2-3 Br IV 1 116 173 and 210 V<sub>1</sub> III 2 50 2, VI 3 12 <sup>2</sup>M. 290 1-16 <sup>3</sup>Va 7 77 21, 28ff <sup>4</sup>Va 21 17-18, 22 7 30 231 59 138 61 54 and 102 <sup>5</sup>Br II. 6 74

*Kalpakaṇṭhi* (Ka)—a division of Śrīpuram

Br IV 31 67, 32 21 & 65

*Kalpanā*—a mindborn mother.

M. 179. 25.

*Kalpapādapa*—see *Kalpavṛkṣa*.

M. 274. 7.

*Kalpam*—ritual literature; part of Viṣṇu.

Vi. V. 1. 37.

*Kalpalatātmakam*—a gift of ten golden creepers of a *Kalpa* tree, leads one to Heaven.

M. 274. 9; 286. 1-17.

*Kalpavarṣa*—a son of Vasudeva and Upadevā.

Bhā. IX. 24. 51.

*Kalpavṛkṣa*—a divine tree;<sup>1</sup> gift of a golden tree, leads one to be born Rājarāja after a sojourn in Viṣṇuloka;<sup>2</sup> gave clothes, jewels and honey in the *Kṛtayuga*.<sup>3</sup>

<sup>1</sup> Br. IV. 15. 37; 28. 72.      <sup>2</sup> M. 277. 1-22.      <sup>3</sup> Vā. 8. 93; 106. 74.

*Kalpavratam*—leads to the world of Brahmā.

M. 101. 50.

*Kalpaśuddhi*—a part of the *Purāṇas*.

Vi. III. 6. 15.

*Kalpasūtras*—a branch of Vedic literature, arranged by *Lomaharṣana*;<sup>1</sup> begun in *Dvāpara*.<sup>2</sup>

<sup>1</sup> Br. II. 31. 14 & 24; 34. 16; Vā. 58. 14.      <sup>2</sup> M. 144. 13-14.

*Kalpā*—a door-keeper of Mahākāla.

Br. IV. 32. 18.

*Kalmāṣapāda* (I)—a king who was cursed by Saku in Naimiṣa which resulted in the enmity between Vasistha and Viśvāmitra

Va 2 11, Br I 2 11

*Kalmāṣapāda* (II)—another name is Mitrasaha. See *Saudāsa* son of Ṛtuparna

Br III 63 176, M. 12 46, Va. 88 176, Vl. IV 4 57

*Kalmasāmghri*—see *Saudāsa*

Bhā IX 9 18

*Kalyānasaptami*—in honour of the Sun for 13 days

M 74 2-16

*Kalyāni* (I)—the wife of Dhara.

M 5 24

*Kalyani* (II)—the goddess enshrined at Māyā and follower of Māyā

M 13 36, 179 70

*Kalyanini*—the vow taken by Bhīmadīdasi after being deserted by Bhīmadīdasi the Pāṇḍava

M 69 56-7

*Kallola*—a son of Śatruṅḡha and father of Kallola

Br III 7 42

*Karaka*—a name of Karaka

Br III 7 12

*Karaka*—a name of Karaka

Br III 7 12  
? c

*Kavarga vangmayi*—a *sakti*

Br IV 37 4

*Kaśasa*—a sage and father of Tura Invited for Yudhiṣṭhira's sacrifice, came to see Parikṣit practising *prapavesa*

Bha IX 22 37, X 74 7, I 19 10

*Kavi* (I)—a son of Kṛṣṇa and Kālindī

Bha. X. 61 14, 90 34

*Kavi* (II)—a son of Dakṣiṇa and Yajna, a Tusiṭa god

Bha IV 1 7-8

*Kavi* (III) a son of Bhṛgu (Prāna—Burnouf) and father of the great Śukrācārya

Bha IV 1 45

↓ *Kavi* (IV)—a son of Priyavrata and Barhiṣmatī Remained a bachelor all life, being engaged in *atma-vidyā*

Bha. V 1. 25-26

*Kavi* (V)—a son of R̥ṣabha and a *bhagavata* A sage who expounded to Nimi the *Bhagavata dharma*

Bhā. V 4 11 XI 2 21 33-43[1]

*Kavi* (VI)—a surname of Brahmā

Bha. VII 9 34

*Kavi* (VII)—a son of Śrāddradeva and Śraddhā

Bhā. IX. 1. 12.

*Kavi* (VIII)—a son of Vaisṇavata Manu Left kingdom and its pleasures and became devoted to Hari Attained Parabrahman at an early age

Bhā IX. 1 12 2 15

*Kavi* (ix)—a son of Duritakṣaya

Bha IX 21 19

*Kavi* (x)—is Usiragni the Agni who married Svadhā, after him came Kavyas

Br III 10 85 Va 29 29

*Kavi* (xi)—the father of Bhautya

Br IV 1 51

*Kavi* (xii)—a god of Sutara group

Br IV 1 89

*Kavi* (xiii)—a sage of the Tamasa epoch a *mantrakṛt*

M 9 15 145 103

*Kavi* (xiv)—one of the seven sons of Kausika

B 20 3

*Kavi* (xv)—the son of Uruksava and Vīsala became a Brahmana and one of the three best *maharsis* among the Kavyas

M 49 39

*Kavi* (xvi)—a son of Śveta *avatar* of the 23rd *dvapara*

Va 23 205

*Kavis*—sons of originators of Pitrs with forms their daughter Gauh belonging to *dvija gana*

Va 73 35 36

*Kaviratha*—son of Citraratha and father of Vṛstimat Kaviruta (Va P)

Bha IX 22 40-41 Va 62 18

*Kavisuta*—is Śukra

Va 65 74

*Kavyam*—offering to Pitrs

M 19 1 Va 79 69 97 27

*Kavyavaha*—a kind of Agni

Br III 11 93

*Kavyavahana*—the son of Pavamana Agni the Agni of Pitrs

Br II 12 4 and 5 Va 29 4 5 75 56 70 110 10

*Kavyas*—a class of Pitrs

Va 52 67

*Kavyagni*—a kind of sacred fire

Va 56 4

*Kavyadas*—a class of Pitrs

Br III 72 26

*Kavha*—a daughter of Ugrasena

Va 96 133

*Kasura*—a commander of Bhaṇḍa

Br IV 21 85

*Kaseru (mat)*—a division of Bharatavarṣa

M 114 8 Bha II 16 9

*Kaseru*—approached by Keśidhvaja to give him a form of expiation

Vi VI 6 15

*Kasmira*—a city,<sup>1</sup> people of <sup>2</sup>

<sup>1</sup> Va 99 402    <sup>2</sup> Vā. 45 120 47 45

*Kasyapa* (1)—(*Savituh Vīdvān*, *Mārici*) son of *Marici* and *Kālā*, and husband of *Diti*<sup>1</sup> Married twelve (thirteen *Matsya P*) daughters of *Dakṣa*, who were *Brahmavādīnīs* and *Loka-matas* Married also *Pulomā* and *Kālakā* on the advice of *Brahmā* Their sons were *Dānavas* distinguished for warlike qualities 60,000 of these were killed by *Arjuna* while in Heaven to please *Indra*<sup>2</sup> *Aditi* was another wife of *Kasyapa*, and was the mother of *Vāmana-Hari* On an appeal from her on behalf of gods exiled from *Amarāvati*, *Kaśyapa* taught her the *payovrata* to please *Hari*<sup>3</sup> Pleased with the anointing of *Vāmana*<sup>4</sup> His *tejas*.<sup>5</sup> Pleased with *Diti's Madanadvādasivratam* but did not relish her request for a son to slay *Indra* but granted it under certain conditions<sup>6</sup> A sage of the *Varvasvata* epoch His descendants<sup>7</sup> Father of *Vivasvat*<sup>8</sup> Awarded *Madhyadeśā* by *Parasurāma*<sup>9</sup> Visited with pupils *Bhisma* on his death-bed,<sup>10</sup> goes round *Dhruva*<sup>11</sup> See *Diti*, *Indra*

A *Brahmavādīn* and a *Prajāpati* A *Devarṣi* His sons were *Nārada* and *Parvata*, as also *Ādityas* *Maruts* and *Rudras*<sup>12</sup> An *amśa* of *Brahmā*<sup>13</sup>

When *Dakṣa* grew angry on account of his daughter *Kaśyapa* drank *Kasya*, a kind of wine,<sup>14</sup> hence his name, hid *yoga* in a cave,<sup>15</sup> *āśrama* of,<sup>16</sup> a sage by *jñāna*,<sup>17</sup> place in the *Viśvacakra dāna*<sup>18</sup> With the sun during the months *Saha* and *Sahasya*,<sup>19</sup> a sage of *Cākṣuṣa* epoch<sup>20</sup>

<sup>1</sup>Bha III 14 7 IV 1 13 Br II 37 44, III 2 31, 3 55 IV 1 20, 2 33 47, M 146 16 & 25, 171 30, 199 1 14, 19, Va 63 41 <sup>2</sup>Bha VI 6 2, 25, 34-36, M 4 55, 5 13, 6 1-2, 44, Vā 65 115-116 157-158 <sup>3</sup>Bhā VIII 13 6 16 2 25, 17 22-3, X. 3 42 Br II 13 79 <sup>4</sup>Bha VIII 23 21 M 244 41, 245 82 <sup>5</sup>Bha. III 16 35-36, 17 2 <sup>6</sup>Bha VI 18 44 54 III chap 14 (whole), M 7 30-49 <sup>7</sup>Bha VIII 8 31, 13 5, M. 9 27 <sup>8</sup>Bha IX. 1 10, M 11 2 <sup>9</sup>Bhā IX 16 22 <sup>10</sup>Ib I. 9 8 <sup>11</sup>Bha IV 9 21 M 127 24, <sup>12</sup>Br II 27 104, 32 98, 112, 35 92-95, 38 3, III 1 53, 4 34, 8 1 and 27, M 145 92, Vā. 1 138, 3 2, 65 53, 84 26 and 31 <sup>13</sup>M. 47 9, Br III 2 105, 71 238, Vā 1 138, 3 2 65 114 <sup>14</sup>Va 65 115-17 <sup>15</sup>Br I. 1 117, Vā 83 83, Br III 19 53 <sup>16</sup>Va 37 22 <sup>17</sup>Ib 59 90 <sup>18</sup>M 285 6 <sup>19</sup>Ib 127 17 <sup>20</sup>Va. 62 66

*Kasyapa* (I<sub>r</sub>)—a sage and contemporary of Kṛṣṇa. Invited for Yudhiṣṭhira's *Rajasuya* <sup>1</sup> Came to Syamantapan-caka to see Kṛṣṇa, <sup>2</sup> one of the sages who left for Pindāraka, <sup>3</sup> met by Taksaka on his way to Parikṣit <sup>4</sup>

<sup>1</sup> Bha X 74 9      <sup>2</sup> Ib X. 84 4      <sup>3</sup> Ib XI 1 12      <sup>4</sup> Ib XII 6 11

*Kasyapa* (I<sub>ri</sub>)—a Paurāṇika who learnt *mulasamhita* from the disciple of Vyāsa

Bha XII 7 5 and 7

*Kasyapa* (I<sub>v</sub>)—the sage presiding over the month of *Saha*, <sup>1</sup> with the sun in *Hemantaka* <sup>2</sup>

<sup>1</sup> Bha XII 11 41      <sup>2</sup> Va 52 16

*Kasyapa* (v)—(R̥ṣyaśṛṅga) a sage of the first epoch of Savarni Manu

Br IV 1 11

*Kasyapa* (v<sub>i</sub>)—a sage of the *Svārociṣa* epoch

M 9 8

*Kasyapa* (v<sub>ii</sub>)—a sage resorting to Śuklatīrtha

M. 192 10

*Kasyapakalpa*—author of, a master of *Atharvasamhita*

Bha XII 7 4

*Kasyapapadam*—in Gaya, <sup>1</sup> performance of *śraddha* at by Bharadvaja <sup>2</sup>

<sup>1</sup> Vā 109 18      <sup>2</sup> Va 111 49 and 58

*Kasyapatmaṇas*—Ādityas, Maruts and the Rudras

Va. 64. 3



*Kasāyagana*—articles of, detailed.

M 217 75-81

*Kasayinas*—people in ascetic robes R

Va 58 64

*Kaseru*—one of the nine divisions of the Bhāratavarsa

Va 45 79, 119, V<sub>1</sub> II 3 6

*Kahoda*—a *madhyamādhvaryu*. ,

Br II 33 16

*Kāmsyam*—fit to be a milking vessel and for a gift with  
a cow

M 16 26 & 32, 57 20, 205 2

*Kāka* (I)—(Mt ) a hill touching the sea

Br II 18 76

*Kāka* (II)—a bird, a *vāhana* of Sūcīmukha

Br III 7 455 IV 24 44

*Kākabalī*—the *vayasa* in *Aindra*, *Vārūna*, *Vāyavya* and  
*Nairrta* directions

Vā 111 40

*Kakavarna*—son of Śīsunāga, (bha) and father of Kse-  
madharman Ruled for 36 years (26 years-*Matsya P* )

Bhā XII 1 5, Br III 74 129, M 272 7 V<sub>1</sub> IV 24 10 11

*Kākasilā*—in *Gayā*, releases one from debts

Va 108 76

*Kākahrđam*—a place fit for performing *śrāddha*.

Br III 13 85

*Kakīṇika*—a coin of small value

Bha XII 3 41

*Kakūstha*—the father of Gau who was married to Yati

Br III 68 13 Vā 93 14

*Kakṣivah*—a son of Jaṭāmālī, an *avatar* of the Lord

Va. 23 187

*Kakṣivat*—a son born to the waiting woman of Sudeṣṇā and Dīrghatamas By austerities at Girivraja, reached Brāhmanahood Father of 1000 sons by name Kauṣmandas and Gautamas

M 48 63, 84 8

*Kekeyasthas*—Kṛṣṇa Parāśara

M 201. 35

*Kacalas*—a Janapada of the Ketumāla Continent

Vā 44 15

*Kacchikas*—a tribe ∪

M 114 51

*Kaṇcana* (I)—the son of Bhīma, and father of Hotraka  
(Suhotra-V; P)

Bha IX 15 3 V; IV 7 3

*Kaṇcana* (II)—an Yakṣa

Va 69 12

*Kaṇcanaka*—the capital city of Pravara

Br III 74 184

*Kancanapada*—a Mt in Malayadvīpa

Va 48 24

*Kāñcanaprabha*—a son of Bhīma the king and father of Subdha

Br III 66 24, Vā 91 53

*Kāñcī* (I)—a R in the Ketumāla continent

M 44 18

*Kāñcī* (II)—a R of the Bhadrā

Vā 43 25

*Kāñcī* (III)—visited by Balarāma,<sup>1</sup> visited by Agastya, also *Vāranasailendra* and *Ekāmranīlaya* Viṣṇu Hayagrīva appeared before Agastya<sup>2</sup> A Vaiṣṇava ksetra with Śiva *Sānnidhyam* Prayers of Brahmā, to Lakṣmī and Viṣṇu requested to reside here Here were celebrated Śiva's marriage, Brahma's with Vānī, and Viṣṇu with Kamala But Brahmā subsequently left this<sup>3</sup>

<sup>1</sup>Bha X 79 14    <sup>2</sup>Br IV 5 6-10 7-10    <sup>3</sup>Ib IV 39  
(whole) 40 16, 59, 82-91

*Kāmjanakā*—city and capital of Pravīra

Vā 99 371

*Kaṭya*—a sage

M 196 27

*Kāndaśaya*—of the Parāśara family (*Sukla*)

201 33

*Kānthāyanadvijas*—the class of Brāhmanas from Me-  
dhātithi, son of Kanṭha

Vā 99 131

*Kānva*—a disciple of Yājñavalkya

V<sub>1</sub> III 5 30

P 44

*Kanvas*—a branch of Angirasa,<sup>1</sup> learnt the *Vajasanī yajus*<sup>2</sup>

<sup>1</sup> Va 65 106      <sup>2</sup> Bha XII 6 74 M 200 9

*Kanvam*—the *suktam* of the Sama Vedins recited in tank ritual

M. 58 37

*Kanvamudgalas*—the Maudgalyas of the Angirasa line

M. 50 5

*Kanvayanas* (I)—the clan of Brahmanas from Kanva son of Ajamūḍha a pravara of Angiras

M 49 47 196 21

*Kanvayanas* (II)—a ruling dynasty commencing with Vasudeva ruled the earth for 345 years<sup>1</sup> in number nine called *Śūrya bhṛtyas* These ruled from 40 to 45 years and were Brahmanas They had their own *Samantas*<sup>2</sup>

<sup>1</sup> Bha XII 1 21      <sup>2</sup> M. 272 33 7

*Katya*—a sage of the Tamasa epoch

Vi. III 1 18

*Katyayana* (I)—a *rtvik* at Brahma's *yajna*

Va 106 37

*Katyayana* (II)—a Pravara

M 192 10 196 33

*Katyayanas*—Kaśyapa gotrakaras

M 199 4

*Katyayani*—Image of ten hands three eyes youthful killing Mahīśasura and riding the lion

M 260 55-66

\* *Katyayani Vratam*—was observed by the girls of the *Vraja* early in the season of *Hemanta*. After bathing in the *Yamuna* they made a figure of the *Devī* with sand and worshipped it as the representation of the *Devī* for a month. Their object was to win *Kṛṣṇa* as their husband. Prayers were also sent to *Bhadrakālī* by rising early and bathing in the *Yamuna*. To test their sincerity *Kṛṣṇa* saw them one day playing in the river naked leaving their clothes on the banks. He removed these to the top of a *Nīpa* tree near by. The girls asked for the return of their clothes and threatened to report to the king. *Kṛṣṇa* asked them to receive their clothes from him. He said that their vow was fruitless as they bathed naked and he returned their clothes on their saluting him with both their arms. He then blessed them and asked them to go back to the *Vraja* which they did.

Bha X 22 1 27

*Kadambari*—a *yoginī*

Br IV 31 80

*Kadraveyas*—a class of snakes with several heads mentioned in verses <sup>1</sup> subject to *Garuḍa Śeṣa Vasukī* and others belong to this group <sup>2</sup>

<sup>1</sup> Va 52 20 62 180 69 74 Br III 7 31      <sup>2</sup> V<sub>1</sub> I 21 20 21

*Kadrupīṅgākṣī*—a *Kaśyapa* and a *Trayarṣeya*

M 199 13

*Kananasthītālī*—a fearful forest between the hills *Puṣpakaśaila* and *Mahamegha*

Va 38 71-8

*Kanina*—the son of *Devadatta* alias *Agniveśya*. He was the sage *Jatūl arṇiya* (*Jatukarna Burnouf*). He was a manifestation of *Fire God*. With him originated the *Brahma kula Agniveśyayana*.

Bha LX 2 21 22

*Kanmī*—a pupil of Kṛta

Br II 35 53

*Kanta*—one of the ten branches of the Sukarmana group of devas

Br IV 1 88, Va. 100 93

*Kantī* (I)—a sakti

Br IV 44 72

*Kantī* (II)—a Brahma kalā

Br IV 35 94

*Kāntipuram*—The sacred pool of, protected by Kīrātas

Br III 13 95 7

*Kāntivratam*—leads to the world of Viṣṇu

M. 101 45

*Kanyakubja*—a city of Ajāmila<sup>1</sup> Its citizens were vanquished by Paraśurāma,<sup>2</sup> sacred to Gauri<sup>3</sup>

<sup>1</sup>Bha VI 1 21 <sup>2</sup>Br III 39 11 41 39, IV 44 94 <sup>3</sup>M 13 29

*Kapalik(n)as*—a heretical sect,<sup>1</sup> their yoga<sup>2</sup> R

<sup>1</sup>Br II 31 65, Va 58 64 <sup>2</sup>Br II 27 116

*Kapileyas*—the Daitya rakṣasas from the Daitya king Kumbha

Va 69 177

*Kapeya*—addressed Suta to explain creation

Br II 6 1.

*Kama* (I)—God of Love (s v), born of Brahmā's heart Burnt by Śiva, was reborn as Pradyumna, son of Kṛṣṇa an *amsa* of Vasudeva<sup>1</sup> Sent by Indra to spoil Nara's penance,<sup>2</sup>

to induce Śiva to marry Umā<sup>3</sup> For having observed *Vibhū-tidvadasivratam*, Anangavati the courtesan became co-wife with Ratī, and her name was Prīti<sup>4</sup> Icon of.<sup>5</sup> Worshipped Śiva in Siddheśvaram and attained divinity again<sup>6</sup> His arrow afflicted Brahmā who was made to love his own daughter, cursed by Brahmā to be burnt by Rudra, when pointed out that he only discharged his duty, he modified the curse to be born as son of Kṛṣṇa, then of Vasu in Bharata line, to get overlordship of Vidyādhara and finally attain godhood, afflicted the nine devis<sup>7</sup>

<sup>1</sup>Bhā III 12 26, VIII 7 32, X, 55 [2], V<sub>1</sub> V 27 28    <sup>2</sup>Bhā. XI 4 7    <sup>3</sup>M 154 209-239    <sup>4</sup>M 7 13, 100 329    <sup>5</sup>M 261 53 6  
<sup>6</sup>M 191 110    <sup>7</sup>M 3 33, 4 12-21, 23 23

*Kāma* (II)—a son of Samkalpa

Bhā VI 6 10

*Kama* (III)—a Viśvedeva

Br III 3 30, Vā 66 31

*Kāma* (IV)—the son of Śraddhā and Dharma and father of Harṣa (joy) through his wife Ratī (*Siddhi-Br P*)

Br II 9 58, 62, Vā. 10 34, 38

*Kāma* (V)—the Apsaras clan of Sobhayantya, originated from

Br III 7 24, Vā 69 58

*Kāma* (VI)—place of, in life,<sup>1</sup> does not end in spite of *bhoga* or enjoyment, but grows like fire with oblation, cf *Rāmāyana*, notwithstanding old age desire to live and to amass wealth does not go<sup>2</sup>

<sup>1</sup>Bhā. I 2 9-10,    <sup>2</sup>Vā. 93 95, 100

*Kāmakarṣanikā*—a *gupta śakti*.

Br. IV 19 17

*Kāmadeva* (11)—the son of Yaśodharā (Yaśodhāri-Vā. P.).

Br. II. 11. 35; Vā. 28. 30.

*Kāmadhenu* (1)—a goddess following Revatī;<sup>1</sup> gift of.<sup>2</sup>

<sup>1</sup> M. 179. 73.    <sup>2</sup> Ib. 279. 4; 106. 74.

*Kāmadhenu* (11)—Jamadagni's cow providing hospitality to Haihaya hosts; bound by king's servants, she kicked off its shackles and flew in the air.

Br. III. 26. 54.

*Kāmadhenupadam*—in Dhenukāraṇya of Gayā.

Vā. 112. 56.

*Kāmapāla*—joined Yadus in defeating Paunḍraka.

Bhā. X. 66. [2].

*Kāmarāja*—dear to Lalitā.

Br. IV. 19. 67; 38. 9-10.

*Kāmarājapriyā*—is Lalitā.

Br. IV. 18. 16.

*Kāmarūpa* (c)—the eastern country; sacred to Lalitā.

Br. IV. 44. 93; Vi. II. 3. 15.

*Kāmarūpā*—a mindborn mother.

M. 179. 21.

*Kāmarūpiṇī*—a śakti.

Br. IV. 44. 72.

*Kāmalāyanija*—a sage.

M. 198. 13.



*Kāmalā*—a goddess enshrined at Kamalālaya

M. 13. 32

*Kāmalī*—another name for Renukā

Vā 91 90

*Kāmavratam*—in honour of Pradyumna.

M. 101 10.

*Kāmaśankara*—is Kāmeśvara.

Br. IV. 15. 45.

*Kāmaśāstra*—In Sairandhri's house there were pictures drawn according to prescriptions of *Kāmaśāstra*:<sup>1</sup> a treatise by Bābhavya, a Pāñcāla.<sup>2</sup>

<sup>1</sup> Bhā. X. 48. [2]; M. 220. 2.    <sup>2</sup> M. 21. 30.

*Kāmaśiva*—another name for Kāmeśvara.

Br IV. 15. 16.

*Kāmahāni*—a Lāngala.

Vā. 61. 42.

*Kāmākṣī*—the goddess enshrined in Kāñcī; Ādilakṣmī: said to possess one eye at Kāñcī and the other at Kāsi: also Mahālakṣmī;<sup>1</sup> enshrined at Gandhamādana.<sup>2</sup>

<sup>1</sup> Br. IV. 5. 7; 13 1, 15 35, 38 81; 30. 5, 14 & 21; 40 1, 16, 85-105    <sup>2</sup> M. 13 26.

*Kāmacārinī*—a goddess enshrined at Mandara hill.

M. 13. 28.

*Kāmārttā*—a śakti.

Br. IV. 44 73.

*Kamukam Vratam*—this seems to refer to *Pasupata-yogam*

Br II 27 127

*Kamuki*—a śakti

Br IV 44 72 & 140

*Kamini*—a group of women who came from the mouth of Asura Bala when he yawned

Bha V 24 16

*Kamesi*—is Lalita one of the 15 Akṣara devis

Br IV 13 2 18 15 19 52 57 37 21

*Kamesvara*—married by Lalita

Br IV 14 21 15 12 27 67 36 4

*Kameśvari*—is Kameśi a nitya devi

Br IV 15 35 18 9 25 56 29 145 37 33 44 141

*Kamesvaripuri*—is Śrīpuram

Br IV 31 24

*Kampilya (I)*—a son of Bhramyaśva

Bha IX 21 32

*Kampilya (II)*—a fifth son of Bheda

Va. 99 196

*Kampilya (III)*—a son of Haryasva

V<sub>1</sub> IV 19 59

*Kampilya*—the capital of Samara <sup>1</sup> the kingdom of <sup>2</sup>

<sup>1</sup> Va 99 176    <sup>2</sup> V<sub>L</sub> IV 19 40

*Kāmbhojas*—a northern kingdom noted for horses<sup>1</sup> Their king Sudakṣina was an ally of Jarāsandha and placed on the East of the Gomanta hill, during its siege<sup>2</sup> Took part in the *Rājasuya* of Yudhisthira Their king went to Syamanta pañcaka for solar eclipse<sup>3</sup> Defeated by Parasurāma and by Sagara who had them fully shaved as punishment<sup>4</sup>

<sup>1</sup>Br II 16 49, IV 16 16, Va 88 122, V<sub>1</sub> V 29 32

<sup>2</sup>Bha X. 52 11 [7] <sup>3</sup>Ib X 75 12 82 13 <sup>4</sup>Br III 41 39, 48 22 & 44, 63 120, 134 & 138, V<sub>1</sub> IV 3 42

*Kāmyā*—a daughter of Kardama and Śrutī, married Priyavrata, mother of ten sons equal to Svāyambhuva and two daughters by whom Kṣatram came into being

Br II 11 32-34, 14 44, Va 27-9

*Kayani*—a Pravara of the Bhārgavas

M 195 31

*Kāyāvardhanam*—a tirtham sacred to Mātā, Pītṛs and to Śiva

M. 13 48, 22-30, 181 26

*Karakī*—a Pravara of Angīras

M 196 14

*Kārana*—the lord who is nirguna and Brahmā becomes *Āratmā* after its conjunction with *Prakṛti* and a *saguna*

Vā. 49 151. etc.

*Kāranam* (I)—a term for Jīva or Prana

Vā. 102 101

*Kāranam* (II)—a name for *avyaktam*

Vi I 2 19.

*Karapatha*—the capital of Angadiya deśa of Lakṣmana's son Angada

Vā 88 188

*Kārayana*—the capital city of Angada, son of Lakṣmana

Br III 63 189

*Kāravatī*—sacred for śrāddha.

Br III 13 92

*Kāraskaras*—the kingdom of, unfit for śrāddha a southern tribe

Br III. 14 33 and 80, M 114 49 Vā 78 23 and 69

*Kariṣava*—a Kauśika gotra

Vā 91 99

*Kaūraya*—a sage

M. 196 27

*Kārīṣas*—of Kauśika gotra

Br III 66 71.

*Karu*—a Mt of the Bhāratavarṣa

Vā 45 92

*Kārukas*—unfit for śrāddha feeding

Br III 15 43, Vā. 79 69

*Karukarma*—the svadarma of Śūdras ✓

Vā. VI 1 36

*Kārukāyanas*—Trayārṣeyas

M 193 7

*Kārūsa*—a surname of Vṛddhaśarman, son of Karūṣa, (who married Śrutadevā)

Bhā IX. 24 36

*Kārūsas*—descendants of Karūṣa, the son of Vaivasvata Manu<sup>1</sup> and, kings of Uttarāpatha, a Kṣatriya clan, the country of<sup>2</sup>

<sup>1</sup>Bhā IX 2 16, Br III 61 2, M 12 24, 114 48, V<sub>1</sub> IV 1 18    <sup>2</sup>V<sub>1</sub> II 3 17, IV 14 39

*Kārotaka*—Ārseya Pravara of Angiras

M 196 8

*Karkotaka*—with the sun during the month of Pausa

V<sub>1</sub> II 10 14

*Kārtavīryarjuna*—a prominent king of the lunar line  
See *Arjuna*

V<sub>1</sub> IV 6 4

*Kārtā*—a Sāmaga

Va 99 191

*Karttika*—*Navamī* and *Dvādasi*, as *yugadis* for *śrāddha*

M. 17 4

*Karttikeya* (*Guha*) (1)—a god with his *vāhana* as peacock, conqueror of Krauñca of Asuras, also Kumara,<sup>1</sup> brought up by the Kṛttikas,<sup>2</sup> delight to the mind of Umā,<sup>3</sup> overheard the report given by his father to Parvatī on the subject of the colour of his throat, the Nilakanṭha legend, when he was lying down on the lap of Uma on the top of the Kai-

lasa hills <sup>4</sup> Took part in Bana's war with Kṛṣṇa and disabled by Garuḍa and Pradyumna <sup>5</sup>

<sup>1</sup>Br II 25 16 III 10 44 32 23 41 32 42 6 43 31 <sup>2</sup>Va  
41 38 72 43 V<sub>1</sub> I 15 116 <sup>3</sup>Va 54 19 <sup>4</sup>Va 54 28f  
<sup>5</sup>V<sub>1</sub> V 33 21 and 26

*Karttikeya* (II)—Kumara being the son of Kṛttikas narrates the *mahatmyam* of Nandi in *Nandipurana* <sup>1</sup> born in the full moon day of the *citra* month and Indra made sin into one on the fifth day and on the sixth anointed *Devasenapati*. All important gods gave him some present or other and praised him <sup>2</sup> Promised to slay Taraka and slew him <sup>3</sup> Image of 12 hands in a city four in a *Kharvaṭa* and two in a village one of the hands has a cock others detailed <sup>4</sup>

<sup>1</sup>M 5 27 53 61 <sup>2</sup>Ib 159 4 18 <sup>3</sup>Ib 160 10 26 <sup>4</sup>Ib  
260 19 45 51

*Karttikeya* (III)—(Pavakī) a sage of the Rohita epoch  
Br IV 1 62

*Karttikeya* (IV)—a *tīrtham* sacred to Yaśaskarī  
M 13 45

*Karttikeyapadam*—in *Gaya*  
Va 109 19 111 54

*Karttivaya*—a Kaśyapa gotrakara  
M. 199 5

*Karttivarīya* (I)—a son of Kanaka  
Va 94 8

*Karttivarīya* (II)—see *Arjuna*

Br III 28 25 31 3 & 5 32 61 34 3 & 30 M 43 15 V<sub>1</sub> IV  
11 16

*Kārdamayani*—ārseya Pravara of Bhārgavas

M. 195 34 & 43

*Karpatas*—a heretical sect

Br III 14 39

*Karpasaparvata*—20 bhārams of cotton as the best gift.

M 83 5, 88 1-5

*Kārbūram*—the colour of the 14th Manu Sāvarṇi

Va 26 46

*Karyakarana rūpini*—Lalitā

Br IV 15 8

*Kārmukālaya*—see Dhanuśśāla

Vi V 20 17

*Kārṣaṇi*—a Bhārgava gotrakara

M. 195 18

*Kārsāpanam*—a coin in common use, fines in terms of

M 227 79 & 93, 197

*Kārṣṇayanas*—Kṛṣṇa Parāsara

M. 201 35

*Kārṣṇeyas*—a Rākṣasa gana

Va 69 172

*Kala* (1)—time as the phase of the Universal Spirit<sup>1</sup> Is *Istara*, and only rūpabheda<sup>2</sup> Lord of creation and destruction, fearful to look at.<sup>3</sup> Vanquished by Kṛṣṇa,<sup>4</sup> makes and unmakes things by keeping all things under control<sup>5</sup>

<sup>1</sup> Bhā I 6 4, 11 6 13 45, II 10 43 VIII 17 27 <sup>2</sup> Ib. III 12 12, 29 4, 37 & 45 X. 51 19 <sup>3</sup> Ib IV 12 3 Vā 32 11 22.  
<sup>4</sup> Bhā. III 3 10, Br III. 3 82, Vā 32 29 <sup>5</sup> Vl V 39 55-64

*Kala* (II)—a name for *Mrtyu* *ety* as Lord of Death, *adhudevata* for *Rāhu* the planet,<sup>1</sup> described as having four faces each comprising a *yuga*<sup>2</sup> One origin of<sup>3</sup>

<sup>1</sup>Br II 36 128, M 93 14, 213 5 & 18      <sup>2</sup>Va 32 8 67  
<sup>3</sup>Ib 21 52, 73

*Kāla* (III)—a son of *Dhanva*, a *Vasava*, a *Viśvedeva*

Br III 3 23 30, M 5 23, 203 4, Va 66 21 31, Vi I 15 111

*Kāla* (IV)—a *Bhairva* god

Br IV 20 82

*Kala* (V)—one from *Brahman*, see also *Avyakta*

Vi I 2 14, 15 and 27

*Kala* (VI)—a Mt west of the *Sītoda* lake

Va 36 27

*Kala* (VII)—division of time—*Paramāṇu* defined

|                                  |      |  |
|----------------------------------|------|--|
| 2 <i>Paramāṇus</i>               | make | 1 <i>Anu</i>   |
| 3 <i>Anus</i>                    | "    | 1 <i>Trasareṇu</i>   |
| 3 <i>Trasareṇus</i>              | "    | 1 <i>Truti</i>   |
| 100 <i>Trutis</i>                | "    | 1 <i>Vedhas</i>  |
| 3 <i>Vedhas</i>                  | "    | 1 <i>lava</i>  |
| 3 <i>lavas</i>                   | "    | 1 <i>Nimeṣa</i>  |
| 3 <i>Nimeṣas</i>                 | "    | 1 <i>Kṣana</i>   |
| 5 <i>Kṣanas</i>                  | "    | 1 <i>Kāṣṭha</i>  |
| 15 <i>Kāṣṭhas</i>                | "    | 1 <i>laghu</i>   |
| 15 <i>laghus</i>                 | "    | 1 <i>Nāḍika</i>  |
| 2 <i>Nāḍikas</i>                 | "    | 1 <i>Muhūrta</i>   |
| 6 or 7 <i>Nāḍikas</i>            | "    | 1 <i>Prahara</i> or <i>Yāma</i>                                    |
| 4 <i>Yāmas</i>                   | "    | 1 <i>day</i> or <i>night</i>                                       |
| 15 <i>days</i> and <i>nights</i> | "    | 1 <i>Pakṣa</i>   |
| 2 <i>Pakṣas</i>                  | "    | 1 <i>māsa</i> or a <i>day</i> and <i>night</i><br>for <i>Pitrs</i> |
| 2 <i>Māsas</i>                   | "    | 1 <i>Ṛtu</i>   |



|                   |      |                      |
|-------------------|------|----------------------|
| 6 months          | make | 1 Ayanam             |
| 2 Ayanams         | "    | 1 year               |
| 1 day of Brahmā   | "    | 1 period of 14 Manus |
| 1 night of Brahmā | "    | 1 period of Pralaya  |
| 1 Yuga            | "    | 5 years <sup>1</sup> |

based on Sūrya<sup>2</sup>

<sup>1</sup> Bha III ch. 11 (whole), Br II 24 58, 13 109, Va 50  
179 82, 97 30 31    <sup>2</sup> Vā 31 24, 53 39

*Kalaka* (I)—s son of Vijvara

Br III. 6 33

*Kālaka* (II)—a son of Virakṣa

Va 68 33

*Kalakanyā*—see Durbhagā

Bhā IV 27 27

*Kalaka*—a daughter of Vaisvānara, and a wife of Kaśyapa,<sup>1</sup> sons were Kālakeyas<sup>2</sup>

<sup>1</sup> Bha VI 6 33-34, M 6 22    <sup>2</sup> V<sub>1</sub> I 21 8-9

*Kalakas*—kings (24) contemporaneous with Śisunāgas (10)

Br III 74 136, Va 99 323

*Kalakama*—one of the ten Visvedevas

M 203 13

*Kalakūtam*—poison from the churning of ocean of milk by gods and asuras, swallowed by Śiva

Br II 25 60, III 25 9, IV 23 30, M 250 20 60, Va 54  
57-9, 63 and 95

*Kālakeyas*—sons of Marici, a danava, vanquished by Rāvana and by Durgā,<sup>1</sup> their mother is Kālā<sup>2</sup> Asuras in the Devakūṭa hill<sup>3</sup>

<sup>1</sup> Br III 7 255, IV 29 76, M 6 23, V<sub>1</sub> I 21 9      <sup>2</sup> M 171  
59      <sup>3</sup> Vā 40 15

*Kālakośakas*—country of, under Manidhānya kings  
(Cal Edn Kālatoya)

V<sub>1</sub> IV 24 66

*Kālakṛita*—a Veśya form of marriage

Br IV 15 4

*Kālakhya*—(antakāri) Tāmasi

Vā 66 90, 104

*Kalacakra* (I)—a chief Vānara

Br III 7 235

*Kalacakra* (II)—is the solar system relativity of its movement is illustrated by the Potter's wheel The sun stands in relation to *Kalacakra*, midway between the Earth and Heaven Placed on the right side of Meru the twenty-eight nakṣatras including *Abhijit* are fixed on this *cakra*<sup>1</sup> The seat of *Mahakala*<sup>2</sup>

<sup>1</sup> Bha V 22 2-11 23 3 M 162 1 19 V<sub>1</sub> II 8 4      <sup>2</sup> Br  
IV 32 7 18 20

*Kā(ka)laṣamghikā*—a mind-born mother

M 179 23

*Kalaṣihvā*—a śakti

Br IV 44 76

*Kālāñjara*—Mt on the north base of Meru Here was born Bharata as deer,<sup>1</sup> sacred to Kāl<sup>2</sup> Here were reborn the seven sons of Kauśika as deer, remembering their past birth,  
P 46

they practised *yoga*,<sup>3</sup> sacred to Pitrs,<sup>4</sup> the best of hills where Śveta took his *avatār* (*kālam jarayisyāmī*)<sup>5</sup>

<sup>1</sup>Bhā V 16 26, 8-30 Br III 13 100, V<sub>1</sub> II 2 30 <sup>2</sup>M 13  
32 <sup>3</sup>Ib 20 15 21 9 and 28 <sup>4</sup>Ib 22 24, V<sub>a</sub> 77 93 <sup>5</sup>V<sub>a</sub> 23  
204

*Kālamjaras*—the kingdom of

M 121 54

*Kālatoyaka*—a northern kingdom, a tribe,<sup>1</sup> a Janapada of Manidhānya<sup>2</sup>

<sup>1</sup>Br II 16 46 III 74 196 M 114 40 <sup>2</sup>V<sub>a</sub> 99 384

*Kalatvam*—Yama aspect, *rajas* and *tamas* predominate, terminates the worlds, as dark as the sky (*añjana*)

V<sub>a</sub> 5 28, 31

*Kaladamstra*—an Asura who entered the ocean

M 61 4

*Kālanar(l)a*—(*Kālānala*- V<sub>a</sub> P) the son of Sabhānara, and father of Srñjaya

Bhā IX 23 1, V<sub>a</sub> 99 13

*Kālanātha*—Śiva assuming the form of Death

Br IV 16 12

*Kalanabha* (I)—a son of Hiranyākṣa and Bhānū A nephew of Hiranyakṣipu Took an active part in the Devasura battle between Bali and Indra Fought with Yama A follower of Vṛtra in his battle with Indra<sup>1</sup> A Samhikeya asura<sup>2</sup>

<sup>1</sup>Bhā VII 2 18 V<sub>a</sub> 67 67, M 6 27 Br III 5 30 Bhā, VIII 10 20 and 29 VI 10 [20] V<sub>1</sub> I 21 3 <sup>2</sup>Br III 6 20, V<sub>a</sub> 63 19

*Kalanābha* (II)—a son of Vipracitti

V<sub>1</sub> I 21 12

*Kālanemī*—a son of Virocana and father of four sons Kamsa's previous birth as Kalanemi sent his *sula* towards Hari who vanquished him with the same implement,<sup>2</sup> residing in Atalam (IV tala or abhastalam)<sup>3</sup> Killed by Hari in Tārakāmaya, where he was a commander, rode on a chariot of elephants, used illusory powers and *brahmāstram* in the war, devas as prisoners of war but released by Tāraka, attacked Hari and fell dead slain by his *cakra*<sup>4</sup>

<sup>1</sup> Vā 67 76, 80 Br III 5 39      <sup>2</sup> Bha X 1 68, VIII 10 56  
X 51 42, V<sub>1</sub> V 1 22 23 65      <sup>3</sup> Br II 20 32, Vā 50 31  
<sup>4</sup> Br III 72 21, M 148 42-51, 150 140-189, 154 3, 160 3 & 18, 176  
49, chaps 177-78, Vā 97 22

*Kalaparnī*—a mind-born mother

M 179 22

*Kālabhavana*—an Yakṣa *gana*

Vā 69 40

*Kalamahī*—R

M 163 64

*Kalamūrti*—a chief Vānara

Br III 7 233

*Kālamṛtyu*—a servant of Mahākāla

Br IV 32 5

*Kalayatana*—the son of Yavanesvara, black in colour and hard-hearted, after crowning him king, his father retired to the woods, full of prowess he asked Nārada of some powerful heroes and being told about Yādavas he directed himself towards them with a big army of Mlecchas, Kṛṣṇa met him unarmed and was pursued, seeing him entering a cave where Mucukunda was sleeping, Kāla entered and thinking Mucukunda to be Kṛṣṇa kicked him, on Mucukunda waking up and looking at Kalanemi he was

burnt to ashes as there was a vow that he who would awake Mucukunda would meet with such an end

Bha X 50 44 9, 51 1 12, V<sub>1</sub> V 23 5 8 and 17-23

*Kalacaksu*—a son of Anu

Br III 74 13

*Kalarâtrî*—a Varna Śakti

Br IV 44 60

*Kalavandî* (c)—a kingdom noted for horses

Br IV 16 17

*Kālavāṣita*—a commander of Bhaṇḍa

Br IV 21 77

*Kalaviryā*—a nephew of Hiranyakaśipu

M 6 28

*Kalasambara*—Killed by Pradyumna (see also Sambara)

V<sub>1</sub> V 27 3 and 20

*Kalasikha*—a sage

M. 200 8

*Kalasamkarṣaṇî*—a goddess from the back part of Nṛsimha a follower of Vāgîśa.

M. 179 68

*Kalasarpî* (*Kaśyapatīrtha*)—a sacred tīrtham dear to Kaśyapa, fit for śraddha and noted for devadaruvanam

Br III 13 98-9, Vā. 77 87

*Kalasūtra*—one of the twenty-eight hells Those who treacherously behave towards Pitr̥s, Brāhmanas, etc., are sent to this,<sup>1</sup> a hell under the earth also *māhāhi*<sup>2</sup> the third hell under the earth also known as *māhāvividhi*, haunted by a fierce serpent<sup>3</sup>

<sup>1</sup> Bhā V 26 7 & 14 Va 110 42, V<sub>1</sub> I 6 41, II 6 4 <sup>2</sup> Br IV 2 181 184, 33 60 <sup>3</sup> Va 101 178

*Kala* (I)—a goddess enshrined at Candrabhāgā

M 13 49

*Kala* (II)—a daughter of Dakṣa, and wife of Kaśyapa<sup>1</sup>  
Mother of Kālakeyas<sup>2</sup>

<sup>1</sup> M. 171 29, Va 66 54 <sup>2</sup> M. 171 59

*Kalatma*—Yugabhīmānī, Rudra

Va 31 55 66 125

*Kalānala* (I)—a son of Sabhānara and a Paṇḍita, and father of Sṛṇjaya

Br III. 74 13 V<sub>1</sub> IV 18 2-3

*Kalanala* (II)—see *Samvartagnī*.

Br II 25 45 & 56

*Kalamra*—a tree of Bhadrāśva the juice of its fruit protects the youthfulness of women,<sup>1</sup> in the Salavaṇam, the juice of which makes the drinker young<sup>2</sup>

<sup>1</sup> Br II 15 58 & 61 <sup>2</sup> Va. 43 6

*Kalāyani*—a pupil of Bāṣkala

VI. III. 4 25

*Kalayasaśala*—the first *prakāra* of Śrīpuram

Br IV 31. 34 50

*Kalavasthas*—six according to months, also *ratra*, *rtus*, *ayanas* and *years*, also *nimesa*, *kala*, *kaṣṭha*, *muhurta* and *dinakṣapa* <sup>1</sup> fivefold day half-month month, *rtu* and *ayanam* <sup>2</sup>

<sup>1</sup> Va 30 10-14    <sup>2</sup> Ib 31 26

*Kali*—a manneya

Va 69 2

*Kalika* (I)—a pupil of Kṛta

Br II 35 51    Va 61 44

*Kalika* (II)—a son of Maya

Br III 6 29

*Kalika* (I)—a sakti

Br IV 44 86

*Kalika* (II)—R sacred to Pitrs

M. 22-36

*Kalika* (a) *ka* (III)—a daughter of Vaisvanara, after her came the Kalakeya asuras

Br III 6 23 5    Va 68 23

*Kalikas*—the kingdom of

M 121 45

*Kalinga*—the king of, present at the marriage of Anuruddha and advised Rukmin to invite Rama for dice  
Laughed aloud when Rama failed, and supported Rukmin playing falsely    His teeth pulled out by Rama

Bha. X. 61 27-37

*Kalingaka*—a Brahmana friend of Bhīṣma hailing from Kalinga narrated to Bhīṣma ways by which to be free from Yama's subjection

V<sub>1</sub> III 7 38

*Kālīñjaravanam*—sacred to Śiva

M 181 27

*Kālitakas*—of the S country

Vā 45 128

*Kālin*—a son of Caidyoparicara

M 50 28

*Kālinda*—a kinnara *gana*, horse-faced.

Va 69 32

*Kālindī* (I)—the daughter of the sun god, wandering in the forest in quest of Kṛṣṇa, she expressed herself to Arjuna who was there with Kṛṣṇa, the latter married her, welcomed by Draupadī to Hāstinapura, she narrated to her how she married Kṛṣṇa<sup>1</sup> Devī and wife of Kṛṣṇa, mother of Śruta and other sons<sup>2</sup>

<sup>1</sup>Bha X 58 17-23, 29, 71 43, 83 11 M 47 14      <sup>2</sup>Va 96  
234 V<sub>1</sub> V 28 3 32 4

*Kālindī* (II)—a R of the Ketumāla country

Vā 44 21

*Kālindī* (III)—a name for Yamunā

V<sub>1</sub> V 7 2 18 34 VI 8 36

*Kālīya* (I)—a chief of the Krodhavaśa group of serpents Got into a pool of the Yamunā, causing the death of people who drank of the waters Kṛṣṇa subjugated it and ordered it to go to the sea, thus making the waters drinkable He assured Kālīya of freedom from Garuḍa's hostility Son of Kādrū, Kālīya originally lived in Ramanaka, and refused to give Balī to Garuḍa according to an agreement with him In the fight that ensued, Kālīya was vanquished, and he resorted to the Kālindī pool where Garuḍa could not come But he was expelled by Kṛṣṇa<sup>1</sup> In the Atalam region,<sup>2</sup> in Talvalam<sup>3</sup>

<sup>1</sup>Bhā. V 24 29 X. ch. 16 (whole), 17 1-12, X. 43 26      <sup>2</sup>Vā.  
50 18, 69 72      <sup>3</sup>Br II. 20 19, M. 163 56



*Kaliya* (II)—a danava king

Br IV 29 124

*Kalīyas*—the serpents of Mahatalam

Bha V 24 29

*Kalī* (I)—one of the wives of Bhūmasena, and mother of Sarvagata

Bha IX 22 31

*Kalī* (II)—a mother goddess, and a varṇa śakti,<sup>1</sup> a goddess enshrined at Kālanjara, took part in the Tarakā-maya and enveloped the whole in darkness<sup>2</sup>

<sup>1</sup>Br IV 7 72 44 59 & 76    <sup>2</sup>M 13 32 172 19

*Kalī* (III)—a doorkeeper of Mahakālā

Br IV 32 18

*Kalī* (IV)—the Dāśeṣī brought forth Vicitravīrya by Śantanu

M 50 45

*Kalī* (V)—a mind-born mother,<sup>1</sup> from the bones of Nṛsimha<sup>2</sup>

<sup>1</sup>M. 179 14    <sup>2</sup>Ib 179 26, 64

*Kalī* (VI)—the wife of Paraśara and mother of Kṛṣṇa-dvāipayana

Va 70 84

*Kalī* (VII)—R a sacred river

M 22 20

*Kaliyanaga*—the venomous serpent in a pool of Yamunā, Kṛṣṇa dived into it and was about to kill him when on an appeal from the wives of Nāga and the Nāga

himself to do as he bade he set them free and sent them to the sea to live there for ever. See *Kāliya*.

Vi. V. 7. 3 to the end; 13. 4.

*Kāleya*—an Asura who was exhausted in Amṛtaman-thana.

Bhā. VIII. 7. 14.

*Kāleya*—an Ātreya, *Putrikā putra*. ✓

M. 197. 9.

*Kāleyas*—Dānavas and Nāgas in Rasātala. These took part in Devāsura war between Bali and Indra. They fought with Vasus.

Bhā. V. 24. 30; VIII. 10. 22 and 34.

*Kāleśvara*—famous for *Lalitā piṭha*: a *tīrtham* on the Narmadā.

Br. IV. 44. 97; M. 191. 85.

*Kālodara* (c)—an eastern kingdom watered by Hlā-dinī;<sup>1</sup> peoples of.<sup>2</sup>

<sup>1</sup> Br. II. 18. 55.    <sup>2</sup> Vā. 47. 52.

*Kālyā*—a wife of Parāśara, and mother of Kṛṣṇa dvaipāyana.

Br. III. 8. 92.

*Kāverī* (1)—R. personified as one of the wives of Havyavāhana (Śamsya) fire; Sangamam in the Narmadā, where Kubera attained *siddhi* by penance to Śiva. Its greatness described.

Br. II. 12. 14; M. 51. 13; 163. 61; 183. 2-20; Vā. 29. 130.

*Kāveri* (II)—the grand-daughter of Yuvanāśva and wife of Janhu, mother of Suhotra (Sunaha-Br. P ), made of one half of Gangā

Br III 66 28-30, Va. 91. 53

*Kāveri* (III)—a R of the Bhadra country.

Va. 43 26

*Kaveri* (IV)—R a mahānadi (Vā P ) in Bhāratavarṣa,<sup>1</sup> takes its source in the Sahya (R̥ṣyavat) hills noted for Vainana elephants in Drāviḍa deśa (*Dakṣiṇa deśa*);<sup>2</sup> visited by Balarāma;<sup>3</sup> fit for śrāddha offerings, and sacred to Pitrs<sup>4</sup>

<sup>1</sup> Va 108 79    <sup>2</sup> Bha V 19 18, VII 13 12, XI 5 40,  
Br II 16 35, III 7 357, Va 45 104, 77 28    <sup>3</sup> Bha X. 79 14  
M 114. 23    <sup>4</sup> Br III 13 28, M. 22 27

*Kāvya* (I)—a son of Bhrgu and Divya, also Śukra, Uśana, the Ācārya for devas and asuras, Kavīsuta and the name of a planet, wife Gonama, had four sons, Tvaṣṭa, Varūtri, Śanda, and Marka,<sup>1</sup> the lord of Bhrgus;<sup>2</sup> cursed Yayāti<sup>3</sup> Asuras defeated by Indra appealed to Kāvya and resolved to go to Rasātala, Kāvya encouraged them and said that rains, vegetation, etc, would stand completely with them and only ¼ with the devas, at that time the devas appealed to him for help, but Kāvya went to Mahādeva and learnt the mantra for their success, in the meantime he asked them to keep quiet and perform austerities after laying their weapons down Mahādeva insisted on Kunda-dhūma observance for a thousand years with their heads down, while so engaged the asuras got afraid of the devas and appealed to his mother and the wife of Bhrgu, she offered them shelter but finding them being killed by the devas she resolved to deprive Indra of his place, then Indra appealed to Viṣṇu whose body he entered, but she set on

<sup>1</sup> Br III 1 76 68 86, 72 95 73 1 37    Va 59 90  
62 41, 65 74-7    <sup>2</sup> Vi 70 4    <sup>3</sup> Vi IV 10 7

fire the whole world of devas, when out of rage Viṣṇu killed her, Bhṛgu cursed him to be born seven times among men, then by power of *tapas* he restored his wife to life, Śukra's religious observance so as to please him, penance over, Maheśvara granted him three things non-defeat by others, lordship over wealth, and eternal life, on this he praised *Nilalohita* by many names, pleased, Śiva disappeared, then Śukra was attracted towards Jayantī the daughter of Indra and promised to be with her for ten years unknown to the asuras by means of *māyā*, when Kāvya returned the asuras were pleased, but during the ten years Brhaspati appeared before the asuras in the guise of Kāvya and pretended to speak to them the mantra he had heard, the asuras accepted him, ten years were over and a daughter Devayāni was born to Śukra who appeared before the asuras, finding two Kāvyas the asuras became mystified and Kāvya said that he was Brhaspati in disguise, the asuras did not believe in the real Śukra who left them in anger, soon they found out the mistake and approached Śukra through Prahlāda and he became pleased then he approached Brahmā who said that after ten *yugas* and in the Svārocisa Yuga the asuras would get back their kingdom saying this he pointed out to two disciples Sanda and Marka equal to Brhaspati, and at last the devas were defeated Seeing the success of the asuras Viṣṇu took different avatars to put them down<sup>4</sup>

<sup>4</sup> Va 97 94 to end and ch 98 Br III 72 96 to the end 73  
1 64

*Kavya* (II)—an Angīrasa, and one of the seven sages of Tāmāsa Manu<sup>1</sup> a *mantrakṛt*<sup>2</sup>

<sup>1</sup> Br II 32 98 and 104, 33 7, 36 47    <sup>2</sup> Va 59 96

*Kavya* (III)—a son of Senājit

M 49 50, Va 99 173

*Kavya* (IV)—a son of Bharatāgni

Va 29 8

*Kavyas*—a group of Pitr̥s who drink Soma's *Svadhā*. Their mind-born daughter is Yogotpattī, other names are *Samvatsaras*, *Pañcābdas*, *Ajyapas*, being presiding deities of *Astakas* and others. They drink ghee.

Br II. 23 39 and 73 5, 28 4, 23 and 70, III 10 85, M. 141 4-18, Va 56 13, 16

*Kāśa*—a son of Śunahotra (*Sutahotra-Va P*) (*Suhotra-Vz. P.*)

Br III 67 4, Va 92 3, V<sub>1</sub> IV 8 5

*Kāśaya*—the kingdom of *Kāśa*

Va 92 6

*Kāśas*—a kind of grass (*saccarum spontaneum*) best for *śrāddha* purposes, significance of

Va. 75 41

*Kāśi*—son of *Kāśya* and father of *Rāṣṭra*

Bha. IX. 17 4

*Kāśika*—R. from Śuktimanta

M. 114 32

*Kāśipa*—a son of *Kāśya*

Br III 67 7

*Kasiraja*—the kingdom of, got rain by the presence of Śvaphalka, daughter of (Gāndinī) married to Śvaphalka,<sup>1</sup> a daughter Jayanti married to Vṛṣabha<sup>2</sup>

<sup>1</sup> Vā. 96 103-5, VI IV 13 116    <sup>2</sup> M. 45 26

*Kaśi* (1) (c)—a kingdom of Madhyadeśa,<sup>1</sup> a tribe,<sup>2</sup> a Janapada<sup>3</sup> enlisted by Jarāsandha against the Yadus<sup>4</sup>

<sup>1</sup> Br II. 16. 41 18. 51, III. 74. 213 and 268    <sup>2</sup> M. 114. 35, 163. 67, 273. 73    <sup>3</sup> Va. 45. 110, 47 48.    <sup>4</sup> Bhā. X. [50 (V) 3]

**Kāśī (II)**—capital of Paundraka invaded by Kṛṣṇa, Paundraka on the S of the Gomanta hill during the siege by Jarāsandha<sup>1</sup> The *abhicāra* Agni sent by Sudakṣiṇa returned and killed Sudakṣiṇa himself, while Viṣṇu's Cakra burnt down the whole city<sup>2</sup> Its king went to Syamantapañcaka for solar eclipse having heard that Kṛṣṇa was there<sup>3</sup> When the kingdom had no rains, its king gave his daughter Gāndinī to Śvaphalka, and this resulted in plenty of showers<sup>4</sup> Likened to *Bhāgavata Purāṇa* in its importance<sup>5</sup> Sages of, visited Dvārakā<sup>6</sup> Residence of Kāmākṣī<sup>7</sup> the capital of Kuśadhvaṇya,<sup>8</sup> in the brows of the Veda<sup>9</sup>

<sup>1</sup> Bhā X. 66 [12], 10 52 11 [9] <sup>2</sup> Ib X 66 30-42, 37 19  
<sup>3</sup> Ib X 82 25 <sup>4</sup> Ib X 57 32 Br III 71 104 <sup>5</sup> Bhā XII 13 17  
<sup>6</sup> Ib X 90 28 [3] <sup>7</sup> Br IV 37 15 40 15 and 80, 91 <sup>8</sup> Vā 81 18,  
 99 402 <sup>9</sup> Ib 104 75

**Kāśī (III)**—the mother of Sarvaga (Sarvavrka-Vā P) by Bhūmasena

M 50 54 Vā 99 247 V<sub>1</sub> IV 20 46

**Kāśipati**—a Dānava king

Br IV 29 122

**Kāśipati**—see (Kāśirāja) king of Kāśī who went to aid Paundraka against Kṛṣṇa and who was so struck that his head shot into the city, his son together with the priest prayed to Śiva to avenge his father's murder, Śiva granted the boon and sent a female created from fire to destroy Kṛṣṇa whose discus was more than a metal, the dead ran to Kāśī followed by the discus which burnt the whole city,

V<sub>1</sub> V 34 14-43

**Kāśeya**—the son of Kāśa, king of Kāśī, father of Rāṣṭra

V<sub>1</sub> IV 8 7

**Kāśeyas**—a ruling dynasty of 24 rulers

M 272 15

*Kasma*—father of Supārśva.

Va 96 252

*Kasmira* (mandala)—became the possession of Vrātyas and Mlecchas,<sup>1</sup> a kingdom of the West watered by the Sindhu<sup>2</sup> A *tirtham* sacred to Medha<sup>3</sup>

<sup>1</sup>Bha. XII. 1. 39, Vi. IV 24 69    <sup>2</sup>Br II 16 51 18 47  
III 74. 213    <sup>3</sup>M. 13 47

*Kasmīras*—a tribe

Va 45 120

*Kasya* (I)—a son of Suhotra, and father of Kāśi

Bha. IX. 17 3-4

*Kāśya* (II)—a son of Senājit.

Bhā. IX. 21 23    Vi. IV 19 36

*Kasya* (III)—a Ksatriya who became a *dujya* C

Br III. 66. 87

*Kasyaduhita*—a daughter of Kasya and wife of Ahuka, mother of Devaka and Ugrasena

M. 44 70-1.

✓ *Kasyapa* (I)—a *Samhita-karta* officiated as *adhvaryu* at Paraśurama's sacrifice and got the whole earth as fee,<sup>1</sup> a *mantrakrt* and a *Brahmavādin*.<sup>2</sup>

<sup>1</sup>Br II. 35 63 and 66    III. 8 86    47 47 and 60, IV 9 3 ✓  
<sup>2</sup>M. 145 98 and 106    Va. 59 102    ✓ ✓ ✓    —

*Kasyapa* (II)—a sage of Savarni epoch, a *pravara*.

Vi. 9 32    199 16.

*Kāśyapa* (III)—a son of Vali the avatar of the lord

Va 23 160

*Kāśyapa* (iv)—a son of Gokarna, the *avatâr* of the 16th *dvāpara*

Va 23 173

*Kasyapa* (v)—(*Kāśyapa Haviṣmān*), a son of Bhautya Manu,<sup>1</sup> of Vatsa gotra,<sup>2</sup> a pupil of Sūta,<sup>3</sup> had three Ādityas as wives, and out of *kāma* for Devakī took human birth as Kṛṣṇa,<sup>4</sup> one of the seven sages, a *tapasvī*.<sup>5</sup>

<sup>1</sup> Vā 100 107, 116, 106 34    <sup>2</sup> Ib 62 16, 64 28    <sup>3</sup> Ib 61  
55    <sup>4</sup> Ib 96 230    <sup>5</sup> Ib 100 82 100 96

*Kāśyapa* (vi)—(see *Kāśyapa*) married thirteen daughters of Dakṣa,<sup>1</sup> blessed Diti with a son capable of vanquishing Indra,<sup>2</sup> a householder to perform rites in honour of him,<sup>3</sup> resides in the sun's chariot in the month of *Mārga-sīrṣa* <sup>4</sup>

<sup>1</sup> V<sub>1</sub> I 15 77 and 103    <sup>2</sup> Ib I 21 30 2    <sup>3</sup> Ib III 1 32,  
11 43    <sup>4</sup> Ib II 10 13

*Kāśyapa* (vii)—a son of Suhotra

V<sub>1</sub> IV 8 5

*Kāśyapa* (viii)—a son of Parvata

Vā 28 13

*Kāśyapas* (*Kāśapas*)—the lines of kings commencing with Sannuhotra Kāśa, ruled at Kāśī. Six of them were *Brahmavādins*. Among them were *Brāhmanas* and *Kṣatriyas* whose sons were righteous, powerful and strong

Br II 32 112, III 67 79, Vā 92 74

*Kāśyapatīrtham*—(*Kālasarpī*). fit for *śrāddha* <sup>11v</sup>

Vā 77 87



*Kaśyapī*—Ārṣeya pravara of the Bhārgavas

M 195 37

*Kaśyapeya*—one of the sages who heard the first part (sarga) of the Purāṇa asked Sūta to speak on *Pratisandhi*, a gotrakara<sup>2</sup>

<sup>1</sup> Vā 7 1      <sup>2</sup> M 199 9

*Kāśyā*—a daughter of Supārśva and wife of Sāmba, had five sons

M 47 24

*Kaśayas*—pseudo-ascetics

Br III 15 62, Va 79 90

*Kaṣṭha*—a measurement of length and capacity, Yayāti versed in,<sup>1</sup> the intervening distance between two *kaṣṭhas* and the distance between *kāṣṭha* and *lekha*, north to south, both the outer and inner circumference in *Dakṣinayana* and *Uttarayana*<sup>2</sup> thirty form a *kala*<sup>3</sup> Time equal to 15 *nimeṣas*<sup>4</sup>

<sup>1</sup> M 34 9 142 4      <sup>2</sup> Vā 1 93, 50 127, 132 and 133      <sup>3</sup> Va 30 13, Vā I 3 8 II 8 59, VI 3 6      <sup>4</sup> Br II 7 19, 13 16, Vā 50 169, 57 6, 70 15, 93 72, 100 214, Vā I 3 8

*Kāṣṭhā*—one of the Kaśyapa's wives, and mother of quadrupeds with cloven hoofs, a mother goddess

Bhā VI 6 25 and 29, Br III 3 56, IV 32 14

*Kaṣṭhāhārīna*—Kaśyapa gotrakaras

M 199 9

*Kāsara*—a pupil of Bāṣkalī

Bha. XII. 6 59

*Kahala*—in Rama's *abhīṣeka*

V<sub>1</sub> IV 4 100

*Kimkana*—a son of Bāhyaka

Br III 71 4

*Kinkina*—a son of Bhaṣamāna

Bha IX 24 7

*Kindevas*—a class of divinities

Bha XI 14 6

*Kinnara*—the son of Sunakṣatra, and father of Antarikṣa

Va 99 285, IV 22 4 5

*Kiṇṇaras* (I)—a group of divine singers<sup>1</sup> Born of Brahmā's shadow, these frequent Kailāsa,<sup>2</sup> celebrate Puruṣa, Indra and Hari<sup>3</sup> Went to Dvārakā to see Kṛṣṇa,<sup>4</sup> and learnt the dharma from the seven sages,<sup>5</sup> worship *Pitṛs*<sup>6</sup>

<sup>1</sup>Bha II 10 38    <sup>2</sup>Ib III 20 45    IV 6 9, Br II 25 28, III 7 176 8 71    <sup>3</sup>Bha IV 30 6, VI 7 4    VII 8 38, X 3 6 4 11    <sup>4</sup>Ib XI 6 3    <sup>5</sup>Ib XI 14 6 31-2    <sup>6</sup>Br III 10 38 and 111 22 59, 37 19    IV 20 49 33 27, 39 56

*Kiṇṇaras* (II)—Born of Ariṣṭā and Kasyapa Citra-ratha is their overlord Live in Himālayas, help Indra, kingdom of

M 6 45 8 6, 13 16, 23 39, 117 8, 121 48, 148 92

*Kiṇṇaras* (III)—sons of Asvamukhaṣ, had a number of *ganas*, horse-faced and human-faced, famous for dancing and music,<sup>1</sup> servants in Śivapura,<sup>2</sup> live in the Mahānīla hill,<sup>3</sup> hundred cities of, in Kailāsa<sup>4</sup>

<sup>1</sup>Vā 69 31 36 7    <sup>2</sup>Ib 101 252    <sup>3</sup>Ib 9 56, 38 5, 39 32, 47 47    <sup>4</sup>Ib 46 41  
P 48

*Kinnarāśīta*—a son of Sunakṣatra.

M. 271 8

*Kimpuruṣa* (i)—a son of Āgnihotra and Pūrvacitti, and Lord of Hemakūṭa

Bhā V 2 19, Br II 11 45 and 48, Va. 33 38, 41, V<sub>1</sub> II 1 16 and 19

*Kimpuruṣa* (ii)—a son of Svārociṣa Manu

Br II. 36 19, V<sub>1</sub> III 1 12

*Kimpuruṣa*(m) (iii)—a continent of Jambūdvīpa and bounded by Hemakūṭa on one side<sup>1</sup> Here Hanumān worships Rāma as a friend of all including wild creatures, and as one who led all Kōśala people to Heaven<sup>2</sup> Its king Dumna was an ally of Jarāsandha and placed on the west of the Gomanta hill during its siege;<sup>3</sup> conquered by Parikṣit<sup>4</sup> There is Plakṣa-khaṇḍa like Nandana People drink of plakṣa and live for 10,000 years and are of golden colour, note for madhuvaha trees<sup>5</sup>

<sup>1</sup> Bhā V 16 9, M. 113 29, 114 59 63-5, 121 49 Va 34 28, V<sub>1</sub> II 2 13 <sup>2</sup> Bhā V 19 1-8 <sup>3</sup> Ib X. 52 11 [11] <sup>4</sup> Ib I 16 13 <sup>5</sup> Br II 17 1-5, 18 74, Vā. 46 2 6, 47 71

*Kimpuruṣa* (iv)—a kind of elf, an attendant on Kubera Ilā's conversion from womanhood into

M. 12 10

*Kimpuruṣas*—a class of divinities, born out of Brahma's shadow just like Kinnaras<sup>1</sup> Frequent Kailāsa hill<sup>2</sup> Joined gods in singing Nṛsimha's praise<sup>3</sup> Learnt dharma from the seven sages<sup>4</sup> Belong to the line of Krodhavaśā<sup>5</sup>

<sup>1</sup> Bha III 20 45 <sup>2</sup> Ib IV 6 31 <sup>3</sup> Ib VII 8 38 <sup>4</sup> Ib XI 14 6 <sup>5</sup> Br III 7 176, 8 71, 41 30, IV 30 9, 33 27

*Kimbhayas*—a branch of Angirasa.

Va 65 107.

*Kimsukavanam*—between hills Vasudhāra and Ratna-dhāra, here is the temple of the sun god where every month the sun descends.

Vā 38 27-32

*Kirāta*—the story of.

Br IV 7 13, 8. 9

*Kirātas*—People of an eastern kingdom, a mountain kingdom, defeated by Bharata and purified of sin by the worship of Hari,<sup>1</sup> vanquished by Kalki,<sup>2</sup> a hill tribe<sup>3</sup> Defeated by Sagara, took caves and hills as residences,<sup>4</sup> reside on the east of Bhāratavarsa,<sup>5</sup> co-habitation with Kirāta women by a Brāhmana, purification at the end of the twelfth day—rites cited<sup>6</sup>

<sup>1</sup>Bha IX 20 30, II 4 18, Br II 16 12 and 51, 60 68  
M 114 56 121 49, Va 45 82, 120 136, 47-48, 58 83 <sup>2</sup>Br II  
18 50 III 73 109 IV 29 131 and 135, Va 98 108 <sup>3</sup>Br II  
16 68, III 48-49 IV 7 19, M 114 11 and 35 <sup>4</sup>Br III 48  
23-49 <sup>5</sup>V<sub>1</sub> II 3 8 <sup>6</sup>Br IV 8 9

*Kiricakraratha*—of Lalitā, described

Br IV 20 (whole), 28 15, 29 39, 36 13

*Kirita*—of Viṣṇu,<sup>1</sup> of Kamsā<sup>2</sup>

<sup>1</sup>V<sub>1</sub> IV 15 13 <sup>2</sup>Ib V 20 86

*Kirmira*—a Nāga with his city in the 5th Talam

Br II 20 37

*Kīlakīlas*—the important kings after the Gundas, Vṛṣa-  
las and Maunas, succeeded Ābhīras

Br III 74 178, M 273 24

*Kīlīkīlā*—The capital of Maunas and Bhūtananda He  
and his successors reigned for 106 years These kings had  
thirteen sons, known by the common name Bāhlikas

Bha XII 1 32 34

*Kīśora*—A Dānava who took part in the Tarakamaya  
M 173 21, 177 7

*Kīśkīndīpāndubhumikas*—a Janapada of the Ketu-  
māla

Va 44 13

*Kīśkīndha(ka)s*—a Vindhyan tribe c

Br II 16 64, M 114 52, Va 45 132

*Kīśkīndhaguha*—on the Kailasa

Va 54 116

*Kīśkīndha*—the capital of Vālī<sup>1</sup> A mountain capital,  
a *tīrtham* sacred to Tārā<sup>2</sup>

<sup>1</sup>Br III 7 247    <sup>2</sup>M 13 46

*Kīśku*—a measure of length, two *ratnīs* or 42 *angulas*

Br II 7 96 99 M 173 16 Va 8 102 101 123

*Kīśasna (c)*—a Janapada

Va. 45 110

*Kīkaṭa (ī)*—a son of R̥ṣabha

Bha. V 4 10

*Kikaṭa* (II)—a son of Samkaṭa His sons were godlings, being the presiding deities of fortresses

Bhā VI 6 6

*Kikata* (III) (c)—the land in which the Buddha was born, its people became purified by their devotion to Hari,<sup>1</sup> noted for the sacred Gayā and the garden park *Rajagrha*, also for the *āśrama* of Cyavana Other sacred spots fit for *śrāddha* offerings were Vaikuntha, Lohadanda, Grdhrakūtā and Śonaka

<sup>1</sup> Bhā I 3 24, VII 10 19    <sup>2</sup> Vā 108 73-4

*Kikasa*—the mother of Balāhaka and seven other sons, all commanders of Bhandā

Br IV 24 6

*Kīrakatma*—a sacred place fit for *śrāddha* offerings

Va 77 56

*Kīrti* (I)—the son of Dharmatantra

Va 94 5

*Kīrti* (II)—a daughter of Dakṣa and wife of Dharma, son Yaśas

Br II 9 50 62, 13 80    V<sub>1</sub> I 7 23 and 31

*Kīrti* (III)—a daughter of Śuka and wife of Anuha

VI. IV 19 44

*Kīrti* (IV)—the wife of Vamana Hari (Viṣṇu)

Bha VI 18 8, Vā 30 73, 55 43, Br II 26 45

**Kīrti (v)**—a Devī attending on Soma,<sup>1</sup> wife of Jayanta, left him for Soma,<sup>2</sup> in the *geyacaḥ-va* of Lalitā Devī<sup>3</sup>

<sup>1</sup> Br III 65 26    Va 90 25    <sup>2</sup> M 23 25    <sup>3</sup> Br IV 19 71

**Kīrtimat (i)**—the first son of Vasudeva and Devakī. He was not killed by Kamsa when Vasudeva brought the child to him, of the Rohini family. (Killed by Kamsā-Vt P).

Bhā X 1 57-60, IX. 24 54, Br III 71 174, M 46 13, Va 96 168, V<sub>1</sub> IV 15 26, 27

**Kīrtimat (ii)**—a son of Uttānapāda

Br II 36 89, M. 4 35, Vā 62 76

**Kīrtimat (iii)**—a son of Śaṭha

Br III 71 170

**Kīrtimat (iv)**—a son of Angiras, wife Dhenukā, sons, Carisnu and Dhrtimān

Va 28 15 17, Br II 11 18

**Kīrtimatī (i)**—a daughter of Śuka, husband Anuḥa (Satvanuḥa-Va P) and son Brahmadatta

Br III 8 94, 10 82, Va 70 86

**Kīrtimatī (ii)**—a goddess enshrined at Ekāmbhaka

M 13 29

**Kīrtiratha**—the son of Pratimbaka, (Pratitvaka-Vā P) father of Devamīḍha

Br III 64 11-12, Va 89 11

**Kīrtiraja**—a son of Dhrti

Va 89 13

*Kirtirata*—the valorous son of Mahādhṛti. Father of Mahāroman

Br III 64 13

*Kirtivratam*—in honour of Aśvattha, Sūrya and Ganga

M 101 24

*Kukupada*—a Rākṣasa living in Sutalam

Br II. 20 23, Va 50 22.

*Kukura* (I)—the father of Vanhi.

Bha IX 24 19

*Kukura* (II)—a son of Satyaka (Andhaka-M P) and father of Vṛṣṇi (Ugrasena-Vā P)

Br III 71 116 M 44 61 2 76 Vā 96 134

*Kukura* (III)—an Asura follower of Bali

M 245 32

*Kukura* (IV)—a son of Andhaka and father of Dhṛṣṭa,<sup>1</sup> descendants of <sup>2</sup>

<sup>1</sup> Vl. IV 14. 12, 13    <sup>2</sup> Ib V 35, 16, 37, 39

*Kukuras*—a tribe which defended Dvārakā Relieved by Kamsā's death, fought with their kinsmen and ended their lives,<sup>1</sup> kingdom of <sup>2</sup>

<sup>1</sup> Bha. I 11. 11, X. 45 15, XI. 30 18    <sup>2</sup> M 121. 43

*Kulurandhalas*—see *Andhalas*

Br III. 71. 90 Va. 96. 89



*Kukkuta*—the banner of Skanda, presented to him by Vāyu the standard of Kumara, a cock not to be fed with *sraddha pinda*,<sup>2</sup> killer of, goes to hell<sup>3</sup> Cock crying in *pradosa* time is bad to the place<sup>4</sup>

<sup>1</sup> Va 72 45    <sup>2</sup> Br III 7 455, 10 47, 12 34, 14 48, 19 44, M 260 50    <sup>3</sup> Br IV 2 165, 24 50, Vā 101 163    <sup>4</sup> M 237 5

*Kukkuṭī*—a mind-born mother

M. 179 17

*Kukkura*—a commander of Bhanda, killed by Kulasundarikā in battle

Br IV 21 79, 25 28 and 97

*Kukṣi*—a disciple of Pausyañiti Learnt a hundred *Sāmasamhitas*

Bha XII 6 79

*Kukṣibhuma*—a son of Balī

M. 6 11

*Kukṣimitra*—a son of Vasudeva and Madirā

Br III 71 171, Va 96 169

*Kukṣi* (I)—a daughter of the Progenitor Kardama

Br II 14 8.

*Kukṣi* (II)—a daughter of Priyavrata

Va 33 8 Vl. II 1 5

*Kukṣeyu*—a son of Raudrāśva

Bha IX. 20 4

*Kukhandikas*—a piśāca clan.

Vā. 69 264

*Kujalāśva*—a commander of Bhanda

Br IV 21 85

*Kuñjarī*—a *svara śakti*

Br IV 44 56

*Kumci*—a son of Bali

Br III 5 43

*Kuñjatīrtham*—on the Narmadā

M 194. 9-10

*Kuñjara* (I)—an Asura in Atalam (fourth tala or *gabhastalam-Va P*)<sup>1</sup> A commander of Tāraka with a chariot of horses, killed by Kapālī and other Rudras after a terrific fight<sup>2</sup>

<sup>1</sup> Br II 20 32, Va 50 31    <sup>2</sup> M. 148 42 50 153 29 30, 51-68

*Kuñjara* (II)—Father of Añjanā, and father-in-law of Kesari, a Nāga

Br III 7 223 and 233, 350

*Kuñjara* (III)—(Mt) abode of Agastya

M. 163 79

*Kuñjaracāyā*—is *Hastinah chayā* (s v)<sup>1</sup> a nakṣatra<sup>2</sup>

<sup>1</sup> Br III 19 8    <sup>2</sup> Va 83 11

*Kuñjarapati*—was placed on the East of the Gomanta hill during the siege of Mathurā by Jarasandha

Bhā X. 52 11 [5]

*Kuṣaka*—(c) a kingdom through which Rṣabha passed Arhat was king

Bhā. V 6 7 and 9

*Kuṭakācala*—Mt adjoining the Kuṭaka country.

Bha V 6 7.

*Kuṭabhī*—a mind-born mother

M 179 16

*Kuṭicaka*—a class of ascetics

Bhā III 12 43

*Kuṭilākṣa*—the commander-in-chief of Bhaṇḍa, stationed troops on all sides of the city and got the army ready for action Sent Durmada, Kuranda, Karanka and others to the field, all being slain, attacked Cakraratha from the front and fled back in fear Sent again 30 sons of Bhaṇḍa, and lastly went with Bhaṇḍa for the war

Br IV 21 77-100, 22-26 (all chapters), 27-10, 29 8

*Kutumbī*—a householder, fit for receiving *dānas*

M 53 19 and 41, 72 35, 76 3, 96 13, Va 61 96

*Kuṭumbikā*—a mother goddess

M. 179 30

*Kudmalā*—a R sacred to Pitr̥s

M 22 46

*Kuṇi* (I)—the son of Jaya (Sañjaya-V: P) and father of Yugandhara

Bhā IX 24 14, V: IV 14 3

*Kuṇi* (II)—is Indupramati

Br III. 8 97

## PURANA INDEX

*Kunī* (III)—a son of Vedasīras, an *avatar* of the 15th *dvapara*

Va 23 169

*Kunīnda*—a powerful ally of Jarāsandha, placed at the north gate of Mathura during its siege, and of Gomanta during its siege see *Kulīnda*

Bha X. 50 11 (7), 52 11(14)

*Kunībahu*—a son of Vedasīras, an *avatar* of the 15th *dvapara* (See also *Kunī*)

Va 23 169

*Kunda*—a chief Vanara

Br III 7 241

*Kundas*—Five in Prayāga, in the midst of which flows the Gangā,<sup>1</sup> three fire *kundas* outside Prayāga through which the Ganges flows<sup>2</sup>

<sup>1</sup> M. 104 13      <sup>2</sup> M. 110 4

*Kundaka* (I)—a *Srutarṣi*

Br II 33 10

*Kundaka* (II)—the son of Kṣudraka and father of Suratha

Vi. IV 22 9

*Kundaparvata*—a mountain

Va 108 32

*Kundapayins*—sons of Nidhruva and Sumedha

Br III 8 31, Va 70 27

*Kundikera*—(Tundikaras-Pargiter) a Haihaya clan

M 43 49

*Kundina* (I)—a Vāsiṣṭha Brahmavādīn

M 145 110, 200 15

*Kundina* (II)—a resident of Brahmakṣetra

Va 59 106

*Kundina* (III)—one of the eleven Vāsiṣṭha branches

Va 70 90

*Kundina* (IV)—the capital of Vīdarbhas, Damaghoṣa arrived at, Balarama's arrival, Rukmi's resolve not to enter the capital without vanquishing Kṛṣṇa<sup>1</sup> Here Sālva had a conference of princes to get rid of Kṛṣṇa<sup>2</sup>

<sup>1</sup>Bha X 53 7 15 and 21 54 19 20 52 V1 V 26 1 <sup>2</sup>Bha X 76 2 [8 9]

*Kunḍinas*—a class of Vāsiṣṭha group

Br III 8 99

*Kutapas*—eight in relation to a *śrāddha*—middle noon, *khadgapatram*, Nepal shawl silver, *kusa grass*, seasamum, cow, son of a daughter ety *kutsitam pāpam tapanti* Of 5 and 6 are born of Viṣṇu's body and are by themselves enough to protect a *Śrāddha*

M 22 84 9

*Kutsa* (I)—a son of Cākṣuṣa Manu

Bhā IV 13 16

*Kutsa* (II)—a Bhārgava gotrakara. Tripravara.

M. 195. 22; 196. 37.

*Kuthana*—a Rākṣasa.

Vā. 69. 165.

*Kuthaprāvarṇa* (c)—a locality through which Pāvani flows;<sup>1</sup> a mountain kingdom;<sup>2</sup> people of.<sup>3</sup>

<sup>1</sup> Br. II. 18. 57.    <sup>2</sup> M. 114. 56.    <sup>3</sup> Vā. 47. 55.

*Kuthumi* (I)—a son of Jaṭāmāla, an avatār of the Lord.

Vā. 23. 187.

*Kuthumi* (II)—one of the four chief disciples of Pauṣyañji; had three sons.

Vā. 61. 36, 38.

*Kunāla*—a son of Aśoka; ruled for eight years.

Vā. 99. 333.

*Kunindas*—a tribe.

Vā. 47. 43.

*Kunetraka*—a son of Vedaśiras, an avatār of the 15th dvāpara. Cf. Kuni.

Vā. 23. 169.

*Kuntala* (I)—(Svātikarṇa) Āndhra king ruled for eight years.

M. 273. 8.

*Kuntala* (II) (c)—a kingdom of Madhya deśa; a southern country.

<sup>1</sup> Br. II. 16. 41 and 59-60; 18. 44.

*Kuntalas*—a people of southern country,<sup>1</sup> were enlisted by Jarāsandha against the Yadus<sup>2</sup>

<sup>1</sup> M 114 35, Vā 45 110, 127, 47 42    <sup>2</sup> Bhā X. [50 (V) 3]

*Kuntī* (I)—the son of Dharmanetra and father of Samjaya (Sohanji-Bhā P), (Sahajit-Vī P)

Bhā IX 23 22 Br III 69 5, M 43 9, Vī IV 11 8

*Kuntī* (II)—the son of Kratha and father of Dhrṣṭi(a) (Vrṣṇi-Burnouf)

Bhā IX 24 3, M 44 38 9, Vā 95 38, Vī IV 12 40-41

*Kuntī* (III)—a son of Kṛṣṇa and Satyā

Bhā X 61 13

*Kuntibhoja*—(Kuntī-Vā P), went to Syamantapañcaka for solar eclipse,<sup>1</sup> adopted Prithā, daughter of Śūra, as his daughter (See Sorenson's *Index to Proper Names in Mahābhārata*, p 436) Pandu married Kuntī, daughter of Kuntibhoja<sup>2</sup>

<sup>1</sup> Bhā X 82 25 Vī IV 14 32 3    <sup>2</sup> Br III 71 151-2 M 46 7, Vā 96 150

*Kuntisena*—a commander of Bhanda, attacked by Mahāmāyā

Br IV 21 84, 28 39

*Kuntī*—daughter of Śūra and adopted by Kuntibhoja as he was childless Duvāsas taught her a *mantra* by which she invoked the sun who returned after blessing her with a child Being an unmarried girl, she abandoned her son in a box, and this was discovered by Adhiratha who

brought him up This child was Karna,<sup>1</sup> queen of Pāṇḍu gave birth to Yudhiṣṭhira and four other sons by the favour of gods—Dharma, Vāyu and Indra and the Aśvins, outlived her husband for the sake of their welfare<sup>2</sup> Seen by Akrūra Narrated to Vidura her troubles after Pāṇḍu's death Her affection and love for Kṛṣṇa, addressed him on the difficulties encountered by the Pāṇḍavas Kṛṣṇa comforted her and explained how it was not possible for him to go to Hāstināpura earlier<sup>3</sup> Her *stotra* of Kṛṣṇa,<sup>4</sup> grieved at his departure from Hāstināpura Her thoughts on the other world<sup>5</sup> Heard of Drupada's defeat by her sons Was met by Kṛtavarma at Hāstināpura At the news of the alleged burning of (Pāṇḍavas, etc.), Kuntī went to the Kurus accompanied by Rāma and Kṛṣṇa, though the latter was aware of the fact of their living<sup>6</sup> Heard the story of the marriage of Kṛṣṇa from his wives and was lost in wonder<sup>7</sup> Left for Syamantapañcaka, and complained to Vasudeva of his neglect of her sons Vasudeva consoled her saying that oppression from Kamsa had scattered them in different directions<sup>8</sup> Joy at Kṛṣṇa's visit to Hāstināpura Taking leave of her Kṛṣṇa went to Dvārakā<sup>9</sup> (See *Prthā*) Regretted with her sons the loss of Duryodhana and others<sup>10</sup>

<sup>1</sup> Bha IX. 23 13 14 24 31 36 Br III 71 1s2 5 M 46 7

<sup>2</sup> Bha IX 22 27 M 50 48 50 Br III 1 40 V<sub>1</sub> V 12 24 <sup>3</sup> Bha X 53 7 10 X 49 1 15 I 8 3 9 13 <sup>4</sup> Ib I 8 17-43 <sup>5</sup> Ib I 10 9 13 3 15 33, X. 82 24 <sup>6</sup> Ib X 52 [56 (V) 2] [5], 10 57 1 <sup>7</sup> Ib X 84. 1. <sup>8</sup> Ib X. 82 18-22 84 57 and 69 [3] <sup>9</sup> Ib X 7 1 39 77 7 10 M 103 12

**Kuntī**—a R from the Pariyatra hill

M. 114 24

**Kuntis**—a Yādū tribe who took part in the marriage festivities of Kṛṣṇa and Rukminī<sup>1</sup> They went to Syamantapañcaka for solar eclipse<sup>2</sup> Heard of Kṛṣṇa going to Mithilā and met him with presents<sup>3</sup> Fought with their kinsmen and ended their lives<sup>4</sup>

<sup>1</sup> Bha X. 54 58 <sup>2</sup> Ib X 82 13 <sup>3</sup> Ib 86 20 <sup>4</sup> Ib XI 30 18



*Kunda*—a Mt of Śālmalīdvīpa

Bhā V 20 10

*Kupatha*—a Dānava.

Br III 6 10, Va 68 10

*Kupathas*—a hill tribe, a mountain kingdom of the south

Br II 16 67, M 114 47 55, 121 35

*Kupathapravaranas*—the kingdom of

M 121 56

*Kubalāśva*—Killed Dundhu, the son of Arūru, on the advice of Uttanka

Va 68 31

*Kubera* (1)—the son of Viśravas (Vaisrāvana) and Idavidā His father initiated him into a great *vidyā* Father of three sons—Viśāla and others Lord of Yaksas, and brother of Śiva,<sup>1</sup> was pleased with Dhruva and blessed him though he killed his followers<sup>2</sup> Presented a golden throne to Prthu<sup>3</sup> With his naravāhana attacked Kṛṣṇa taking Pārijāta, but defeated by Satyabhāmā, retreated in fear Presented to Kṛṣṇa eight treasures and his new city<sup>4</sup> Attended by Guhyakas, he is compared to Yudhiṣṭhira attended by Pāṇḍavas, Kṛṣṇa and sages<sup>5</sup>

Lord of Alaka and son of Pulastya and resident of Kailāsa,<sup>6</sup> vanquished by Rāvana, wife Riddhi and son Nalakūbera<sup>7</sup>

Man as his riding animal followed by Yakṣas and Rākṣasas with respective standards—*Ulūka* and *Grdhra*,

<sup>1</sup> Bha. IX. 2 32-33, IV 1 37, 11 33 Vā 40 8, 47 1, 70 38 97 2 <sup>2</sup> Bha IV 12 1-9 <sup>3</sup> Ib 15 14 <sup>4</sup> Ib X. [65 (V) 45], [66 (V) 4 21], 50 56 <sup>5</sup> Ib I 9 3 <sup>6</sup> Br II. 18 1-2 35 94, 36 218, M 121 2-3, 137 32, Va 69 196 <sup>7</sup> Br III. 7 254 and 331, 8 44, 72 2, P 50

fought with Jambha and Kujambha and was overwhelmed, fled to Indra helpless, beaten by Tāraka<sup>8</sup>

By residing in Benares, attained the status of a Ganeśa,<sup>9</sup> observed the *Ādityaśayanavratam*,<sup>10</sup> penance at the confluence of the Narmadā and the Kāveri and was blessed by Śiva to be the Lord of Yakṣas,<sup>11</sup> icon of,<sup>12</sup> defended the chariot of Tripurārī<sup>13</sup>

IV 15 22 Va 70 41 <sup>8</sup>M 148 84, 150 50 108 153 179 <sup>9</sup>M 180 62 <sup>10</sup>Ib 47 30 55 32 <sup>11</sup>Ib 189 4 11, 191 85 <sup>12</sup>Ib 261 20 2 <sup>13</sup>Ib 133 63, 138 25 140 41

*Kubera* (π)—(Dhanada) the guardian of the north,<sup>1</sup> presents of, at Uma's marriage,<sup>2</sup> in the army of deva's at Tārakāmaya, riding animal of, man;<sup>3</sup> Harikeśa got this status at Benares, became *annada* and *ksetrapala*, Udbhrama and Sambhrama, two Ganas in his service<sup>4</sup>

<sup>1</sup>M 67 15, V<sub>1</sub> V 36 12 <sup>2</sup>M 154 489 <sup>3</sup>M 174 17 18 <sup>4</sup>M 180 94-99

*Kuberaṇi*—Tripravara

M. 196 33

*Kuberaṭunga*—a sacred place fit for *śraddha*, near Nanda in the N E direction, a *siddhakṣetra*, a temple of Mahadeva, the lord performed austerities standing on one leg in the Devi's temple for a Yuga (divya)

Br III 13 80, Va 77 78-81

*Kubera bhavanam*—in the Piśācaka hill

Va. 39 57

*Kuberas* (c)—a Janapada of the Ketumāla

Va 44 14

*Kubja*—got final release by *satsanga*

Bhā XI 12 6

*Kubjabhram*—a *tirtham* sacred to Pitrs

M 22 66

*Kumanas*—a people of the *Dakṣināpatha*

Va 45 125

*Kumara* (I) (*Subrahmanya*)—born in *Śarakanana* or *Śaravana* and was nursed by the six *Kṛttikas*, hence *Kārttikeya* Sucking milk with six mouths, the child came to be known as *Sanmukha* Appointed commander of the celestial army in the *Tārakāsura* war and killed *Tāraka*<sup>1</sup> *Śākha*, *Viśakha* and *Naigameya* were brothers<sup>2</sup> An *avatār* of *Harī*<sup>3</sup>

A son of *Agni* through *Svahā*, and the son of *Gangā* by taking *Agni's garbha* due to *Uma's* curse Hence son of *Śiva*<sup>4</sup>

His birth was heralded by divine musicians, *siddhas* *cāranas*, *yaksas* *kinnaras* and others Fed with milk by the wives of the seven sages except *Arundhati* *Harī* presented him two birds—fowl and peacock *Sarasvatī* the lute, *Brāhmī* a goat and *Śiva* a ram<sup>5</sup> Married *Devasenā*, the daughter of *Indra* also known as *Skanda*, *Guha*, and *Devasenāpati*<sup>6</sup> *Mayūra* as the riding animal of<sup>7</sup> Wounded by *Maya* in the battle of *Tripuram*<sup>8</sup>

<sup>1</sup> Bha IV 7 64 5 V1 I 15 115 M 5 26-7 160 (whole) 225 18 Va 66 24 <sup>2</sup> Ib 66 24 M 5 2617 <sup>3</sup> Bha XI 4 17 <sup>4</sup> M 135 79 <sup>5</sup> Br III 3 24 10 35-48 M 203 6, Va 72 35 46 <sup>6</sup> Br IV 30 39 99 to the end Va 72 48-50 Br III 10 48-51 <sup>7</sup> M 135 76 <sup>8</sup> M 192 33

*Kumara* (*Sanat*) (II)—a *siddha* who could not comprehend the supreme Being and who would not find fault with *Hara* for violating *dharma*<sup>1</sup> Learnt the *Bhagavata* from *Sankarsana* and imparted it to *Sāṅkhyāyana*<sup>2</sup>

<sup>1</sup> Bha VI 3 20, 15 12 17 12 and 32, VIII 23 20 <sup>2</sup> Bha III 8 3 and 7

*Kumara* (III)—a son of Havya, after whom Kumāra-varsa was called

Br II 14 17 18, Va 33 16

*Kumara* (IV)—see *Bhauma*

Br II 23 85, 28 92

*Kumara* (V)—a prajapati

Br III 1 54 Va 65 53

*Kumara* (VI)—an author of Architecture

M 252 3

*Kumara* (VII)—rose out of the contemplation of Brahmā in the 29th kalpa, with white complexion and a resplendant fearful countenance and mouth, Brahmā worshipped him as the Gods of Gods *Puranapurusa*, the best of yogins and laughed a hearty laugh in wonder, also of red colour

Va. 22 10 23

*Kumara* (VIII)—at the commencement of the eighth kalpa Brahmā got a son (*Nilalohita*) who was weeping, he asked Brahmā to give him a name for which Brahmā said *Rudra*, again he cried for a second name and Brahma said *Bhava*, the other names given in order were *Śiva*, *Pasupati*, *Isa*, *Bhūma*, *Ugra* and *Mahadeva*

Va 27 4 16

*Kumara* (IX)—a Naga

Va 69 71.

*Kumāra* (x)—a son of Bhavya of Śākadvīpa

Vi II 4 60

*Kumāra* (c)—a kingdom watered by Hlādinī,<sup>1</sup> a tribe<sup>2</sup>

<sup>1</sup> Br II 18 55    <sup>2</sup> Vā. 47 52

*Kumāras*—a celestial group

Va 47 52

*Kumāraka*—the first offspring of Brahmā when he was engaged in thinking of creation devoid of *śabda*, *sparsa*, *rūpa*, *rasa* and *gandha*. Brahmā pondered over a form which would be neither male nor female but with colours. Then *Akṣara* came out of 'his neck, it was *Omkāra* with one *matra*, then two *matrākṣara*, three *akṣaras*, then fourteen-faced deva and 14 Manus.

Vā 26 8 28

*Kumarakosala*—a *tīrtha* in the Pālapanjara hill, sacred for *srāddha*.

Vā 77 37

*Kumāranīlaya*—sages of, visited Dvāraka

Bha. X. 90 28[4]

*Kumāravanam*—Here Purūravas got separated from Urvaśī -

M 24 19

*Kumāravamśa*—the son of Madhu, and father of Anu

Vi. IV 12 42

*Kumarasambhava*—see *Tārakāmaya*

*Kumārā*—a R from the Śuktumat hill

Vi. II 3 14

*Kumārī* (I)—a daughter of Lalitā aged nine, and trained in military art. Attacked and slew all the sons of Bhaṇḍa to the joy of the Śakti troops,<sup>1</sup> goddess enshrined at Māyāpurī.<sup>2</sup>

<sup>1</sup>Br IV 26 73-117      <sup>2</sup>M 13 34

*Kumārī* (II)—Cape Comorin, fit for *śraddha* offerings

Br II 16 11, III 13 28

*Kumārī* (III)—a R from the Śuktumat hill

Br II 16 38, M. 163 86

*Kumārī* (IV) (*Siddhā*)—a R of Śākadvīpa

Br II 19 96, Va 45 81, 49 92, Vi II 4 65

*Kumārī* (V)—noted for Candratūrtha

Va. 77 28

*Kumārīpuram*—a part of an artificial fortress (*Kṛt-rīma*)

Br II 7 103-4

*Kumuñja*—Mt king of hills, to the east of Arunoda,<sup>1</sup> eight cities of the Dānavas located in<sup>2</sup>

<sup>1</sup>Va 36 18, 37 1    <sup>2</sup>Ib 39 28-9

*Kumuthi*—a rtvik at Brahmā's sacrifice

Vā. 106 34.

*Kumuda* (I)—an attendant on Hari<sup>1</sup> Attacked Asura followers of Bali<sup>2</sup>

<sup>1</sup>Bha VII 8 38-39, XI 27 28    <sup>2</sup>Ib VIII 21, 16

*Kumuda* (II)—a disciple of Pathya

Bha XII 7 2

*Kumuda* (III)—a chief Vānara

Br III 7 242

*Kumuda* (IV)—a son of Irāvati

Br III 7 292

*Kumuda* (V)—a Nāga from Cāndramasa Sāma

Br III 7 345

*Kumuda* (VI)—a son of Maṇivara

Va 69 160

*Kumuda* (VII)—a son of Bṛhati

Va 96 247

*Kumuda* (VIII)—a Mt on one side of Meru west of Śitoda Here is the celestial Banian Tree Śatabalu's from which flow rivers to Nilāvṛta The tree would yield whatever was desired of it<sup>1</sup> One of the seven hills of Śālmaladvīpa<sup>2</sup> Residence of the Kinnaras<sup>3</sup>

<sup>1</sup>Bha V 16 11 and 24, Va 36 28, 38 45, 42 51    <sup>2</sup>Br II 19 35    Va 49 32 3, V<sub>1</sub> II 4 26    <sup>3</sup>V<sub>1</sub> 39 59

*Kumuda* (IX)—a Mt in Kuśadvīpa

M 122 52

*Kumuda* (X)—a Mt in Gomeda

M 123 3

*Kumuda* (XI)—a Cakravāka in Mānasa; a son of Kauśika in previous birth.

M. 20. 18.

*Kumuda* (XII)—one of the eight nūdis of Kubera.

Vā. 41 10

*Kumudas*—a Janapada of the Bhadra continent.

Vā. 43. 21.

*Kumudadyuti*—a Nāga from Cāndramasa Sāma.

Br. III. 7. 345

*Kumudadvīpa*—a region of Bhāratavarṣa; (kuśa) described

Vā. 48. 14. 34-5.

*Kumudā* (I)—a name of Yogamāya; the goddess enshrined in Mānasa.

Bhā X. 2 12, M. 13. 27.

*Kumudā* (II)—the wily sister of Mahādeva in the isle of Kumuda.

Vā. 48 35

*Kumudākṣa* (I)—an attendant on Hari. Attacked Asura followers of Bali. See Kumudāksana

Bhā VIII. 21 16, XI. 27. 28

*Kumudākṣa* (II)—an Yakṣa and a son of Devayāni.

Br III. 7. 129.

*Kumudādi*—a pupil of Pathya.

Br. II. 35. 59, Vā. 61. 52, Vi. III 6. 11



*Kumudābhas*—a Janapada of the Ketumāla country.

Vā 44 12

*Kumudīnī*—one of the four queens of Bhanda

Br IV 12 13

*Kumudeksana*—see *Kumdaksa*

*Kumudvatī* (I)—a R in Krauñcadvīpa

Br II 19 75, M 122 88, Vā 49 69, Vī II 4 55

*Kumudvatī* (II)—a R from the Vindhya

Br II 16 33, M 114 27, Vā 45 102, 47 2

*Kumunda*—(Mt) a hill range on the east of Meru

Vī II 2 27

*Kumbha* (I)—a Daitya king, originator of the *Kāpīleyas*, Daityarakshasas, by his wife *Kapilā*,<sup>1</sup> killed in the *Lankā* war<sup>2</sup>

<sup>1</sup>Br III 7 144 6, Vā 69 176 7    <sup>2</sup>Bha IX 10 18

*Kumbha* (II)—a son of *Mundīśvara*, an avatār of the lord of the 25th *dvāpara*

Vā 23 211

*Kumbha* (III)—helped Soma in the *Tārakāmaya* war

Vī IV 6 14

*Kumbha* (IV)—a palace in the shape of a pot, with 9 *bhūmikas* and a *torana* of 16 *hastas*

M 269 37-49

*Kumbha* (V)—fit for *srāddha*

Vā 77 47

*Kumbhakarna*—a son of Viśravas and Kaikarī, killed by Rāma in the Lankā war,<sup>1</sup> a brother of Rāvana<sup>2</sup>

<sup>1</sup>Bha IV 1 37, VII 1 43, 10 36, IX. 10 18, Vā 70 41  
<sup>2</sup>Br III 8 47, IV 29 113 and 116

*Kumbhakarnī*—a mind-born mother

M 179 22

*Kumbhakarsāśya*—a son of the Mundiśvara *avatār* of the lord

Vā 23 211

*Kumbhakarī*—a R of the Ketumāla country

Vā 44 22

*Kumbhagarttodaya*—a son of Balī

Br III 5 43

*Kumbhagrīva*—a commander of Bhanda

Br IV 21 88

*Kumbhaja*—a name of Agastya

Br III 35 42, IV 17 35, 30 4

*Kumbhanabha* (I)—a son of Balī

Va 67 83

*Kumbhanabha* (II)—one of Danu's sons

Va 68 10

*Kumbhanāsa*—a commander of Bhanda

Br IV 21 88

*Kumbhapatras*—a group of Piśācas, little in size, hairy, brownish in hue,<sup>1</sup> are invisible and live on the heads of elephants and camels<sup>2</sup>

<sup>1</sup>Br III 7 378 and 382 395 <sup>2</sup>Va 69 263, 274-5

*Kumbham*—a water vessel, being an adjunct of *vratams*: to be given as gift.

M. 7. 10 and 18.

*Kumbhamāna*—a *Dānava*.

Br. III. 6. 10.

*Kumbhayoni*—a name of *Agastya*.

Bhā. I. 19. 10.

*Kumbhasambhava*—a name of *Agastya*.

Br. IV. 17, 32; 29. 58.

*Kumbhānda* (I)—a minister of *Bāna*. His daughter *Citrālekḥā*, was a companion of *Ūṣā*, *Bāna*'s daughter,<sup>1</sup> was attacked by *Balarāma* in the siege of *Śonitapura*; defeated, ran away.<sup>2</sup> Sent to *Mathurā* for *Jarāsandha*'s help. *Kṛṣṇa* overcame his illusory warfare by *Vijñānāstra*. Defeated by *Sātyaki*, he fell unconscious, was taken from the field in a chariot back to his city.<sup>3</sup>

<sup>1</sup> Bhā. X 62 14, V<sub>1</sub> V 32 17    <sup>2</sup> Bhā. X 63, 8 and 16.    <sup>3</sup> Ib X [51 (V) 18], [28-30, 59-63, 65]

*Kumbhānda* (II)—a commander of *Bhaṇḍa*

Br IV 21 89

*Kumbhūla*—a *Rākṣasa* with his city in the third *Talam*,<sup>1</sup> a son of *Bali*.<sup>2</sup>

<sup>1</sup> Br II 20 28    <sup>2</sup> Vā 50 27 68 32

*Kumbhika*—a hell, for those fallen from *Karma*.


Vā 83 89.

*Kumbhinasī* (I)—a daughter of *Puṣpotkata* and *Viśravas*.

Br III. 8. 55; Vā 70. 49.

*Kumbhīnasī* (11)—a daughter of Bālī, and sister of Bāṇa; ill-treated Bāṇa's wife.

M. 187. 40-42.

 *Kumbhīpāka*—one of the 28 hells intended for those who deprive a Brāhmaṇa of his property, and for flesh and meat-eaters.

Bhā. V. 26. 7 and 13; X. 64 38; Br. II. 28. 83; III. 19. 61, M. 141. 70.

*Kumbhotkaca*—a commander of Bhandā.

Br. IV. 21. 88

*Kuranga*—a Mt. on the base of Meru.

Bhā V. 16. 26

*Kuraṇḍa*—a commander of Bhaṇḍa expert in *māyā* and skilled in *citrayuddha* or *kūṭayuddha*; an elder brother of Durmada, killed by Devī.

Br. IV. 21. 77, 22. 71-108.

*Kuraja*—a Viśvedeva.

M. 203. 13.

*Kurara*—a Mt. on the base of Meru.

Bhā. V. 16. 26.

*Kurārī*—Mt. on hill range on the east of Meru.

Vi. II. 2. 27.

*Kurava* (1)—one of the fourteen *gaṇas* of Apsaras, born of Soma's rays.

Br. III. 7. 19; Vā 69. 55

*Kurava* (II) (c)—the land of Kurus, part of Haritāśva kingdom, also *Kuruvamsa* <sup>1</sup>

Situated between oceans and served by *Siddhas*, there is a *madhuphala* tree from which clothes and ornaments are taken, besides there is another tree *kṣīrina* of six rasas, all the earth set with precious gems, people are born *mithunas* and soon grow into lofty youthful men and women, loyal like *cakravaka* birds, they live 13,150 years. There are two *kulaparvatas* and a river *Bhadraśma* besides others flowing with honey, milk and ghee, there are gardens in it of *tamala*, *agaru*, sandal, etc., besides sporting grounds and creeper houses of different kinds and musical instruments of different varieties, men adorn themselves with beautiful jewels of all sorts. They are not troubled by disease or old age <sup>2</sup>

<sup>1</sup>M 12 18, 35 8 69 11, 121 49    <sup>2</sup>Va 45 11 50

*Kuravas* (I)—a caste equal to *Kṣatriya* in *Plakṣadvīpā*  
V<sub>1</sub> II 4 17

*Kuravas* (II)—Thirty-six kings who were contemporaries of ten *Śisunāgas*

Br III 74 137    M 272 16 273 72

*Kuru* (I)—a son of *Āgnidhra* and *Purvacitti*,<sup>1</sup> Lord of *Śrngavaṭam* <sup>2</sup> Kingdom north-east of *Srngavatvarṣa* <sup>3</sup>

<sup>1</sup>Bha V 2 19    Va 33 40    V<sub>1</sub> II 1 17 and 22    <sup>2</sup>Br II 14 47    <sup>3</sup>Va 33 44    Br II 14. 51

*Kuru* (II)—a son of *Samvarna* and *Tapaṭi*, occupied *Prayāga* and established *Kurukṣetra*, Lord of *Kurukṣetra* Had four (several-V<sub>1</sub>: P) sons—*Parikṣit* and others <sup>1</sup> *Parikṣit*'s son *Janamejaya* was his grandson <sup>2</sup> At *Kurukṣetra* he performed *tapas* and <sup>2</sup> pleased *Indra*. Family members were known as *Kauravas* <sup>3</sup>

<sup>1</sup>Bha IX. 22 4    Va. 99 214 7,,    V<sub>1</sub> 19 76-8.    <sup>2</sup>Br III. 63 21    <sup>3</sup>M. 50 20-2

Kuru (iii)—a son of Manu and Nāḍyalā, wife Āgneyī, gave birth to six sons, Anga and others

Vi I 13 5 6

Kuru (iv)—(Uttara) country of the, famous for a forest śaḍvala

Va 84 23, 48

Kuru (v)—a continent bounded by Śṛṅgavan on one side Here Hari is worshipped in his Boar incarnation by Prthivī (Earth) with the Kurus

Bha. V 16 8, 18 34 9

Kuru (vi)—an eastern kingdom watered by the Ganges Its king was enlisted by Jarasandha, against Yadus, but was vanquished by Kṛṣṇa<sup>1</sup> He took part in the festivities connected with the marriage of Rukminī and Kṛṣṇa<sup>2</sup> He praised Kṛṣṇa's heroism and welcomed him<sup>3</sup> Took part in the *Rajasuya* of Yudhiṣṭhira<sup>4</sup> He went to Syamantapancaka for solar eclipse,<sup>5</sup> migration of Yadus to<sup>6</sup>

<sup>1</sup> Bha. I 10 34 X. [50 (V) 2] II 7 35 Br II 18 50 III 59 3 and 46. <sup>2</sup> Bha. X. 54 58 <sup>3</sup> Ib X 71. 29 72 5 IX. 24 63 <sup>4</sup> Ib X 75 12 <sup>5</sup> Ib X. 82 13, 84 55 <sup>6</sup> Ib X. 2

*Kurukṣetra*—founded by Kuru and sacred to Hari<sup>1</sup> Watered by the river Sarasvatī<sup>2</sup> Capital city of the Kurus<sup>3</sup> Sages of Kurukṣetra visited Dvaraka At Kurukṣetra Kṛṣṇa performed sacrifices for twelve years<sup>4</sup> The battlefield where the Pandavas fought with the Kurus led by Duryodhana.<sup>5</sup> Here Parasurama dug a lake called Syamantapañcaka<sup>6</sup> On the occasion of a sacrifice Sūta narrated the *Br Purana* here<sup>7</sup> Purūravas met Urvasī after their separation at, the residence of Sanatkumara and Dharmarāja fit for *śraddha* offerings, and sacred to Pitṛs Founded by Kuru, son of Samvarana,<sup>8</sup> residence of sage Kauśika, and sacrifice of Adhṛimaksna for 2 years at, sacred in Dvāpara,<sup>9</sup> Dharmakṣetra where a great sacrifice was per-

formed<sup>10</sup> Residence at, leads to *mukti*, no shaving or *upavāsa* required here<sup>11</sup> Noted for *ambhojasaras* or lotus tank<sup>12</sup> R Sarasvatī flows here noted for a temple of Vāmana<sup>13</sup>

<sup>1</sup>Bha III 3 12, VII 14 30, V<sub>1</sub> VI 8 29 <sup>2</sup>Bhā IX 14 33  
<sup>3</sup>Ib IX 22 4 <sup>4</sup>Ib X 90 28[3], 46[1] <sup>5</sup>Ib X 78 [95(V)9], [18] <sup>6</sup>Br III 47 2 <sup>7</sup>Bha I 1 17 <sup>8</sup>III 13 65 and 68, 66 18, M 22 18, Va 77 64, 91 31, 99 215 259 <sup>9</sup>M 20 2, 50 20 and 67, 106 49 and 57, 109 3 180 55, 184 16 <sup>10</sup>Va 1 14, 59 107 <sup>11</sup>Ib 105 16 and 25 <sup>12</sup>V<sub>1</sub> IV-19 77 <sup>13</sup>M 186 10, 192 12, 244 3

*Kuruṅgāṅala* (c)—the kingdom of Parikṣit Visited by Śuka and Vidura,<sup>1</sup> a Pāñcāla kingdom<sup>2</sup>

<sup>1</sup>Bhā I 46, 10 34, 16 11, III 1 24, Br III 13 100, Va 77 93 <sup>2</sup>M 21 9 and 28

*Kuruṅgāṅalas*—heard of Kṛṣṇa going to Mithilā and met him with presents

Bha X. 86 20

*Kuruṅib*—the son of Añjana and father of Aristanemi

V<sub>1</sub> IV 5 31

*Kurupāñcāla* (c)—a kingdom of Madhyadeśa,<sup>1</sup> a tribe, a Janapada<sup>2</sup>

<sup>1</sup>Br II 16 40, V<sub>1</sub> II 3 15 <sup>2</sup>M 114 34, Va 45 109

*Kuruvaśa* (*Kuravaśa-Burnouf*)—the son of Madhu and father of Anu

Bha IX 24 5

*Kuruvān*—a Viśvedeva

Vā 66 32

*Kuruviras*—kings of Rasātala, vanquished by Kṛṣṇa

Br III 73 103

*Kulaka* (I)—a class of people in Kuśadvīpa.

Bhā. V. 20. 16.

*Kulaka* (II)—a son of Kṣudraka and father of Suratha.

M. 271. 13.

*Kulakarmā*—a part of Purāṇa samhitā.

Vā. 60 21.

*Kulathas*—the kingdom of.

M. 121. 44.

*Kuladeviyātrā*—on the day prior to the marriage it was then a custom for the bride to visit the temple of Pārvatī and offer worship. Rukmini suggested that Kṛṣṇa might carry her off at that time.

Bhā. X. 52. 42[1].

*Kuladharmas*—Transgressors of Kuladharmā are unfit for Śrāddha purposes.

Br. III. 14. 41.

*Kulaparvatas*—seven in number.

M 114 17.

*Kulasundarī*(ca)—a Nityā devī.

Br. IV. 19. 58; 25 97; 37. 34

*Kulaha*—a Pravara Ṛṣi.

M 199 17.

*Kulācala*—the lofty hill to which the Pāṇḍyan Malaya-dhvaja retired for *tapas* Traversed by rivers Candravasā, Tamraparnī, and Vaṭodaka. Hermitages in.

Bhā III 13 41; 23 39, IV 28, 33 and 35; VIII. 4 8



*Kulālacakra*—the potters' wheel, likened to the wheel of *samsāra*; the lump of clay becomes a full pot by the constant revolving of the wheel;<sup>1</sup> the movements of the sun and moon compared to.<sup>2</sup>

<sup>1</sup> Vā. 14. 19, 38; 50. 141.   <sup>2</sup> M. 124. 69; 125. 52; Vi. II. 8. 27.

*Kulika*—a chief Nāga of Pātāla.

Bhā. V. 24. 31.

*Kulinda*—see *Kuninda*.

Bhā. X. 52. 11 [14].

*Kulindas*—people of a southern ? kingdom; enlisted by Jarāsandha against the Yadus.

Br. II. 16. 59. 48; 18. 45; Vā. 45. 116; Bhā. X. [50 (V) 3].

*Kuliyas*—a southern tribe.

M. 114. 49.

*Kulīśāṅga*—see *Vajrāṅga*.

M. 154. 31.

*Kulīśāyudha*—Vajra as the arm of India; to be worshipped in house-building.

M. 253. 24.

*Kulottīrṇas*—a class of śaktis.

Br. IV. 19. 35.

*Kuḷya* (१)—a disciple of Pauṣyañji; learnt a hundred Sāma samhitas,

Bhā. XII. 6. 79.

*Kulya* (II)—a son of Āndira, after whom the Kulya deśa was called

Br III 74 6

*Kulya* (III)—one of the four sons of Janāpīda, his country, Kulayāh

Va 99 6

*Kulyas*—the people of a southern kingdom,<sup>1</sup> a Janapada

<sup>1</sup>Br II 16 56, M 114 35 and 46    <sup>2</sup>Vā 45 110, 124

*Kuvalaya*—the name of the horses of Pratardana

V<sub>1</sub> IV 8 15

*Kuvalayapīda*—the state elephant of Kamsā When Kṛṣṇa came to the Mallaranga or the wrestlers' arena, it was ordered that this elephant should be stationed at the gate of the arena to attack him When Kṛṣṇa entered the aranga, the mahout Ambastha led the animal against him, when Kṛṣṇa took hold of its tail, and whirling it round and round, hit its front when it died with the keeper He seized its tusks and entered the enclosure in glee At this Kamsā was perturbed; its keeper was killed by Rāma

Bha X 36 24 [1], 25 37 15, 43 1-18, Br II 73 100, Va 98 101, V<sub>1</sub> V 12 21, 15 11, 17 20 23 32 42 29 5

*Kuvalayasva* (I)—the son of Brhadasva (Śrāvasta-M P) At the desire of sage Ut(t)anka, he slew an Asura by name Dhundhu and earned the title Dhundhumāra In this encounter he was helped by his 21,000 (1021-V<sub>1</sub> P) sons (brothers) all of whom excepting three (Dhrdhāsva, Bhadrāsva and Kapilāsva) were consumed by the fire issuing out of the Asura's mouth<sup>1</sup> Lust after more territory<sup>2</sup> See *Dyumat Kuvalasva* (s v)<sup>3</sup>

<sup>1</sup>Bha IX 6 21 23 M 12 31 Vā 88 28 48 61, V<sub>1</sub> IV 2 39-42    <sup>2</sup>Bha XII 3 10    <sup>3</sup>Ib IX 17 6

*Kuvalayāśva* (II)—a name for Pratardana

V<sub>1</sub> IV, 8, 15

*Kuvalāśva*—see *Kuvalayāśva*

Br III 6 32, 63 29

*Kuśa* (I)—a son of Rāma, born in Vālmiki's *āśrama* and brought up by the sage Father of Atithi<sup>1</sup> Ruled over Kosala kingdom from its capital Kusasthal<sup>2</sup>

<sup>1</sup>Bha IX 11 11, 12 1, M 12-51, V<sub>1</sub> 4 104-5 <sup>2</sup>Br III 63 198, V<sub>1</sub> 88 198-9

*Kuśa* (II)—a son of Ajaka, father of four sons, Kuśāmbu and others

Bhā IX 15 4

*Kuśa* (III)—a son of Suhotra and father of Prati

Bhā IX 17 3, 16

*Kuśa* (IV)—a son of Vīdarbha

Bha 24 1

*Kuśa* (V)—the son of Balākāśva. Father of Kauśāmba and three other sons.

Br III 66 31-2, V<sub>1</sub> IV 7 8

*Kuśa* (VI)—a son of Caṇḍyopariicara (Vidyopariicara-Vā P)

M 50 27, Vā 99 202

*Kuśa* (VII)—a son of Gaya and father of four sons, all versed in the Vedas

Vā 91 61-2

*Kusa* (VIII)—(*Kusadvīpa*, *Kumudadvīpam*?)—thrice the Suroda in size surrounded by Ghrtoda (sea of Ghee) (milk ocean-M P) Its name comes from a shining divine cluster of grass in it Its king was a son of Priyavrata Hiranyaretas, who divided it among his seven sons Here Agni is worshipped<sup>1</sup>

Jyotismat, its first king divided it among his seven sons Their names, and the names of hills and rivers described<sup>2</sup> A *tirtham* sacred to Kuśodaka<sup>3</sup> in the neighbourhood of Jambudvīpa,<sup>4</sup> of different villages and the residence of Kumuda the wily sister of Mahādeva<sup>5</sup>

<sup>1</sup> Bha. V 1 32 20 13 17, M 122 49, Va 33 12, 49 47 58  
<sup>2</sup> Br II 14 12 30, 19 52 64 <sup>3</sup> M 13 50 <sup>4</sup> Va 48 14 34 <sup>5</sup> Ib 48 34 35

*Kusas*—a tribe

Br III 74 268 M 273 73

*Kusadhvaṇa* (I)—the son of Śiradhvaṇa and father of Dharmadhvaṇa,<sup>1</sup> overlord of Sāṅkāśya,<sup>2</sup> brother of Bhānu-mān, lord of Kāśī<sup>3</sup>

<sup>1</sup> Bha IX. 13 19 <sup>2</sup> Br III 64 19 <sup>3</sup> Va 89 1 8

*Kusadhvaṇa* (II)—the lord of Sāṅkāśya and brother of Śiradhvaṇa Janaka

V<sub>1</sub> IV 5 29

*Kuśanabha* (I)—one of the four sons of Kuśa

Bha IX. 15 4, Br III 66 32, Va 91 62, V<sub>1</sub> IV 7 8

*Kusanabha* (II)—a son of Vāivasvata Manu

M. 11 41

*Kuśaprarāṇas* (c)—the peoples of a hilly country

Va. 45 136

*Kuśaplatanam*—On this Diti performed her penance

Br III 5 55 6

*Kuśarīra*—a son of Vedaśiras, an *avatār* of the 15th *dvāpara*

Va 23 169

*Kusala*—a son of Dyutimat after whom Kauśala deśa came to be called

Br II 14 22-24, Va 33 21, V<sub>1</sub> II 4 48

*Kuśalam*—the name of the forest where Diti performed penance to get a son to slay Indra

Va 67 94

*Kuśalas*—a class of people in Kuśadvīpa

Bha V 20 16

*Kuśalimukha*—a son of Bāṣkala

Va 67 79

*Kuśavatī* (I)—the Apsara clan

Br III 7 22

*Kuśavatī* (II)—a R of the Ketumāla continent

Va 44 18

*Kuśastamba* (I)—a Mt in Kuśadvīpa, after which the island is named

Br II 19 139, M. 123 37

*Kuśastamba* (II)—(*Kuśanābha*): performed austerities for 1000 years for a son; Indra the 1000 eyed offered himself to be born his son.

Vā. 91. 63-5.

*Kuśasthalī*—see *Dvārakā*<sup>1</sup>—capital of Ānarta (*Kośala-Vā. P.*) kingdom. Comparable once to *Amarāvati*, disappeared; and in its place came *Dvārakā*; finding *Kakudmī*, its king not returning from *Brahmaloka*, *Rākṣasas* like *Punyañanas* entered it and his 99 brothers fled to different directions in fear, and established small kingdoms there.<sup>2</sup>

<sup>1</sup>Bhā. I 10. 27; Br. III. 61. 20, ff; Vā. 88. 199   <sup>2</sup>M 12. 22, 69 9, Vā. 86, 24. 88. 1-2.

*Kuśā(a)*—a son of *Aśoka*: ruled for eight years.

Br. III. 74. 146

*Kuśāgra*—the son of *Brhadratha* and father of *Ṛṣabha*. (*Vrsabha-M.P.*).

Bhā. IX. 22. 6; M. 50 28; Vā 99. 223, VI. IV. 19. 82

*Kuśāmba* (I)—a son of *Uparicara* and a king of the *Cedis*

Bhā IX. 22. 6

*Kuśāmba* (II)—a son of *Vasu*.

VI. IV. 19. 81.

*Kuśāmba(u)*—a son of *Kuśa* and father of *Gādhī* or *Kauśika*, who was *Indra* himself who offered to be his son when *Kuśāmba* performed austerities to have a child equal to *Indra*. (*Kuśāśva-Vā. P.*).

Bhā. IX. 15 4; Br. III 66 32; VI. IV. 7 8, 9-11, Vā 91 62

*Kuśāvartam*—a *tīrtham* sacred to *Pitṛs*

M. 22. 69.

*Kuśāvarta*—a son of R̥ṣabha

Bhā V. 4 10

*Kuśāśva*—one of the four sons of Kuśa

Vā 91 62

*Kuśi*—a son of Balī.

Va 67 83

*Kusika* (I)—the king who engaged himself in austerities for a son for one thousand years when Indra himself was born his son Gadhi by name See *Kusastamba*

Br III 66 33 5

*Kuśika* (II)—a great sage (*Viprasī*)

Va 1 157

*Kuśika* (III)—a son of the Nakulī *avatār* of the lord

Va 23 223

*Kusika* (IV)—the thirteenth kalpa so-called

Va 21 32

*Kuśikandhara*—a son of the Aṭṭahāsa *avaār* of the lord

Va 23 193

*Kuśikavaras*—the 13 sages being descendants of Kuśika, father of Yīśvāmītra mentioned

Br II 33 118-19

*Kuśikas*—descendants of Kuśika,<sup>1</sup> kingdom of sages of<sup>2</sup>

<sup>1</sup> Bha IX 16 36 37    <sup>2</sup> M 121 54, 198 8

*Kuśītaka*—a son of Vasudeva and Rohiṇī.

Br. III. 71. 165; Vā. 96. 163.

*Kuśītī*—one of the four chief disciples of Pauṣyañji.

Vā. 61. 36.

*Kuśīda*—(*Kuśīdi*-Br. P.) a pupil of Pauṣyañji; learnt a hundred Sāma samhitās.

Bhā. XII. 6. 79; Br. II. 35. 40.

*Kuśīdaki*—a sage.

M. 196. 26.

*Kuśīdi*—see *Kuśīda*.

Br. II. 35. 40.

*Kuśura*—an asura who was attacked by Laghuśyāmā.

Br. IV. 28. 40.

*Kuśeśaya* (I)—(Mt.) a hill of Kuśadvīpa.

Br. II. 19. 55; Vā. 49. 50; VI. II. 4. 41.

*Kuśeśaya* (II)—same as Kaṅka.

M. 122. 58.

*Kuśeśayam*—a tīrtham sacred to Pitṛs.

M. 22. 76.

*Kuśoccayas*—a group of sages.

Br. III. 1. 55.



*Kusodakā*—a goddess enshrined at Kuśadvīpa

M. 13 50

*Kuṣandas*—a group of Pīśācas with no ears, hair or cloth, all skin, fond of flesh

Br III 7 379 and 387

*Kuṣaṇḍīkas*—a group of Pīśācas

Br III 7 379 and 382

*Kuṣṭī*—a daughter of Sambhuti and Marīci

Va 20 9

*Kusu*—an Yakṣa, and a son of Devayāni

Br III 7 128

*Kusuma*—a Vānara chief

Br III 7 231

*Kusumapuram*—the city on the south bank of the Ganges founded by Udāyi in his fourth year

Va. 99 319

*Kusuma* (I)—a Śakti

Br IV 36 76

*Kusuma* (II)—the city founded by Udāyi on the south bank of the Ganges

Br III. 74 132

*Kusumakaram*—the Vimāna or flying machine

Br IV 15 26

*Kusumamodini*—the presiding deity of the Himalayas who kept watch and ward over the harem of Uma until her return from *tapas*

M 156 1 7

*Kusumayudha*—a name of Manmatha

Br IV 35 62, M. 3 10, 4 11 2, 21, 14 5 6

*Kusumi*—a Śrutarṣi a pupil of Pausyanjī

Br II 33 8, 35 40

*Kusumotkaram*—a continent round Somaka hill

M 122 24

*Kusumottara*—a son of Havya after whom Kusumot-tara Varṣa was named

Br II 14. 17 20

*Kusumottaram*—a region of Śakadvīpa, adjoining the Asta hill

B II 14 20, 19 92, Va 49 87

*Kusumoda*—a son of Bhavya of Śakadvīpa

Vi. II 4 60

*Kusumba*(*kunkumam*)—one of eight saubhāgyams

M. 60 9, 27

*Kustumburu*—a son of Manivasa

Va 69 159

*Kuhas*—people of the kingdom watered by the Sindhu

Br II. 18 47

*Kuhaka*—a chief of the Krodhavaśa group of serpents (Nāgas).

Bhā. V. 24 29

*Kuharmī*—a sacred place in Meru where Vyāsa performed austerities

Vā 104 61

*Kuhū* (I)—a daughter of Angiras and Śraddhā (Smṛti-V; P) Wife of Dhātṛi and mother of Sāya

Bha IV 1 34, VI 18 3, Br II 11 18, Vā 28 15, 50 201, 55 42, 56 9, 45 and 53, V<sub>1</sub> I 10 7

*Kuhū* (II)—one of the nine devis serving Soma

Br III 65 26, Vā 90 25

*Kuhū* (III)—a Śakti

Br IV 32 13

*Kuhū* (IV)—a daughter of Maya, wife of Havīṣmanta, left him for Soma

M 6 21, 23 25

*Kuḥu* (v)—the last phase of the new moon It is the digit that disappears, and not the moon in *Kuhū*, as seen from Rāma's words to Rukminī fit for giving gifts,<sup>1</sup> served by Aila *ety* <sup>2</sup>

<sup>1</sup>Bha X 54 47, Br II 26 44, 28 11 and 59, M. 133 36, 141 49 51 V<sub>1</sub> II 8 80 <sup>2</sup>M 141 9 and 43 49 51, Vā 56 53

*Kuhū* (vi)—a R from the Hīmalayas, of the Bhārata-varṣa

Br II 16 25, M 114 21, Vā 45 95

*Kuhū* (vii)—a R of Śālmādvīpa

Bhā. V 20 10

*Kuhu* (viii)—the kingdom of

M 121 46

*Kuhva*—the hour in which the moon is not visible In the same way infancy and boyhood, the eleven forms of the notion of 'I' are not distinctly seen

Bha IV 29 72

*Kūta*—a Malla friend of Kamsā Killed by Balarāma

Bha X 42 37, 44 26

*Kutaka*—a Mt in Bhāratavarṣa

Bha V 19 16

*Kūṭakambalamansīyas* (c)—a Janapada of the Ketumāla

Va 44 10

*Kūṭanakūtanās*—a group of nāḍīs of sun (fire) emitting rain

Br II. 24. 27

*Kūṭayuddha*—crafty warfare, Kurandha was an expert in

Br IV 22 74, 25 46, 55

*Kūṭaśaila*—(Mt) a hill of Bhāratavarṣa

Br II. 16 23, Va. 45 92

*Kūṭi* (1)—one of the twenty Sutapa ganas

Vā 100 15

*Kuti* (11)—a Jayādeva

Br III 3 6, 4 2, Va 66 6

*Kūpaka*—a commander of Bhanda

Br IV 21 82

*Kupaḥarna*—a minister of Bāna Went with Jarāsan-dha to assault Mathura Fought with māyā as weapon which Kṛṣṇa removed by use of Viṣṇūnāstra Defeated by Kṛtavarma Seeing Kumbhāṇḍa unconscious, fled towards the city Was attacked by Balarama in besieging Śonitapura, and was defeated

Bha X [51(V)18], [28 30 64 65], 63 8 and 16

*Kūpalocana*—a commander of Bhanda

Br IV 21 82

*Kupa*—a R of the Śuktimat

Va 45 107

*Kurca*—the son of Mithvan and father of Indrasena

Bha IX 2 19

*Kurḍmi*—a Varna Śakti

Br IV 44 60

*Kūrma*—an avatar of Hari in the Pātālam<sup>1</sup> In this form He is worshipped in Hiraṇmaya By His help the churning of the ocean was possible Also *Kūrma-Kacchapa*<sup>2</sup> Icon of<sup>3</sup>

<sup>1</sup>Bha II 7 13 M 249 16 20 Vi I 4 8 <sup>2</sup>Bha V 18 29, XI 4 18, X 2 40 <sup>3</sup>M 259 2, 260 39, 285 6

*Kūrmakalpa*—the age when *Vāmana Purāna* was composed.

M. 53. 46.

*Kūrmaja*—the flesh of tortoise for a *śrāddha*.

M. 17. 33 ; 58. 19.

*Kūrma (Purāna)*—a Mahā purāṇa of 18000 ślokas (17000 ślokas, Bhā , Vā P.);<sup>1</sup> said in the presence of Indra containing anecdotes of Indradyumna and of Lakṣmīkalpa. Gift of, with a golden tortoise on the *ayanas* equals a gift of 1000 cows.<sup>2</sup>

<sup>1</sup> Bhā. XII. 7. 24; 13. 8; V. III. 6. 23.    <sup>2</sup> M. 53. 47, 49, Vā. 104. 9.

*Kūrmasīla*—the stone forming the lowest part of the base of an image.

M. 266. 5.

*Kūsmānda*—a Vināyaka.

M. 183. 63

*Kūsmānda-Gautamas*—the collective name for 1000 sons of Kaksīvat.

Br. III 74 99.

*Kūsmānda*—a sūkta of the Yajur Vedins to be recited in tank rituals.

M. 58 35, 239. 10.

*Kūsmāndas*—a kind of evil spirits. To this group Kapi's sons belonged; said to harass children,<sup>1</sup> disturbed Dhruva's samādhi.<sup>2</sup>

<sup>1</sup> Bhā. VI 8 24, X 6 27, Br. III. 7. 384 and 41 29    <sup>2</sup> V. I 12 13

*Kūsmāṇḍi*—the son of *Kapisa*, gave birth to two *Pisacās* of brown colour, they have no head, no hair, they are eaters of flesh and *tīla*

Vā 69 257, 268

*Kṛkana*—a son of *Bhaja māna*

V<sub>1</sub> IV 13 2

*Kṛkavāku*—a cock given by *Vivasvat* to his son *Yama* who was cursed by *Châyā*, that his leg be full of sores<sup>1</sup>, cries out in presence of poisoned food,<sup>2</sup> an emblem of *Kaumāri*<sup>3</sup>

<sup>1</sup> M 11 11-17    <sup>2</sup> Ib 219 19    <sup>3</sup> Ib 261 28

*Kṛcchra*—a mode of atonement for sins and crimes, *Prājāpatya*, a form of it

M 227 41-3 52    Vā 18 21

*Kṛcchrātīkṛcchram*—an expiation for *yatis* causing *himsa* even inadvertently

Vā 18 16

*Kṛta* (I)—the son of *Jaya* and father of *Haryavana*

Bhā IX 17 17

*Kṛta* (II)—a son of *Vasudeva* and *Rohini*

Bhā IX 24 46

*Kṛta* (III)—a son of *Sannati* (M P), a pupil of *Hiranyanābha*, in yoga imparted twenty-four *samhitās* to his disciples,<sup>1</sup> chief among the *Sāmayas* by arranging *Sama Veda* in 24 parts<sup>2</sup> Father of *Ugrāyudha*<sup>3</sup>

<sup>1</sup> Bhā XII 6 80, Br II 35 49 and 55, Vā 99 189 90, V<sub>1</sub> III 16 7    <sup>2</sup> M 49 75 6    <sup>3</sup> V<sub>1</sub> IV 19 50-3

*Kṛta* (iv)—an Yakṣa and a son of Devayāni

Br III 7 130

*Kṛta* (v)—married Śrutadevi, father of Sugriva

M 46 5

*Kṛta* (vi)—a son of Viśvāmitra

Va 91. 96

*Kṛta* (vii)—a son of Kanaka

Va 94 8

*Kṛta* (viii)—a son of Hṛdika

Va 96 139

*Kṛta* (ix)—a son of Cyavana

Va 99 219

*Kṛta* (x)—a son of Vijaya father of Haryadhana

V<sub>1</sub> IV 9 26-7

*Kṛtaka* (i)—a son of Madirā and Vasudeva

Bha IX, 24 48, Br III 71 172, V<sub>1</sub> IV 15 23

*Kṛtaka* (ii)—a son of Cyavana and father of Uparicara-  
Vasu

V<sub>1</sub> IV 19 79 80

*Kṛtakṛtya*—a Vānara chief

Br III 7 241



*Kṛtāñjaya* (I)—son of Barhi, and father of Ranamjaya  
Bhā IX. 12 13

*Kṛtamjaya* (II)—the eighteenth Vedavyāsa Heard the  
*Br Purāṇa* from Dhanamjaya and narrated it to Trnam-  
jaya,<sup>1</sup> heard the *Vāyu Purāṇa* from Dhanamjaya<sup>2</sup>

<sup>1</sup>Br II 35 121, IV 4 63    <sup>2</sup>Vā 103 62

*Kṛtamjaya* (III)—the son of Dharm,<sup>1</sup> and father of  
Ranamjaya<sup>2</sup>

<sup>1</sup>Va 99 287    <sup>2</sup>V<sub>1</sub> IV 22 67

*Kṛtadeva*—a son (?) of Viśvāmitra

Br III 66 68    V<sub>1</sub> IV 7 38

*Kṛtadyuti*—the senior queen of Citraketu who got a  
son through the blessings of Angiras When the child died  
of poison, she lamented deeply

Bhā VI 14 28-48

*Kṛtadharman* (I)—a son of Samkṛti and a righteous  
man

Br III 68-11, Va 93 11

*Kṛtadharman* (II)—a son of Dhanaka

V<sub>1</sub> IV 11 10

*Kṛtadhvaj*a—a son of Dharmadhvaj (Janaka-V<sub>1</sub> P)  
and father of Keśidhvaja

Bhā IX. 13 19-20, V<sub>1</sub> 6 7-8

*Kṛtaprāpti*—a god of Sutara group

Br IV 1 90

*Kṛtabandhu*—a son of Tamasa Manu

Br II. 36 50

*Kṛtam*—sets in when the sun, moon, Tīṣya and Brhaspati (Planet Jupiter) are in the same mansion

Vi IV 24 102

*Kṛtamala*—a R of Drāviḍa from Malaya hills in Bhāratavarṣa In this Satyavrata offered water-rites to his Pitr̥s Visited by Balarama

Bha. V 19 18 VIII 24 12 XI 5 39 X 79 16 Br II 16 36, III 35 17 M. 114 30 Va 45 105 Vi II 3 13

*Kṛtayuga* (also *Kṛta*)—commences when the sun, moon and Brhaspati are in one, and the same rasi Its characteristic features<sup>1</sup> Form of Hari as worshipped in this yuga, and worship by contemplation<sup>2</sup> Etymologically people in this age are *kṛtalīṅgyas* Hari took the form of a vṛṣa (bull) for the manifestation of dharma Hamsa was the caste name of men<sup>3</sup> Its duration repeats at the end of Kaliyuga Pitr̥s are worshipped<sup>4</sup>

Physical and moral state of world in , duration 4000 divine years, sandhya, and sandhyamṣa 108 years, dhyana important in sandhyamṣa 100 = Prakṛiyapada,<sup>5</sup> after Kali with seven sagēs, at the beginning man in Kalinga<sup>6</sup> pertaining to the Brahmanas Vedas honoured<sup>7</sup>

People with no restrictions lived on roots and fruits enjoying sexual bliss, jñānam<sup>8</sup>

<sup>1</sup> Bha. XII. 2. 24 3 18-19 27 <sup>2</sup> Ib XI 5 21 23 1\ 10. 52, XII 3 52 <sup>3</sup> Ib XI 17 10-11 <sup>4</sup> Br II 16 69 29 24-31 31 103 11 III. 14 46-7 74 225 M 1 34 142 19 and 24 144 90 145 6-7, 165. 1. <sup>5</sup> Va. 8. 32-67 <sup>6</sup> Ib 58 103 110 <sup>7</sup> Ib 78 36-7 <sup>8</sup> Ib 22 413 Br II. 7 21, 45-53

*Krtaratha*—the son of Pratika and father of Devamiḍha.  
Vi. IV. 5 27.

*Krtarāta*—the son of Mahādhṛti and father of Mahāroma.

Vi. IV. 5 27.

*Krtalakṣana*—a son of Mādri and Vṛṣṇi.  
M. 45. 2.

*Krtavarman* (I)—the eldest son of Hṛdika.

Bhā. I. 14. 28; IX 24. 27; Br III 71 140, M. 44. 81; Vā. 96 139; Vi. 14. 24

*Krtavarman* (II)—a son of Dhanaka.

Bhā IX. 23 23.

*Krtavarman* (III)—was stationed to defend the East gate of Mathurā by Kṛṣṇa. Defeated Kūpakarna, a minister of Bāna, was sent to Hāstinapura by Kṛṣṇa to find out whether Pāṇdavas had captured Drupada. He went and met Drona, Vidura and others, when Yudhiṣṭhira made enquiries of Kṛṣṇa. He returned to Dvārakā after taking leave of them and narrated to Kṛṣṇa as he saw and heard; joined with Akrūra to set up Śatadhanvan to kill Satrājīt and take the jewel Syamantaka (s v) as he did not give his daughter in marriage as promised. Refused to help Śatadhanvan who solicited for it<sup>1</sup>. Was sent with the sacrificial horse of Kṛṣṇa<sup>2</sup>. After the *Rājasūya*, he was sent to Dvārakā for its defence<sup>3</sup>. Went to Upalāvya to see the Pāṇdavas, and to Syamantapañcaka for solar eclipse.<sup>4</sup> His son was married to Cārumatī, a daughter of Rukmini.<sup>5</sup> Survived Kurukṣetra war;<sup>6</sup> Heard of Śatadhanva's death at Kṛṣṇa's hands, and left Dvārakā in fear.<sup>7</sup> Got killed in the general Yādava contest.<sup>8</sup>

<sup>1</sup> Bhā. X. 50 20[2], [51 (V) 25], [30-31 and 64]; [56 (V) 2-15], 57 3-18; Vi IV. 13 67-83. <sup>2</sup> Bhā. X. 8-9. 22 [2]. <sup>3</sup> Ib. X. 76. 7 [5]. <sup>4</sup> Ib. X. 78 [95 (V) 3]; 82. 7. <sup>5</sup> Ib. X. 61. 24. <sup>6</sup> Ib. X. 80. [2]. <sup>7</sup> Ib. X. 57, 29. <sup>8</sup> Vi. V. 37. 46.

*Krtavarman* (iv)—a son of Kanaka

Br III 69 8, M 43 13 Va 94 8

*Krtavaca*—a *mantrakṛt*

M 145 101

*Krtavīrya* (i)—a son of Dhanaka (Kanaka-Br P, M P and Va P) of Arjuna (Kārtavīrya) <sup>1</sup> A king of the Haihaya clan born in the *Kṛtayuga* of *Vaivasvata* epoch, *Varaha kalpa* His hundred sons died on account of a curse by *Cyavana* He prayed to Sun god who taught him a *vrataṃ*, by observing which he got a long lived child <sup>2</sup>

<sup>1</sup>Bha IX 23 23 4 Br III 69 8 M 43 13 Va 94 8  
Vi IV 11 10 11 <sup>2</sup>M 68 6 12 -

*Krtavīrya* (ii)—a *Deva-gandharva*

Va 68 38

*Krtasarma*—a son of *Iḍivida*

Va 88 181

*Kṛtasaṃca*—the sacred spot where *Nṛsimha* blessed the Mother Goddess Here *Rudra* established his *Raudṛī* body in the midst of 'seven mothers' Here is *Ardhanarīśvara* praying to *Nṛsimha*,<sup>1</sup> a *tīrtham* sacred to *Sunhika* <sup>2</sup>

<sup>1</sup>M 179 87 90 <sup>2</sup>ib 13 45

*Kṛtasthali(a)*—the *Apsaras* who presides over the month of *Madhu*,<sup>1</sup> coupled with *Ghṛtāci* <sup>2</sup>

<sup>1</sup>Bha XII 11-33 <sup>2</sup>Br III 7 15, IV 33 19

*Kṛtagṇi*—a son of Dhanaka (Kanaka Br P, M P)

Bha IX 23 23 Br III 69 8 M 43 13 Vi IV 11 10 11

*Krtanta* (I)—a son of Svārocīṣa Manu

Br II 36 19, Va 62 18

*Krtanta* (II)—a name of Yama

M 148 30

*Krtahara*—a Vānara chieftain, and son of Śveta

Br III 7 180

*Kṛti* (I)—a son of Bahulāśva, and father of the great Vasiṣṭha—the last of the Maithilas (of the Janaka line)

Bha IX 13 26 Br III 64 23 Va 89 23 V<sub>1</sub> IV 5 31 2

*Kṛti* (II)—a son of Nahusa

Bha IX 18 1 Br III 68 12 V<sub>1</sub> IV 10 1

*Kṛti* (III)—a son of Babhru and father of Uśika

Bha IX 24 2

*Kṛti* (IV)—a son of Cākṣuṣa Manu

Br II 36 79 and 106

*Kṛti* (V)—a Vanara chief

Br III 7 241

*Kṛti* (VI)—a Sutapa god

Br IV 1 14

*Kṛti* (VII)—a son of Bhautya Manu

Br IV 1 114

*Kṛti* (VIII)—one of the two best Samagas

Va 61. 48, 62 67

*Kṛti* (ix)—a son of Manuvara.

Vā 69. 161.

*Kṛti* (x)—a son of Vasiṣṭha, one of the seven sages of *Ṛtu sāvarṇa*.

Vā. 100. 96.

*Kṛti* (xi)—a son of Satadhvaja and father of Añjana.

Vī. IV. 5. 31.

*Kṛtin* (i)—a son of Sannatimat Learnt *yoga* from Huranyanābha, and sang the six early *sāma saṃhitas*. Father of Nipa.

Bhā IX. 21. 28-29.

*Kṛtin* (ii)—a son of Cyavana and father of Vasu Upa-ricara.

Bhā. IX. 22. 5.

*Kṛtimat*—a son of Yavinara and father of Satyadhṛti.

Bhā. IX. 21. 27.

*Kṛtiratha*—(*Kṛtaratha-Br. P.*) the son of Pratīpaka and father of Devamīḍha.

Bhā. IX. 13. 16.

*Kṛtirāta*—a son of Mahādhṛti and father of Mahāroman.

Bhā. IX. 13. 17.

*Kṛti* (i)—(*Ākūti-Br. P.*) the wife of Viśvakarman.

Bhā. VI. 6. 15.

*Kṛtī* (11)—the queen of Samhrāda and mother of Pañcajana

Bha VI 18 14

*Kṛteyu*—one of the ten sons of Raudrāśva

Va 99 124

*Kṛtaujas*—a son of Dhanaka (Kanakan Br P, M P)

Bha IX. 23 23 Br III 69 8 M 43 13 V<sub>1</sub> IV 11 10

*Kṛttikas*—The Pleiades, a lunar mansion, personified Six in number nursed Kumara wives of Soma childless due to Daksa's curse<sup>1</sup> An important day for the *śraddha* offerings sacred to moon<sup>2</sup>

A constellation containing six stars<sup>3</sup>

<sup>1</sup> Bha IV 7 64 VI 6 14 and 23 Br IV 30 100 M 5 27  
54 11 55 12 158 41 Va 72 43 V<sub>1</sub> I 15 115 II 8 76 <sup>2</sup> Br  
II 21 77 and 145 24 130 III 10 44 18 2 <sup>3</sup> Va 66 48 82 2

*Kṛttikas*—a *parva*, when the sun goes to the first *amsa*, the moon is in the fourth *amsa* of Viśakha

Va 23 107 50 96 53 105

*Kṛttikacarini*—see *Dhīṣṇi*

Br II 12 17

*Kṛtīvasa*—a name of Śiva

Satī who was created by Brahma was given to him and a number of sons were born who were of all shapes and crude forms and called generally Rudras they were partakers of the offerings in Śatarudra On Brahmā's request he did not procreate but became *Sthanu* and *Mahadeva*

Br II 9 69 III 25 14 72 184 M 181 14 ch. Va 21 51

*Kṛtūt*—a daughter of Śuka and Pivari and mother of Brahmadata, married the Pāñcāla king Anuha, known also as Gau

Bha. IX. 21 25, M. 15 8-9, 49 57

*Kṛpa* (I)—(*Kṛpaśaradvata*) the son of Satyadhṛti (*Śaradvat-Br P*), found in a forest by Śantanu with the twin *Kṛpī*<sup>1</sup> Met by Kṛtavarman, Rama and Kṛsna,<sup>2</sup> invited for the *Rajasuya* of Yudhiṣṭhira<sup>3</sup> Joined Duryodhana's camp and survived the Kuruksetra war<sup>4</sup> Went to Syamantapañcaka for solar eclipse<sup>5</sup> Supplied arms to Śatānika<sup>6</sup>

<sup>1</sup>Bha IX 21 36 X. 82 24 Va 99 204 100 11 106 34  
<sup>2</sup>V<sub>1</sub> IV 19 68 | <sup>3</sup>Bha X 52 [56 (V) 4 12] 57 2 <sup>4</sup>Ib X. 74 10  
<sup>5</sup>Ib X. 78 [95 (V) 16] 80 [2] <sup>6</sup>Ib 82 24 <sup>7</sup>V<sub>1</sub> IV 21 4

*Kṛpa* (II)—a son of Śiṣṭa and Succāya

M. 4 39

*Kṛpa* (III)—a sage of the eighth epoch of Manu

V<sub>1</sub> III 2 17

*Kṛpana*—a deity

Br IV 27 38

*Kṛpa*—a R. from the Śuktumat (*Śuktumanta-M P*)

Br II. 16 38, M. 114 32

*Kṛpī*—one of the ten branches of the Sukarma clan of devas.

Va. 100 92

*Kṛpī*—(*Gautamī*) the wife of Droṇa, and daughter of Satyadhṛti, found by Śantanu in the forest Mother of Aśvatthāma.

Bha. I 7 45, 13. 4, IX. 21 36, Va. 99 204, V<sub>1</sub> IV 19 68



*Kṛmī* (I)—the son of *Kṛmī* and *Uśinara* His capital was *Kṛmīlā* (*Kṛmīlā-Vā P*)

Br III 74 20 21, Va 99 20, 22, V<sub>1</sub> IV 18 9

*Kṛmī* (II)—a son of *Cyavana*

M 50 25

*Kṛmicandesvaram*—a place sacred to Śiva

M 181 29

*Kṛmībhakṣa*—a hell into which fall those who misuse gems (*ratna*), see also *kṛmī*

Br IV 2 147 and 160, Va 101 147, 158

*Kṛmībhojana*—one of 28 hells He who eats without doing *Pancayañña*, and does not share his food with others, suffers in this a pit of worms

Bha V 26 7 and 18

*Kṛmīlā*—a son of *Bhaja māna*

M 44 50

*Kṛmīlā*—capital city of *Kṛmī*

Br III 74 22 Va 99 22

*Kṛmī* (I)—one of the five queens of *Uśinara*, mother of *Kṛmī*

Br III 74 18-21, Va 99 19

*Kṛmī* (II)—a hell, also *kṣāloham*, and *kṛmībhakṣa*,<sup>1</sup> here fall those who do wicked deeds, hate gods and *Brāhmaṇas* and do not revere elders<sup>2</sup>

<sup>1</sup>Br IV 2 147 and 159, 33 61    <sup>2</sup>Va 101 147, 158

*Kṛśa* (I)—a *Vaikunṭha* god

Br II 36 57

*Kṛśa* (II)—a son of Kṛśā and Uśinara, capital was Vrsalā

M 48 18 and 21

*Kṛsa sarman*—the son of Idvīda, and father of Dilīpa Khatvāṅga

Br III 63 181

*Kṛsā*—one of the five queens of Uśinara Mother of Kṛśa

M 48 16, 18

*Kṛsāngī*—a daughter of Suyāśā

Va 69 14

*Kṛsānu*—an indefinite Agni in the second Veda of the north See *Samradagni*

Br II 12 21, Va 29 19

*Kṛśasva* (I)—a son of Samyama, married two daughters of Dakṣa, Arcis and Dhīsana and father of Somadatta and the Devapraharanas are created and destroyed in every kalpa and manvantara<sup>3</sup>

<sup>1</sup> Bha VI 6 2 and 20, IX 2 34 35, M 5 14 146 17 Va 63 42, 86 20, Vi I 15 104, IV 1 55-6 <sup>2</sup> Va 66 79 <sup>3</sup> M 6 6 7

*Kṛśāśva* (II)—the son of Barhanāśva, and father of Senājit

Bhā IX 6 25

*Kṛśasva* (III)—a Carakādhvaryu, married a daughter of Dakṣa

Br II 33 13, 37 46

*Kṛśāśva* (IV)—a son of Tāmara Manu

Br II 36 50

*Kṛśāśva* (V)—a son of Sahadeva and highly righteous

Br III 61 15

*Kṛṣāśva* (VI)—a son of Samhatāśva.

Br. III 63. 65; Vā 88. 63.

*Kṛṣāśva* (VII)—father of Devapraharana.

Vi. I. 15. 137.

*Kṛṣāśva* (VIII)—a son of Amitāśva and father of Prasajit.

Vi. IV. 2. 46-7.

*Kṛṣi*—the pursuit of agriculture, a duty of the Vaiśya; introduced by Prthu.

Br. II. 7. 162; Vā 79 71; V<sub>1</sub> I. 13 84

*Kṛstī*—a daughter of Marici

Br. II 11 12

*Kṛṣṇa* (I)—twenty-three avatār of Hari, according to one version, the twentieth avatār. Went to Dvārakā, bowed to his parents and entered the palace.<sup>1</sup> His boyhood sports—sucked Ulūkika's life, kicked Śakata to pieces and uprooted two Arjuna trees, brought solace to the Gopas of Vraja by expelling the serpent Kāliya from the pool near by and protected their cattle from forest fire. In his mouth Yaśodā saw the fourteen worlds. Rescued Nanda from fear of Varuna's noose and recovered the Gopas imprisoned by Vyoma Asura. Shielded the Gokulam from rains by holding up Govardhana Mt. as an umbrella, cut off the head of Kubera's attendant who tried to seize the Gopis engaged in Rāsakṛīḍā with Kṛṣṇa. Vanquished several daityas and their wicked kings; manifested Himself through Satyavati and divided the Vedas into many branches;<sup>2</sup> Lord and goal of Andhakas, Vṛṣṇis, Sātvatas, etc. Supreme Brahman.<sup>3</sup>

<sup>1</sup> Bhā. I. 2 17; 3 23, Chaps 10 and 11; M. 7. 60. <sup>2</sup> Bhā. II. 7. 26-36. <sup>3</sup> Bhā. II. 4 20, VII. 15. 76-79.

Just on the eve of the avatār, Brahma and other gods pray to him in the womb of Devakī<sup>4</sup> Birth at the time of constellation Rohini, first new moon in winter, Abhijit Nakṣatra, Jayanti night, Vijaya-muhūrta and festivities connected with it, enjoyed by Vasudeva and Devakī Their prayer, and Kṛṣṇa recalled their previous births Taken to Yasoda's delivery room at Nandavraja, stupifying the guardsmen of the jail and crossing Yamuna in floods at dead of night, Yogamāyā born to Yaśodā taken back to the jail ward<sup>5</sup> Yogamāyā announced her birth to Kamsā,<sup>6</sup> His jatakarmā<sup>7</sup> Killed Putana, when at Kamsā's instance, she attempted to poison him by nursing him, Yaśodā warded off evil, (Rakṣā) to Kṛṣṇa by waving cow's tail round him, by placing cow's dung on the twelve points of his body and by purifying him with cow's urine, with prayers to Hari to protect him from evil spirits<sup>8</sup>

The first turning in bed was celebrated with festivity Kṛṣṇa slept under cradle beneath the cart when he kicked the cart which capsized This roused suspicion of *grhapida* in Yaśodā's mind Śānti done when cows, food, etc., were given to Brahmanas Once the demon Trnāvarta created a whirlwind which swept away all *Vraja* and took up baby Kṛṣṇa high up in the sky to the embarrassment of Yaśodā and others At that time Kṛṣṇa took hold of his neck and strangled him He fell dead The child Kṛṣṇa opened his mouth and showed his mother the whole universe<sup>9</sup>

Nāmakaranam as Vasudeva Boyish sports in *Vraja*, charged with eating mud, lived with Nanda and his wife who were the same Drona and Dharā born as Nanda and Yaśodā by the command of Brahma When once Yaśodā left the churning pot to mind the boiling milk overflowing in the oven, Kṛṣṇa broke the curd pot and ran away with butter to feed a monkey So he was bound with a rope to an *ulukhala* (mortar) but the rope always fell two inches

<sup>4</sup>Ib X. Chaps 1-3 M 46 14 Vā. 96 174 <sup>5</sup>Bha X. Chaps (whole) Br III 71. 196-263 72 7 13 Vl. V 1 98 3 1 29 <sup>6</sup>Bhā X. Chap 4 Va 96 199 215 <sup>7</sup>Bha X. 5 1 16 <sup>8</sup>Ib X 6, Vl. V 5 12 31 <sup>9</sup>Bha. X. 7, Vi V 6 1 7

short in spite of bits being added At last Kṛṣṇa pitied her and allowed himself to be tied, with the mortar he passed between two tall Arjuna trees, when down fell the trees, out of which emerged two men Nalakubera and Manigriva (sons of Kubera) who had been cursed by Narada Kṛṣṇa blessed them and sent them back to their abode<sup>10</sup>

Enjoyed the company of Gopis singing and dancing Gifts on his *janmanakṣatra* day Noticed a Daitya in the guise of a calf and taking him by the tail, he whirled him to death and flung the body on the top of a *lapitha* tree On another occasion Asura Baka met him in the guise of a crane, when Kṛṣṇa tore its jaws asunder Once when in the forest with his playmates, Agha, an asura friend of Kamsā took the form of a boa-constrictor with a view to devour the cattle and all boys together All of them entered his open mouth with Kṛṣṇa who took his life out of his body and came out to the wonderment of gods The *ajagara* skin when dried was a cave for Vraja people Agha, however, attained salvation<sup>11</sup>

One day the boys sat and ate merrily when the cattle had gone far into the hill and dale and Kṛṣṇa promised to bring them back In the meantime Brahmā had them hidden So Kṛṣṇa created duplicates of the cattle and the children that had been lost These went home as usual and this continued for a year when Brahmā released the hidden cows which suckled their calves, and came to see the child, the one Brahman without a second, and belauded the baby Hari, and returned to his region More boyhood sports<sup>12</sup>

In regularly tending cows, imitated voice of beasts and birds in Brindāvana just like a rustic. Once the cattle drank of the poisonous waters of the Yamunā and became unconscious After reviving them he found the reptile Kāhya in the waters He immediately jumped into the pool and was enclosed in its coils At this Nanda and the whole Vraja moved to the banks of the river with great concern

<sup>10</sup> Bha. X. Chaps 8, 9 and 10 V<sub>1</sub> V 6, 8-19      <sup>11</sup> Bhā X Chap 11.      <sup>12</sup> b X. Chaps 13 and 14, V<sub>1</sub> V 6 30 to the end of Chap 9

Rāma advised them to be cool. Slowly Kṛṣṇa brought the reptile under his control, and getting on its hood, began to dance, when the Kālīya acknowledged defeat. Finding his end near, Kālīya's wives prayed to Kṛṣṇa to spare him. The generous Lord allowed him to make his abode in the sea, thus purifying the Yamunā once for all<sup>13</sup>

After this incident the whole Vraja was encamped for the night in that vicinity. A forest fire attacked the camp, when Kṛṣṇa swallowed it and protected its inmates. His dances and songs, other past-times. Among the games was one in which the victor rode on the back of the vanquished. Kṛṣṇa carried Śrīdama on his back<sup>14</sup>

Once again the cattle went astray in the thick forest, and surrounded by fire they bellowed in thirst and hunger. Kṛṣṇa and his playmates found it impossible to reach the spot. So Kṛṣṇa got upon a tree and called the cattle by names, and they responded. Asking his followers to shut their eyes, he swallowed the forest fire. When they opened their eyes, they found themselves in their homes<sup>15</sup>

Kṛṣṇa filled Brindavana with Gāndharvan music and played at times on flute. Hid the clothes of Gopīs who observed *Katyayani vrata* to get him as their husband, and returned them only when they saluted with their two hands over their heads as a penance for bathing naked during the period of a *vrata*. It was a severe day in summer when some Gopas approached him for food. Kṛṣṇa advised them to go to the neighbouring *yajñasala* and ask for food, singing the praises of Balarama and himself. The sacrificers were silent at their request. Kṛṣṇa asked them to repeat their request to ladies in his name. The ladies took four kinds of food and in spite of protest by their male relations, they came to have *darsan* of the Lord and placed before Him all the eatables. On Kṛṣṇa's advice they went back to complete the sacrifice, and assured them of their being accepted by their relations and the world. Their male relations

<sup>13</sup>Bha. X Chaps. 15 and 16. V. 1 V. 7 (whole). <sup>14</sup>Bha. X Chaps. 17 and 18. <sup>15</sup>Ib. X. 19. 1. 13

regretted having missed a chance of meeting the Lord. Then food was distributed among his friends.<sup>16</sup>

Kṛṣṇa saw the Gopas worshipping Indra and as residents of hills and forests, he suggested worship of mountains and cows. When this was accepted, Indra sent a heavy downpour which was warded off by Kṛṣṇa, a boy of seven,<sup>17</sup> holding up the Govardhana for a week. A visit from Indra and Surabhi who anointed him, Indra, of Goloka and gave him a new name Govinda. Rescued his father Nanda from Varuna region and took him with other Gopas to Brahma-hrada where the Vedas were praising Hari. Once when playing on a flute, the Gopis who were in the midst of household duties stopped them and came to where he was in spite of protest from their male relations. Kṛṣṇa advised them to go back to Vraja and be loyal to their husbands. They refused to return as their minds were fixed upon him and longed for *mokṣa*, and insisted they were his *dāsīs* and should be accepted. After some time he disappeared for their peace and redemption. They indulged in *gīta*, when the Lord appeared in their midst and shone like *Puruṣa* among *śaktis*. After consoling them he engaged them in a *rasakṛīḍa*, and finding them wearied he engaged them in watersports and sports in the *upavana* on the river-bank. There was no carnal act of sin. The Lord who had no *bandha*, did all this in sport.<sup>18</sup>

Released Nanda from a reptile who turned out to be vidyādhara Sudarsana. One day Śaṅkhaśuda a follower of Kamsā seized some ladies of Kṛṣṇa's party and ran away. They cried for succour. Kṛṣṇa and Rāma followed. He left the women behind and ran. Rāma took charge of the ladies while Kṛṣṇa pursued him, cut off his head and took the *cūdāmaṇi* which he presented to Rāma. Killed Arisṭa in the form of a bull who entered the Vraja and terrified the inmates.<sup>19</sup>

<sup>16</sup> Bha X Chaps 21-23    <sup>17</sup> Ib X. Chaps 24-26, V<sub>1</sub> V 10  
25-41 11 16-25 13 3-62    <sup>18</sup> Bhā X. Chaps 27-33, V<sub>1</sub> IV 12 12  
<sup>19</sup> Bhā X Chaps 34-36 V<sub>1</sub> V Chap 14

Killed Keśin who came to the Vraja in the guise of a horse and became Keśava, killed one Vyoma in the guise of a gopāla, seen milking cows with Rāma by Akrūra who came to Dvārakā at the instance of Kamsā, agreed readily to start for Mathurā at Akrūra's message. With Akrūra, the two brothers arrived at Mathurā, and asked their friend to go home. He requested them to visit his house to which they agreed only after vanquishing Kamsā. Next day afternoon, the two brothers and their Gopa followers went round the city and the women from terraces enjoyed the sight of Kṛṣṇa and Rāma. On the way he met a washerman and asked for good clothes. On his refusal, he was killed, and all his clothes taken and distributed to his Gopas. Then they met a garland-maker Sudāma who voluntarily offered flower-garlands. Him he blessed and went. Next he saw a hunch-back woman carrying unguents to Kamsā. For the mere asking she offered the whole of it to them. So Kṛṣṇa converted her to a handsome lady who invited him to her house. This was agreed after finishing his work. Then they went through the bazaar and were rewarded with betels, sandal, etc., by merchants. Lastly they entered the place where the bow festival was held. Kṛṣṇa broke it easily. The guards who attacked them were put to death. It was evening when they returned to the camp outside the city.<sup>20</sup>

On his way to the wrestlers' arena, Kṛṣṇa vanquished Kuvalayapīda with some effort. Taking its tusks, entered the enclosure with Balarāma. Accepted challenge from the wrestler Canūra. The latter fell dead after fighting. The same fate met Śāla and Tośalaka. Finding Kamsā ready to attack his relations, Kṛṣṇa overpowered him and killed him in a minute. *condoled with the women of the* dead and set his parents free, consoled his parents for their troubles and was embraced by them in love. Enthroned Ugrasena, as Yadus could not sit on the throne owing to a curse of Yayatī. A reign of peace ushered in Mathurā.<sup>21</sup>

<sup>20</sup> Bha. X Chaps. 37-42. V. 16 7-16 23 Chaps. 18-19  
<sup>21</sup> Bha. X Chaps. 43-44 and 46 1 19, V. 1 9 8 33 Chap. 20



Nanda and Gopas were sent back to Vraja with honours *Upanayanam* of Kṛṣṇa With Balarama Kṛṣṇa went to Sāṇḍipani and learnt all arts in 64 days Hearing that Sāṇḍipani's son was washed away by the sea at Prabhāsā, Kṛṣṇa went to the spot and was told by the seagod that an Asura Pañcajana carried him off Then he went to Yama's abode, and recovering his son, handed him over to the *guru* as *gurudakṣiṇa* and came home Requested Uddhava to go to Vraja with a message from him to Nanda and Gopas that he would be visiting them shortly As promised he went to Sairandhri's house with Uddhava It was decorated according to rules of Kāmaśāstra, and after a brief stay, left it for Akrura's with Uddhava and Rāma Akrūra extended a royal welcome Kṛṣṇa praised him as their *guru* and requested him to go to Hāstinapur and find out the position of the Pandavas Returned to their residence<sup>22</sup> Kṛṣṇa heard of the siege of Mathura by Jarasandha and was devising a plan of attack when two chariots descended from heaven fully armoured Also *Sudarsana*, his *cakra* and other weapons came down to him and to Rāma Rāma took a chariot and the *hala* (plough) but was considered by Jarasandha as a boy and not his equal Kṛṣṇa made defence arrangements at the four gates and went out in his chariot of Garuda ensign by the northern gate to where Caitya and Māgadha were Caitya's challenge and death, prevented Rāma from fettering Jarasandha, and entered the city in victory and gave the spoils of war to Ugrasena, their king Second and third defence of Mathurā Prevented Kumbhānda and Kupakarna from using *maya* in war by the application of *ujjānastra* Honoured after victory by the *Sabhā* of the Yadus<sup>23</sup>

He next desired to see Gomanta and the hill fortress Left with Rāma towards the south crossing the Yamunā, and many towns and villages Saw on the way Paraśurāma engaged in austere *tapas* and bowed to him Parasurama

<sup>22</sup> Bha X 45 20 49 Chaps 46-48 Vi. V 25 19 31 <sup>23</sup> Bha X, Chaps 50-52 (v)  
P 56

suggested killing Śrgālavāsudeva, a wicked chieftain of Karavīrapura at the foot of the Gomanta. When they reached the place, Śrgālavāsudeva offered fight, and his head was cut off by Kṛṣṇa. Welcomed by the citizens of Karavīrapura, they spent there four months after sending the spoils of war to Mathurā. Got up the hill Gomanta where Garuda met Kṛṣṇa and placing his crown on his head, left. Reached Mathurā with a large army. Finding Yavana besieging the city and Jarāsandha leading the eighteenth expedition,, Kṛṣṇa in consultation with Rāma resolved to build a fortress of 12 yojanas in the sea to place their kith and kin in security. So a city was built according to Vāstu śāstra to which Indra sent Sudharmā and Parijāta. Varuna supplied horses and Kubera the eight Nidhis. It became a Yādava settlement. Attacked by (Kāla) Yavana, Kṛṣṇa unarmed fled to the cave where Mucukunda was asleep. Here Yavana was burnt to ashes by Mucukunda's energy. Mucukunda's surprise to see Kṛṣṇa and his prayer for salvation. Kṛṣṇa spoke of his future birth as Brahmana and final salvation.<sup>24</sup>

Kṛṣṇa returned to Ugrasena at Mathurā, raised the siege of Yavana troops and went to Dvārakā with his plunder. On the way Jarāsandha's army in *makara vyūha* attacked him but was broken by throwing a huge tree. Returned to Dvārakā with spoils of war left by Yavanas. Jarasandha's attack again when Rāma and Kṛṣṇa fled to the Gomanta whose topcrest was burnt, while Jarāsandha thought they were dead they reached Dvārakā safe.<sup>25</sup> Sent Kṛtavarna to ascertain from Hāstināpura whether Pāndavas had defeated Drupada. Married Rukmīṇī by the *Raksasa* form of marriage, defeating Jarāsandha and others of the Caidya party in battle. Received with due honours the Brāhmana messenger from Rukmīṇī and promised to do the needful. With the Brāhmana and Rāma, Kṛṣṇa drove from Anartas to Vīdarbhas in a night. Was honoured by Bhīṣmaka and allotted separate residence outside his capital. Ladies of

<sup>24</sup> Ib X Chap 53 (v) and 50-51. V: V Chaps 22-3. <sup>25</sup> Bha X Chap 52, V: V, 24 1-7

Kunḍina said that Kṛṣṇa was suitable to Rukmīṇī. Seeing Rukmīṇī returning from the Devī temple, he took her in his chariot in the midst of other kings and drove fast. Jarā-sandha and others pursued but soon returned with disappointment. Rukmī's resolve to kill Kṛṣṇa and then enter Kundina. When he offered battle and was about to be killed, Rukmīṇī appealed to the Lord to save her brother. At this he was tied to the chariot with his hair and moustache shaved. Advised by Rāma that punishment of Rukmī was not in order. Married Rukmīṇī according to Śāstras amidst festivities in Dvārakā. Owing to Śiva's grace, got sacred sons of whom one was Pradyumna by Rukmīṇī, being Kāma in a previous birth. Killed Sambara who stole the baby. Saw the lost Pradyumna and his wife Ratī in his residence, and hearing their account from Nārada, embraced the couple. Present at Pradyumna's marriage.<sup>26</sup>

Requested Satrajīta to give the Syamantaka gem for their king but he refused. Suspected by Satrajīta to be responsible for his brother Prasena's disappearance in the forest, recovered the jewel from Jāmbavan after fighting for 28 days, and got also his daughter Jāmbavatī in marriage. The jewel was returned to Satrajīta in the public assembly. Married Satrajīta's daughter Satyabhāmā, and when the jewel was offered it was returned. Went with Rāma to the Kurus after the rumoured death of the Pāṇḍavas and Kuntī, met the Pāṇḍavas at Pāñcāla city in the guise of Brāhmanas, killed Śatadhanvan, the murderer of his father-in-law Satrajīta. Sent for Akrūra and asked him to exhibit Syamantaka in his possession, and returned it to him afterwards.<sup>27</sup>

Kṛṣṇa once went to Hāstināpura to see the Pāṇḍavas and was heartily welcomed. Paid respects to Yudhiṣṭhira and Bhīma, embraced Arjuna and received respects from Nakula and Sahadeva. Kuntī welcomed him also. When he was spending that winter there, he went to the forest

<sup>26</sup> Bhā. X. Chaps. 53-55, V. 26. 2-11. Chap. 27, 28. 2-8.

<sup>27</sup> Bhā. X. Chaps. 56-57, Br. III. 7. 301, 36. 15 and 21, 68-28, 71. 46-96, M. 45. 34, V. IV. 13. 64-98, 142-157.

with Arjuna for hunting and there met an accomplished lady when Arjuna addressed Hearing that she was the daughter of the Sun waiting to marry Kṛṣṇa, the latter took her home In the meantime Kṛṣṇa asked Viśvakarmā to build a city for the Pāṇḍavas Acting as Arjuna's charioteer, he caused the Khāṇḍava forest to be given over to fire Returned to Dvārakā and married Kalindī, Sun's daughter Then he married Mitravindā of Avanti, an aunt's daughter Received Satyā, daughter of Nagnajit of Ayodhyā by curbing the ferocity of seven bulls, with a large dowry of chariots, elephants and treasure Jealous kings were driven away by Arjuna Married another aunt's daughter Bhadrā Took Lakṣmanā, daughter of the Madra king and thousands of maidens from Naraka's harem<sup>28</sup>

Indra came one day to Dvārakā and reported to Kṛṣṇa the mischief done to him by Naraka Entering Prāgyyotisa, Kṛṣṇa pulled down ramparts and walls and cut off Mura's five heads His seven sons attacked him led by Pāṭha in vain Naraka also attacked and had his head cut off Kṛṣṇa entered the city welcomed by its people, saw Maṇiparvata of Indra and the umbrella of Varuna and gave them back to them Earth, mother of Naraka came before Kṛṣṇa and handed over the kundalas of Aditi, informing him that Naraka was her son by the touch of Hari in Varāha form Then he entered the harem of the Asura and sent away 16000 (some 16100) maidens to Dvārakā and then he married, after distributing the spoils of war among his fellow companions<sup>29</sup> Had by his wives 18000 sons

With Satyabhāma he visited Indra's abode and after giving the kundalas to Aditi, he came back with Pārījāta against Indra's will, because his queen wanted it He enjoyed the company of all his wives, taking a separate form for each wife Indra's attack on Kṛṣṇa with gods like Varuna, Vayu, etc., for taking away Pārījāta Their defeat and Indra's apology Kṛṣṇa consoled him Welcomed back in Dvārakā<sup>30</sup>

<sup>28</sup> Bha. X. Chap 58      <sup>29</sup> Bha. X. Chap 59      V<sub>1</sub> V 29 13-35  
31 14-20      <sup>30</sup> Bha. X. 59 22-45, Chap. 65 (v) to 67 (v), V<sub>1</sub> V  
Chap 30, 31 1-10

Love quarrel with his consort Rukminī described Once when Kṛṣṇa was sitting at leisure, Rukminī who was nearby fanned him Kṛṣṇa indulged in fun and asked her how she chose a poor fellow like him leaving princes of equal status with her, and added that he was willing to let her go and marry a powerful Kṣatriya prince This put out poor Rukminī who wept bitterly, speaking words showing her unflinching loyalty to him Noticing her sincerity Kṛṣṇa consoled her that he simply cut a joke He said that she knew him to be Harī to whom Rājāsīs like Anga, Nahusa and Gaya had dedicated their lives leaving their kingdoms, and that Brahmā and Śiva sang his praises Kṛṣṇa assured her of his loyalty to her In this way he led a household life just like an ordinary mortal Each one of his eight chief queens gave birth to ten sons, and each thought that Kṛṣṇa was only living with her, as there was a Kṛṣṇa by the side of each lady including the 16000 of Naraka's harem He played with them blindman's buff, exchanging betels, scents, etc The chief queens were Rukminī, Satyabhāmā, Jāmbavatī, Satyā, Kāḷindī, Mādrī, Mitravindā, and Bhadrā Attended Aniruddha's marriage with Rocanā at Bhojakata Heard from Nārada of Aniruddha's imprisonment by Bāna of 1000 arms and besieged Śonitapura Defeated Śiva who came on Bānā's behalf and at Śiva's request, let Bāna go with his four arms remaining Returned to Dvārakā with Aniruddha and Uśā<sup>31</sup>

Heard from a Brāhmaṇa of the externment of Pāṇdavas to the forest, and riding on a chariot with Satyabhāmā, met them and consoled them, came back with Subhadrā and Abhimanyu Heard a report of a huge lizard in a well, and lifting it up, he found it to be a divinity who revealed himself as king Nrga and who went to heaven Taught the citizens of Dvāraka on the invisibility of Brāhmanas' property<sup>32</sup>

<sup>31</sup> Bhā X. Chaps 60-63, V<sub>1</sub> IV 15-30-4, V 33 12-53    <sup>32</sup> Bhā X. Chap 64

Kṛṣṇa heard of Paundraka's invasion of Dvārakā in his absence. Had a message from him either to give up the title of Vāsudeva or offer battle. Ugrasena and others laughed at this. Kṛṣṇa went to Kāśī and had the heads of Paundraka and his ally cut off and their army destroyed. Kṛṣṇa's return to Dvāraka. An *ābhicāra* Agni was sent by Paundraka's son through the grace of Śiva but was vanquished by Hari's *cakra*. By his *yoga* power Kṛṣṇa appeared at the mansions of each of his 16000 wives, engaged in a normal domestic life. When Nārada entered every house, he saw the same Kṛṣṇa in each, got up early in the morning and meditated on Brahman; gave cows, etc., to the Brāhmanas, saw first ghee, then mirror, cows, gods, etc. Heard from a messenger of the difficulties of kings imprisoned by Jarāsandha. Advised by Uddhava to vanquish Jarāsandha with the aid of Bhīma at Yudhiṣṭhira's *Rājasūya*. Kṛṣṇa's route to Hāstināpura where he was received by the Pāṇḍavas. Draupadī welcomed his wives and, these were put up comfortably. Hearing Jarāsandha still unconquered, Kṛṣṇa with Bhīma and Arjuna went to Gṛivraja in Brāhmanas' disguise and asked for meals. They then threw off their disguise and called him to battle in which Bhīma won. After releasing prisoners, Kṛṣṇa enthroned Sahadeva, son of Jarāsandha<sup>33</sup>. The kings thus released after the fall of Jarāsandha were 20800, praised the Lord and requested that they might ever remember Him. Kṛṣṇa asked them to go back to their places and assume charge of governments by ruling righteously. Sahadeva arranged their bath, dress and meals, after which they left for where Yudhiṣṭhira and his family were. Received the first honour in the *Rājasūya* of Yudhiṣṭhira when Śisupāla protested in a vilifying speech. His head was cut off. Lived in Hāstināpura for some months at the request of Yudhiṣṭhira and others. Attended to *arghya* and *pādyā* for Brāhmanas in the *Rājasūya*. Welcomed Nārada who informed him of the necessity of vanquishing Śālva. Left for Dvārakā hearing of its blockade by Śālva.

who applied illusory powers Kṛṣṇa broke his car and killed him

Kṛṣṇa went as an ambassador of the Pāṇḍavas to Duryodhana. He was sought to be made prisoner in vain, came back determined to declare war. In the war served as Arjuna's charioteer, and after the war Kṛṣṇa condoled with Dhṛtarāṣṭra and after anointing Yudhiṣṭhira, returned to Dvārakā

One day there came Kucaīla, a Brāhmana classmate of Kṛṣṇa, a poor man with many children. Induced by his wife he visited Kṛṣṇa who welcomed him with Rukmiṇī, indulged in talks of old school days, partook of the *prthuka* rice which Kucaīla's wife had sent, and sent him away after keeping him for a night<sup>34</sup>

Left for Syamantapañcaka for solar eclipse, met Gopis there and taught them the nature of the Absolute. Sages waited on him and praised his glory. His joy at Vasudeva's sacrifice. Honoured Nanda. Praised by his father, Kṛṣṇa replied that Ātma is only one. At the request of Devakī to get back all her sons killed by Kamsā, Kṛṣṇa entered Sūtalama and with leave of Bālī, took them to his mother who embraced them in affection. These children who were degraded gods gained their old form and went to heaven<sup>35</sup>

Subhadrā was his sister, and Arjuna carried her off with his knowledge and against the wish of Balarāma. He went with sages to Mithilā where was his Brāhmana devotee Śrutadeva. The latter and the king Maithilī welcomed him and requested him to stay. Kṛṣṇa did not like to disoblige them and so stayed in both houses taking two different forms, thus purifying Nimi line, and pleasing Śrutadeva<sup>36</sup>

Performed *Aśvamedha* sacrifice in the course of which he had to go to Vaikuntha with Arjuna to recover the lost children of a Dvārakā Brāhmana who preferred a complaint. After return with the lost boy, he had his *avabhṛta* cele-

<sup>34</sup>Bha X Chaps 76-78, 81 1-13

<sup>35</sup>Ib X Chaps 82-85

<sup>36</sup>Ib X Chap 86

brated in the Yamunā Then he continued his righteous rule and spent a good time in Dvārakā enjoying pleasures with his chosen wives<sup>37</sup>

His service to the world was to kill Daityas and relieve the burden of the Earth Resolved to destroy the Yadu race and reach his eternal abode, approved of the curse of the sages against the Yadu race Brahmā and other gods visited him, appealing to him to go back to Vaikuntha He agreed Uddhava expressed a wish to follow him but was advised by Kṛṣṇa to lead a righteous life Incidentally Kṛṣṇa narrated to him the conversation of a certain Avadhuta and Yadu Insisting on *yama* and *niyama*, and duties incumbent on *varna* and *asrama* Then he described who was said to be in bondage, who was a free man and a righteous person, and he also explained the need and importance of *Satsanga* He proceeded to instruct Uddhava on the nature of the *gunas*, and their causes, laying emphasis on *satva guna* Then he explained *Bhakti*, *Dhyana*, *siddhis* and their nature He afterwards narrated the *Vibhūti*s of Hari, described the dharmas of *varna* and *asrama*, explained what was *jñāna* and *viññāna*, giving a list of duties to be observed by all He further instructed on the three *yogas*—*jñāna*, *karma* and *bhakti*, on the Vedas and on the principles of *Sankhya* and *Sankhyavidhi* He then narrated the story of an Avanti Brahmana who turned out ascetic after being a miser He enumerated the different characteristics of the three *gunas* and the evil effects of bad association, recapitulating *kriya-yoga*, *jñāna yoga* and *bhakti yoga* Lastly Uddhava was advised to go to Badarī<sup>38</sup>

Advised his relations to go to Prabhasa, and there deluded by him, they fought among themselves and died Balarama also met his death Kṛṣṇa heard this while sitting under a *pippala* tree A hunter Jarā by name aimed his shaft at his foot little thinking that it was the Lord Coming to know that it was Kṛṣṇa he regretted much Kṛṣṇa consoled him and permitted him to go to Heaven

<sup>37</sup> Ib X Chaps 88-90

<sup>38</sup> Ib XI XI Chaps 1-28



Kṛṣṇa addressed his charioteer Dāmaka to go to Dvārakā, and advise the people there to leave for Hastinapura with Arjuna. Invited by gods Kṛṣṇa entered his *dhāma*, while his wives entered fire<sup>39</sup>. It was the first day of Kali yuga<sup>39a</sup>. Resides in Sutam, the *mantra* sacred to,<sup>40</sup> as Puruṣa with Lakṣmī as prakṛti, the sacred Hari<sup>41</sup>.

One of the five Vamśavīras<sup>42</sup>. After his great Decease Arjuna felt himself powerless even against Ābhīras,<sup>43</sup> helped Arjuna to overcome the arrow Brahmasīras of Asvatthāma advised him to accept Draupadī's plea to release him and to treat him as a *brahmabandhu*. Went with Draupadī and party to attend the funeral rites of her sons, on the Ganges, anointed Yudhiṣṭhira on the throne.

When he was about to leave for Dvārakā, Uttarā ran to him for help to the child in her womb against a burning missile. This was granted. Kuntī's praise of. Followed Yudhiṣṭhira to see the dying Bhīṣma who welcomed and praised him. Painful leave-takings. Praise by women of Hastināpura. Escorted by Yudhiṣṭhira's army and passing through many lands reached Dvarakā. Blew his conch as a sign of his arrival. Welcome in the city. Paid his respects to the wives of his father and enjoyed the company of his 16108 wives<sup>44</sup>. His feet marked with *Padma*, *Vajra*, *Ankusa* and *Dhvaja*<sup>45</sup>.

An able charioteer, councillor, friend, ambassador, soldier and protector of devotees.

Remembered by Śiva, called with Rādhā on the Lord and Pārvatī and spoke to the latter on the greatness of Vināyaka with whom he renewed his friendship. Praised Parasurāma's heroism no difference between Kṛṣṇa and Śiva<sup>46</sup>. Married three daughters of Bhangakāra and Vrata-

<sup>39</sup> Ib XI Chaps 30 31 V<sub>1</sub> V 37 1 4 47 75 <sup>40</sup> Br II 20  
 21 III 34 9 and 34 36 114 and 48 41 8 71 196 7 <sup>41</sup> Ib IV  
 6 30 8 28 9 48 55 29 126 39 59 40 8 <sup>42</sup> Ib III 72 1 <sup>43</sup> V<sub>1</sub>  
 V 38 47 51 VI 8 3 9 <sup>44</sup> Bha I Chaps 7 12 <sup>45</sup> Ib I 16  
 17 and 34 <sup>46</sup> Br III 42 18 55, 43 12 24 44 29, 71, 36 and 85  
 P 57

vati, also Mahādeva, a contemporary of Hīranyakaśipu,<sup>47</sup> Mahātmya of, in the Brahmavaivarta, prayed to by Aditi<sup>48</sup> on the very day he left this earth, Kaliyuga began<sup>49</sup> a Vṛṣṇi,<sup>50</sup> worship of, before gifts<sup>51</sup> When Kṛṣṇa was born 16000 goddesses and 14 ganas of Apsaras were reborn in the world to serve the Lord in his quest<sup>52</sup>

<sup>47</sup> M 45 20-21, 47 1 and 35      <sup>48</sup> M 53 34-5 60 4  
245 33 6 250 46      <sup>49</sup> M 273 49, V<sub>1</sub> IV 24 111-3      <sup>50</sup> M. 45  
10      <sup>51</sup> M 181 17, 245 62 246 20 36 44, 248 44 274 15      <sup>52</sup> Va  
96 232 ff

*Kṛṣṇa* (II) (*davaipayana*)—Vyāsa (s v) of the current dvapara, the son of Paraśara and Satyavati (Kālī, *Va P*) a muni,<sup>1</sup> wife Arani and son Śuka, author of the *Purana Śāstra*,<sup>2</sup> father of Dhṛtarāstra, Vīdura and Pāṇdu by the widows of Vicitravīrya and their female servant Another wife Pivari, by whom he got five sons and one daughter<sup>3</sup> Divided the Vedas into four parts an *avatar* of Nārāyaṇa, the compiler of the *Mahabharata*

<sup>1</sup> Bha I 4 3 and 32, IX 22 21 XII 4 40, 6 35 Vā 1  
10 23 226, 70 54 V<sub>1</sub> III 3 19      <sup>2</sup> Br III 8 92, IV 4 50  
<sup>3</sup> M 50 46 185 30 Va 99 241 V<sub>1</sub> IV 20 38, VI 2 32  
<sup>4</sup> V<sub>1</sub> III 4 3 10

*Kṛṣṇa* (III)—a son of Havirdhana and Havirdhāni

Bha IV 24 8, Br II 37 24 Va 63 23, V<sub>1</sub> I 14 2

*Kṛṣṇa* (IV)—a brother of the Andhra servant Balin (Bahpuccaka V<sub>1</sub> P) who killed his master Kāṇva Suśarman and usurped the throne After him, his brother Kṛṣṇa became king His son was Śrī Śāntakarna,<sup>1</sup> who ruled for 18 years<sup>2</sup>

<sup>1</sup> Bha XII 1 23, Br III 74 162, V<sub>1</sub> IV 24 44-5      <sup>2</sup> M  
273 3

*Kṛṣṇa* (v)—a name of Arjuna

Bhā XII, 11 25

*Kṛṣṇa* (vi)—a name of Brahmā

Br II 34 7

*Kṛṣṇa* (vii)—a pupil of Sumantu of Atharva Veda  
fame

Br II 35 56

*Kṛṣṇa* (viii)—a son of Dullola

Br III 7 443

*Kṛṣṇa* (ix)—a son of Suka and Pīvari

Br III 8 93, 10 81, M 15 10 Va 70 85, 73, 30, 62

*Kṛṣṇa* (x)—an Andhaka

Br III 71 143 M 44 84

*Kṛṣṇa* (xi)—the asura of second tala, the Sūtala

Va 50 21

*Kṛṣṇa* (xii)—an adopted son of Asamaujasa

Vā 96 141

*Kṛṣṇa* (xiii)—a name of Vyāsa

V<sub>1</sub> V 38 52

*Kṛṣṇa* (xiv)—(Mt) a kulaparvata of the Ketumāla,  
residence of Gandharvas

Va 38 49, 39 59, 42 52 44 4

*Kṛṣṇa* (xv)—a Mt to the west of the Śītoda lake

Va 36 28, 38 49

*Kṛsna* (xvi)—a hell, illegal intercourse, trespass on others' lands and living on magic are offences leading to this hell

Vi. II 6 3 and 25

*Kṛsnas* (i)—a class of gods, a Parāsara clan

Br III 8 95, 10 109, Va 70 87

*Kṛsnas* (ii)—the Śūdra caste of Śālmādvīpa

Vi II 4 30

*Kṛsnakālpa*—of Kṛṣṇa colour, Śiva, Kalarupa and Aghora

Va 23 74 76

*Kṛsnagiri*—a Mt in Bhāratavarṣa

Br II 16 22, Va 45 91

*Kṛsnatīrtham*—sacred to Pitrs

M. 22 38

*Kṛṣṇatoya*—a R of the Bhadra country

Va. 43 28

*Kṛṣṇapakṣa* (i)—the day for the Pitrs

Va. 52 37, 57 9, 83 80

*Kṛṣṇapakṣa* (ii)—a *saṁtī*

Br IV 32 15

*Kṛṣṇapremamṛtam*—the mantra sacred to Kṛṣṇa (s v) given by Śeṣa in the midst of seers, consisting of 108 names—also *Kṛṣṇamṛtam* It gave Paraśurama the final success

Br III 34. 50 and 53 36 10 43, 54 59, 37 10

*Kṛṣṇabhauma*—a caste in Tatvalam.

Br II 20 13 and 20

*Kṛṣṇabhaumas*—a Janapada of the Bhadra.

Va 43 23

*Kṛṣṇamantram*—as a shield against all dangers, combined with *Vaiṣṇavatejas* and *Siva-Sakti*.

Br III. 31 37-8

*Kṛṣṇalāni*—a measure of weight mentioned in Vedic literature

M 227 9, 81, 93 152

*Kṛṣṇavarṇa*—another name for the Śūdra caste

Br III 15 44

*Kṛṣṇavena*(1)—R A mahānadi from the Sahya hills—sacred to Pitṛs, personified as a wife of Havyavāhana fire<sup>2</sup>

<sup>1</sup>Br II 12 14, 16 34, M 51 13 Vā 108 81, Vī II 3 12

<sup>2</sup>M 22 46, 114 29, 163 61, Vā 29 13

*Kṛṣṇavratam*—in honour of Viṣṇu, leads to his abode, consists of the gift of a gold *cakra*

M 101 58

*Kṛṣṇsūtra*—a hell—perhaps Kālasūtra.

Br IV 2 150, Vā 101 149

*Kṛṣṇā* (1)—a name of Draupadī

Bhā I 7 14

*Kṛṣṇā* (11)—a name of Yogamāyā.

Bha X. 2 12

*Kṛṣṇa* (III)—a name of Yamunā

Bhā X. 32 12

*Kṛṣṇa* (IV)—a daughter of Khasa

Va 69 170

*Kṛṣṇā* (v)—a R of the Sahya hills of the Dakṣināpatha

Vā 45 104

*Kṛsnāṅgana*—*sabhā* of Virupākṣa on the 4th inner slope of Meru, the lord of the s w direction

Vā 34 87

*Kṛsnāṅgamanipuriṅga*—a Janapada of the Ketumāla

Va 44 10

*Kṛsnāṅgam*—as clothing of *tapasvins*, used for ritual purposes, a good article for gift<sup>1</sup> Also used by religious students as when Keśidhvaja had it when he visited Khāṇḍikya for instruction<sup>2</sup>

<sup>1</sup> M. 47 89, 82 3, 204 11, 206 1-41, 245 85, 279 5 Va 25 34 and 81, 30 221, 74 4, 99 410, V<sub>1</sub> I 11 31 <sup>2</sup> V<sub>1</sub> VI 6 20 and 22

*Kṛsnapadas*(c)—a Janapada of the Ketumāla

Va. 44. 11

*Kṛṣṇā-venyā*—a R in Bhāratavarṣa (*Kṛṣṇaveni-Br P*)

Bhā V 19 18

*Kṛṣṇaṣṭamī*—a *vrata*, a special prayer to Śankara on the 8th dy of the dark half of every month, other details follow<sup>1</sup> the *aṣṭamī* day on which Kṛṣṇa was born<sup>2</sup>

<sup>1</sup> M 56 1 11 <sup>2</sup> V<sub>1</sub> V 1 78

*Kekaya* (1)—a son of Śibi after whom the kingdom came to be called

Br III 74 23, M 48 19-20, Vā 99 23 4 VI IV 18 10

*Kekaya* (11)—Its king married Śrutakīrti, sister of Vasudeva,<sup>1</sup> went to Śyamantapañcaka for solar eclipse<sup>2</sup>

<sup>1</sup> Vā IV. 14 41    <sup>2</sup> Bhā X. 52. 13

*Kekayas* (c)—people of Kekaya, a northern kingdom enlisted by Jarāsandha against the Yadus. Their princes were stationed on the North during the siege of Gomanta.<sup>1</sup> But they became allies of Kṛṣṇa and took part in the marriage festivities of Rukmini.<sup>2</sup> Heard of Kṛṣṇa going to Mithilā, welcomed him and met him with presents.<sup>3</sup> Followed Bhīmasena in his *digvijaya*,<sup>4</sup> rose against Śiśupāla.<sup>5</sup> Took part in Yudhiṣṭhira's *Rājāsūya*.<sup>6</sup> In the Mahābhārata war, five princes of Kekaya joined the Pāṇḍavas against the Kurus.<sup>7</sup> A Janapada.<sup>8</sup> Migration of Yadus to.<sup>9</sup>

<sup>1</sup> Bhā X [50(V)3] 52 11 [14] Br II 16 48    <sup>2</sup> Bhā X. 54 58    <sup>3</sup> Ib X 56 20 71 29    <sup>4</sup> Ib X 72 13    <sup>5</sup> Ib X 74 41  
<sup>6</sup> Ib X. 75 12    <sup>7</sup> Ib X 78 [95(V)12] 81 55    <sup>8</sup> Vā 45 117  
<sup>9</sup> Bhā XI 2 3

*Kekaras*—the kingdom of

M. 121 53

*Ketana*—a charioteer of Viśukra killed by Śyāmalā

Br IV 28 104

*Ketari*—a mind-born mother

M 179 18

*Ketava*—a disciple of Rathitara (s v)

Vā 60 66

*Ketu* (1)—a son of R̥ṣabha.

Bhā. V 4 10

*Ketu* (II)—one of the 100 sons of Vṛpracitta and Simhikā besides Rāhu (s v)

Bha V 23 7, VI 6 37

*Ketu* (III)—a son of Tamasa Manu

Bha VIII 1 27

*Ketu* (IV)—a planet with a chariot of 8 horses, all green,<sup>1</sup> in size one-fourth less than Brhaspati<sup>2</sup> Dhūmaketu, the first among the Ketu<sup>3</sup>

<sup>1</sup>Br II 23 90 24 136 and 39 M 93 10 127 11 Va 52  
82 111 5 V<sub>1</sub> II 12 23 <sup>2</sup>M 128 64 <sup>3</sup>Va 53 111

*Ketu* (v)—a son of Danu

M 6 18

*Ketu* (VI)—the second son of Druhyu

M 48 6

*Ketu* (VII)—one of the *Pranahinas* of the king

Va 57 69

*Ketumat* (I)—a son of Ambarisa

Bha IX 6 1

*Ketumat* (II)—the son of Dhanvantari and father of Bhūmaratha

Bha. IX 17 5 Br III 67 25 Va 92 23 V<sub>1</sub> IV 8 11

*Ketumat* (III)—(Rajasa-Va P) a Lokapāla of loka-loka,<sup>1</sup> son of Rājasa (Br P) and Markandeyi and overlord of the west.<sup>2</sup>

<sup>1</sup>Br II 11 43 21 157 36 31 III 8 19 Va 50 206 V<sub>1</sub>  
II 8 83 <sup>2</sup>M 8 10 124 95 Va 28 37



**Ketumat (iv)**—any yakṣa, a son of Puṇyajanī and Manubhadra.

Br. II 7. 125, Vā 62. 28, 69. 156

**Ketumat (v)**—the son of Kṣema, and father of Suketu.

Br III 67 74

**Ketumat (vi)**—a son of Sūtāra, the lord of second dvāpara.

Vā 23 121

**Ketumat (vii)**—king of the western region

Vā. 70 17, Vī. I 22. 13

**Ketumāla (i)**—a son of Āgnidhra, and Pūrvacitti,<sup>1</sup> Lord of Gandhamādana varṣa <sup>2</sup>

<sup>1</sup>Bha V 2 19, Vā 33 40, Vī II 1 17    <sup>2</sup>Br II 14 47 and 52, Vā 33 45 Vī II 1 23

**Ketumāla (ii)**—a continent bounded on one side by Mālyavat, and traversed by the stream Cakṣus Viṣṇu reveals himself here as Kāmadeva when Lakṣmī praises his glory<sup>1</sup> Conquered by Parīkṣit<sup>2</sup> Adjacent to Meru and noted for paṇaśa tree;<sup>3</sup> of Mlecchas,<sup>4</sup> mālā, thrown by Indra during the churning of the ocean, struck on a tree there and hence the name, description of,<sup>5</sup> Viṣṇu in the form of Varāha <sup>6</sup>

<sup>1</sup>Bha V 16 10, 17 7, 18 15-23, M 83 33, 113 44, 49-50, Vī II 2 24    <sup>2</sup>Bha I 16 13    <sup>3</sup>Br II 15 50-4, Vā. 34. 57  
<sup>4</sup>Vā 42 47    <sup>5</sup>Vā 35 36-40, 41 85, 43 1-4, 44 1-25    <sup>6</sup>Vī II 2 50

**Ketumālī**—a son of Dārūka and an avatar of the Lord.

Vā 23 196

*Keturāt*—a Mahāvrksa of the Mandara hill with scented leaves and flowers.

Vā. 35. 20-2, 44.

*Keturūpa*—a son of Tāmasa Manu.

V. III. 1. 19.

*Ketuvīrya*—a Dānava: a son of Danu.

Br. III. 6. 6; M. 6. 18.

*Ketuvrkṣa*—a tree.

Vā. 35. 44.

*Ketuśrngā*—a son of Bhrgu, an *avatār* of the Lord.

Vā. 23. 149.

*Kedāra* (I)—a *ksetram* in which Vrka performed *tapas* to Siva; a *tīrtham* sacred to Pitrs and the goddess Mārgadāyini.

Bhā. X. 88. 17, M. 13. 30; 22. 11, 181. 29

*Kedāra* (II)—one of the forms of Brahmā in the Gayā stone.

Va. 106. 56, 111. 72.

*Kerala* (I)—a son of Āṇḍira, after whom came the Keraladeśa.

Br. III. 74. 6, M. 48. 5

*Kerala* (II)—one of the four sons of Janāpīḍa; with him kingdom of Kerala came into being

Vā. 99. 6.

*Keralas* (c) (i)—of the Dakṣināpatha,<sup>1</sup> visited by Balarāma, king of, went to Syamantapañcaka for solar eclipse,<sup>2</sup> people of, enlisted by Jarāsandha against the Yadus<sup>3</sup>

<sup>1</sup>Br II 16 56, M 114 46, Vā 45 124, 47 52   <sup>2</sup>Bhā X 79 19, 82 13   <sup>3</sup>Ib X [50{v}2]

*Keralas* (ii)—Pravara sages

M 199 17

*Kelī*—a son of Brahmadhāna

Br III 7 98

*Kevala* (i)—the son of Nara (Candra-Vṛ P.) and father of Bandhumat

Bhā IX 2 30, Br III 8 36, 61 9, Vā 86 14, Vṛ IV 1 42-3

*Kevala* (ii) a deva (Ajita)

Br II 13 94, Vā 31 7

*Kevala* (iii)—a pupil of Yājñavalkya

Br II 35 29

*Kevala* (iv)—the son of Suvrddhi and father of Sudhṛti

Vṛ IV 1 38-9

*Keśari*—(Ramya) (s v) a Mt in Śākadvīpam

Va 49 84

*Keśava*—is Kṛṣṇa,<sup>1</sup> a resident of Prayāga, to be prayed, when there is bad omen<sup>2</sup>

<sup>1</sup>Br III 42 19, 71 221, IV 34 76, M 16 1, 17 30, 22 9, 69 8, 150 221, 178 14 and 36, 187 26 245 38   <sup>2</sup>M 243 13

*Keśava* (ii)—same as Vibhrāja hill

M 122 17-18

*Keśava* (III)—a *tīrtham* in Benares.

M. 185. 63.

*Keśi*—an Asura.

VI. V. 29. 4.

*Keśidhvaja*—son of Kṛtadhvaja and skilled in devotion; banished in hostility Khāṇḍikya from his kingdom; once a tiger slew his milch cow; to find out the *prāyaścitta* he went to consult Kaśeru who sent him to Sunaka and he commended the name of Khāṇḍikya. So he went to the forest clad in deer-skin like a religious student and demanded the form of penance. Khāṇḍikya thought at first that he had come there to kill him, took up his bow, but laid it aside; instruction was received and the penance was over. Keśi felt that some fee was due to Khāṇḍikya and once more called on him; though his councillors advised him to take back the kingdom, his mind hankering after the other world; he requested for his fee for his instruction on the doctrine of soul; after imparting instruction on *yoga* to Khāṇḍikya retired to a life of peace and attained liberation; father of Bhānumat.

Bhā. IX. 13. 20-21. VI. VI. 6. 5-50; 7. 101-06.

*Keśin* (I)—a son of Vasudeva and Kausalya; the family of.

Bhā. IX. 24. 48.

*Keśin* (II)—an asura friend of Kamsā. Set up by him, Keśin appeared in Vraja as a huge horse and attacked Kṛṣṇa with his feet. Being thrown off by Kṛṣṇa, he fell at a distance. Recovering his consciousness, he once again attacked Kṛṣṇa when the latter thrust his arm into his mouth until he was suffocated to death.

Bhā. X. 2. 1; 26. 20; 27. 1-3, 25; 41. 25; II. 734; VI. 98. 100. VI. V. 1. 24, 4. 1-2; 12. 21.

*Keśin* (III)—a Dānava king,<sup>1</sup> defeated and slain by Purūravas when he was forcibly taking away Citralekhā and Urvaśī. The latter was handed over to Indra.<sup>2</sup>

<sup>1</sup> Br IV 29 124      <sup>2</sup> M 24 12, 23-5

*Keśinī* (I)—the mother of Rāvana

Bha VII 1 43

*Keśinī* (II)—a queen of Sagara and mother of Asamañjasa, a vamsākarta by Aurva's grace, the daughter of Vīdarbha king

Bha IX 8 15   Br III 49 2 and 59, 51 37, 63 154, Va 88 155-160,   Vī IV 4 1-5

*Keśinī* (III)—a daughter of Khaśā, and Rāksasī Vanquished by Kṛṣṇa

Br III 7 139 73 100      Va 69 170

*Keśinī* (IV)—the wife of Suhotra, and mother of Janhu

Br III 66 25

*Keśinī* (V)—one of the queens of Ajamidha

M 49 44      Va 99 167

*Keśinī* (VI)—a mind-born mother

M 179 23

*Keśinyas*—Yakṣa-rāksasas from Yakṣa Kampana

Va 69 177

*Keśanādī*—a class of Piśācas

Br III 7 380

*Kesara*—the Mt. from whose summits the Sitā descends.

Bhā. V. 17. 6.

*Kesaradroni*—between hills Kumuda and Añjana; Viṣṇu's temple located at.

Vā. 38. 45-8.

*Kesari* (i)—an Asura in a city in in Rasātalam (VI tala or Śūtala-Vā. P.).

Br. II. 20 39, Va. 50. 38

*Kesari* (ii)—wife Añjana, whom Vāyu loved and gave birth to Hanumān.

Br. III. 7 223

*Kesari* (iii)—a Mt. of Śākadvīpa, having all medicinal herbs.

Br. II. 19 90; Vi. II. 4. 62

*Kaikaya*—the husband of Śrutakīrti.

Br. III. 71. 157

*Kaikayas*—Five in number born of Dhr̥ṣṭaketu and and Śrutakīrti. Its king was vanquished by Kṛṣṇa. See *Kekayas*

Bhā. IX. 24 38, II. 7. 35

*Kaikarasapas*—Kaśyapa gotrakaras.

ML. 199 7

*Kaikasi*—Daughter of Mālin. Mother of Rāvana and others.<sup>1</sup> *Kekasi* (*Rāmāyana*) one of the four wives of Viś-ravas, and mother of three sons, Rāvana, Kumbhakarna and Vibhiṣana and a daughter Śūrpanakhā.<sup>2</sup>

<sup>1</sup> Br. III. 8. 40 and 47    <sup>2</sup> Va. 70 34, 41.

*Kaikeya*—a son of Śibi. His ten daughters were queens of Satrājit

Bhā IX 23 3, M 45 19

*Kaikeyas*—a tribe

M 114 42

*Kaikeyī*—surname of Bhadrā, a wife of Kṛṣṇa

Bhā X 57. 56

*Kamkila*—the Yavanas, not duly crowned kings, rule after the Mauryas, chief among them was Vindhyaśakti, nine kings rule for 106 years

V<sub>1</sub> IV 24 55-56

*Kaṭabha* (I)—an Asura (Daitya-*Vā P*) slain by Hari,<sup>1</sup> born with Madhu, representing the qualities of *Tamas* and *Rajas*<sup>2</sup>

<sup>1</sup>Bhā III. 24 18, VI. 12 1, X. 40 17, Va 25 30, 54  
<sup>2</sup>M 170 1, 178 6-18

*Kaṭabha* (II)—an Asura slain by Durgā

Br II 37 2, IV 29 75

*Kairāta* (I)—a pravara sage

M 199 16

*Kairāta* (II)—a kingdom noted for horses Here Mūka was vanquished by Arjuna

Br III 5 36, IV 16 18

*Kairāti*—ārṣeya-pravara (Angiras).

M 196 7

*Kailāpura*—sacred to Lalitā.

Br IV 44 97.

*Kailāsa* (*śikhara*)—the abode of Śiva seated on a banyan tree and of Yaksas, full of different plants, trees and flowers, birds and beasts Here are the city of Alakā, and the forest Saugandhika<sup>1</sup> It is located on the south of Meru,<sup>2</sup> on the Himalayan slopes, the residence of Kubera Described<sup>3</sup> North of Atri's hermitage.<sup>4</sup>

<sup>1</sup> Bha IV 5 26, VI 8 33, IX 4 55, X 10 2, 55 [1], M. 54 3, 62 2 Va. 30 85, 35 9 36 24, 38 33, 41 1, 42 32, 47 1, 50 48, 54 35-6, 101 303 <sup>2</sup> Bha V 16 27, Vi II 2 42  
<sup>3</sup> Br II 18 1-4, 20 50, 25 24-40, III 13 36, 22 56, 25 9, 41 18, IV 9 30, 10 27 <sup>4</sup> M 121 2-5, 163 85, 183 1

*Kailāsa*—a form of temple with 9 storeys and a *torana* with 40 hastas

M 269 28-31, 47

*Karvarttas*—a royal line (tribe ?) established by Viśvasphāni, kings of

Br III 74 191, M 50 76, Va 99 268, 378, Vi IV 24 62

—

*Karvālyam*—the state of becoming one with the Brahman, one gets this at Benares,<sup>1</sup> arises from *jñānam*<sup>2</sup>

<sup>1</sup> M 143 34, 180 59 <sup>2</sup> Va 102 79 Ib 59 118

*Kaśika* (I)—a son of Vīdarbha, father of Cīdi, after whom cādyas came to be known

Br III 70 37, M 44 36-38, Vi IV 12 37

*Kaśika* (II)—a son of Dhṛti

Vi IV 12 39



*Kaisikam*—of seven *rupas*

Va 87 35 and 36

*Kokila*—said 'kuha', and the time came to be known  
*Kuhu*

Br II 25 29 28 58

*Konka(na)*—a kingdom through which Rsabha passed  
Arhat was king<sup>1</sup> A southern country<sup>2</sup> unfit for *sraddha*<sup>3</sup>

<sup>1</sup>Bha V 6 7 and 9    <sup>2</sup>Br II 16 59    <sup>3</sup>M 16 16

*Kotara*—an evil spirit and mother of Bana    Appeared  
naked and with dishevelled hair before Krsna who had  
deprived Bana of his chariot    A *varna sakti*<sup>2</sup>

<sup>1</sup>Bha X 6 28 63 20    <sup>2</sup>Br IV 44 59

*Kotavi*—the goddess enshrined at Kotitirtham

M 13 37

*Kotitirtham* (I)—a *ksetram* in Prayaga sacred to  
*Kotavi*

M 13 37 106 44    Va 112 32

*Kotitirtham* (II)—on the Narmada the Lord enshrined  
here is *Kotisvara*    Here asuras were slain by Siva a man  
who bathes there becomes king and a woman equal to  
Gauri

M 191 7 13

*Kotihoma*—one of the three kinds of *grahabali*—  
detailed

M 93 6 119 139 239 1 17-40

*Kona*—a mother goddess

M 179 28

*Kodanḍarama*—is Śrī Rāma created by Lalita in her battle with Bhanda

Br IV 29 114

*Kodhanu*—the adopted son of Vastāvana

Va 96 190

*Kopacaya*—a pravara of Angiras

M 196 21

*Komalā* (*Kosalā* ?)—Nine kungs of the name Megha ruled here Then came Naiṣadhas

Br III 74 188, Va 99 375 76

*Korakṛsna*—a sage

M 200 8

*Korañja*—a kulaparvata of the Bhadrāśva

Va 43 14

*Koḷa*—a Kausika and a sage

Br II 32 118

*Kolata*—an asura who was slain by Canda Kālī

Br IV 28 42

*Kolāvanas*—of the S country

Va 45 128

*Kolāpura*—city sacred to Lalitā (perhaps Kolhapur)

Br IV 44 97

*Kolāhala* (I)—(Mt.) a hill of Bhāratavarṣa;<sup>1</sup> the place where Gayāsura performed austerities.<sup>2</sup>

<sup>1</sup> Br. II. 16. 21; Vā. 45. 90; Vi. III. 18. 73.    <sup>2</sup> Vā. 106. 5.

*Kolāhala* (II)—the 12th battle between Asuras and Devas. Here Rāji vanquished the Asuras; also the 12th and last incarnation of Hari.

Br. III. 72. 76 and 86; M. 47. 45 and 53.

*Kolāhala* (III)—a son of Sabhānara and father of Sañjaya.

M. 48. 11.

*Kolīkilas*—a tribe to which Vindhyaśakti belonged.

Vā. 99. 365.

*Kollaka*—Mt. in Bhāratavarṣa.

Bhā. V. 19. 16.

*Kollāṭa*—a commander of Bhaṇḍa.

Br. IV. 21. 85.

*Kovida*—a class of people in Kuśadvīpa.

Bhā. V. 20. 16.

*Kovidārī*—a mother goddess.

M. 179. 30.

*Kośa Karaṇa*—a city.

M. 163. 66.

*Kośā*—of Kāśi king.

Vi. V. 34. 42.

*Kositika*—a Brahmadāni

Br II 33 19

*Koṣṭu*—one of the five sons of Yadu

Vā. 94 2

*Kosala*(uttara)—the kingdom of Rama and his son Kusa Its people celebrated Rama's arrival by instituting a festival They were taken to heaven by the grace of Rama<sup>1</sup> Its people took part in the *Rajasuya* of Yudhis-thira<sup>2</sup> Their king went to Syamantapancaka for solar eclipse<sup>3</sup> Migration of Yadus to<sup>4</sup> Its people met Kṛṣṇa on the way to Mithila with presents<sup>5</sup> A kingdom of Madhyadesa in the Vindhya Kūśa ruled it with his capital at Kuśasthali<sup>6</sup> Its king was defeated by Paraśurama,<sup>7</sup> ruled by nine kings at a time<sup>8</sup>

<sup>1</sup>Bha IX 10 4 and 42 V 19 8 Va 77 36 88 199 99 40'  
<sup>2</sup>Bha X 75 12 <sup>3</sup>Ib X, 2 13 <sup>4</sup>Ib X 2 3  
<sup>5</sup>Ib X 86 20 <sup>6</sup>Br II 16 41 and 64 III 63 199 74 197  
<sup>7</sup>Ib III 41 39 48 15 <sup>8</sup>Vi IV 24 59

*Kosalas*—a tribe, a kingdom of the Janapada on the other side of the Vindhya

M 114 35 53 163 67 Va. 45 110 133 99 385

*Kosalanagara*—is Ayodhya

Vi IV 4 103

*Kosalendra*—a name of Rama

Vi IV 4 100

*Kohala*—a pupil of Langala

Br II 35 48

*Kaukurundi*—a sage of the Auttama epoch

M 9 14

*Kaucaki*—a pravara of Angiras

M 196 14

*Kauchastika*—a Bhargava gotrakara

M 195 26

*Kautili*—a Bhārgava gotrakara

M 195 26

*Kautilya*—the Brāhmaṇa who was responsible for vanquishing the Nandas and anointing Chandragupta Maurya

Br III 74 143 M 272 22 Va 99 330 V<sub>1</sub> IV 24 26 7

*Kautujataya*—Nīla-prāsara

M 201 34

*Kautsa* (I)—a Tripravara sage

M. 196 33 34

*Kautsa* (II)—a Bhargava gotrakara

M 195 25

*Kauthuma*—a son of Parāsara in charge of a Samhitā

Br II 35 45 6

*Kaunti*—the city of got into the hands of Mlecchas

Bha XII 1 39

*Kauberaka*—a sage living in Hariśṅga summoned by Agastyas

Va 47 60 61

*Kauberakas*—Kaśyapa gotrakaras

M. 199 7

*Kaumara*(m) (I)—(varsa) came to be called after Kumāra, son of Havya,<sup>1</sup> a continent with Nārada hill <sup>2</sup>

Br II 14 18, Va 33 17, M 122 22

*Kaumāra* (II)—(sarga) the ninth sarga

Vi I 5 25

*Kaumāra* (III)—an *avatar* of Hari

Bha I 3 6

*Kaumāraṁ* (I)—a kingdom of Śakadvīpa, adjoining the Raivata hill

Br II 14 18, 19 92, Va 49 86

*Kaumaram* (II)—a varṣa noted for Kumārī tirtham protected by Nāgas, centring round Raivata hill, after Kumāra, son of Havya

Br III 13 86, Va 33 17, 49 86

*Kaumāras* (I)—Raksasas fearful to children

Va 69 191

*Kaumaras* (II)—a group of planets which do ill to children

Br III 7 160

*Kaumārī* (I)—a śakti

Br IV. 19 7, 36 58, 44 111

*Kaumārī* (II)—a mund-born mother, image of, the chief implements and adornment follow that of Kumāra, the peacock for the riding animal, clad in red robes and wielding sūla and śakti

M. 179 9, 22, 261. 27

*Kaumodakī*—the bludgeon of Viṣṇu reached Kṛṣṇa on the occasion of the siege of Mathurā

Bhā VIII 4 19, 20 31, X 50 11 [13], V<sub>1</sub> V 22 6

*Kaurara*—a Mt inhabited by Gārudas

Br III 7 454

*Kauravya*—a sage

M 200 7

*Kauristas*—Kāśyapa gotrakaras

M 199 3

*Kauruksetri*—a pravara of Angiras

M 196 17

*Kaurupatī*—a pravara (Angiras)

M 196 17

*Kaurma*—the 15th *kalpa* begun on the full moon day

M 290 6

*Kaulāyana*—a sage

M 200 8

*Kaulinī*—a Rāhasya yoginī devī

Br IV 19 48 44 141

*Kauvāsī*—a Bhārgava gotrakara

M 195 26

*Kauśam (Veda)*—given to Vāmana by Angiras

M 245 86

*Kauśala*—a kingdom that took its name after Kusala, son of Dyutimat Also Kusala, adjoining Krauñca hill in Krauñcadvīpa

Br II 14 24, 19 71

*Kausalas*—seven in number, and contemporaries of seven Āndhras, and lords of Vīdūra, then Niṣadhas

Bha XII 1 35

*Kauśalya* (I)—see *Hiranyanābha*

Br II 35 38

*Kausalya* (II)—an Ārsreyapravara of Angīras

M. 196 9

*Kausalyā* (I)—a wife of Vasudeva and mother of Keśin—see *Bhadra*

Bha IX. 24 48

*Kausalyā* (II)—a queen of Daśaratha and mother of Rāma

Br III 37 31 IV 40 112

*Kauśalyā* (III)—a queen of Sātvata, mother of Bhajamāna and others, four branches of the line from them are important

M. 44 47 Va 96 1 2

*Kauśalyā* (IV)—a queen of Kṛṣṇa

M. 47 14

*Kauśalyas*—of Agastya family

M. 202 1



*Kausapi*—an Ārseya pravara of Bhargava

M 195 37

*Kausambi*—the capital of Nemicakra (Nīcakru-V P )  
after Hastinapura was washed by floods, of Viviksu

Bha IX 22 40 Va 99 271, V<sub>1</sub> IV 21 8 M 50 79

*Kausarava*—see Maitreya

Bha IV 13 1

*Kausika* (I)—a sage who called on dying Bhīṣma

Bha I 9 7

*Kausika* (II)—practised *varma Narayanatmakam* and gave up his body When Citraratha the Gandharva crossed on his bones he fell down to the earth, and on Valakhilyas' suggestion he gathered them and throwing into the Sarasvatī went away to his home

Bha VI 8 38-40

*Kausika* (III)—a name of Indra

Bha VI 18 64

*Kausika* (IV)—a name of Viśvāmitra (Gādhī-V<sub>1</sub> P ) helped the banished Satyavrata to get a place among the planets out of gratitude for his having helped Galava during the 12 year famine

<sup>1</sup>Br III 8 62 37 31 66 74 Va 61 46 64 25 106 35 V  
IV 7 11 <sup>2</sup>Va 88 90

*Kausika* (V)—a nāga residing in Tatvalam

Br II 20 19

*Kausika* (VI)—a pupil of Kṛta

Br II 35 53

**Kausika (vii)**—a son of Vasudeva and Saivya (Vaiśālī-Vi P) adopted by his brother Vrka,<sup>1</sup> born of a Vaiśya wife<sup>2</sup>

<sup>1</sup>Br III 71 174-5, 193, Va 96 182, Vi IV 15 25 <sup>2</sup>M 46 20

**Kausika (viii)**—a sage by tapas of the epoch of Sāvarṇi,<sup>1</sup> a sage of Kurukṣetra who had seven sons who, during famine, had their guru's cow killed and after offering it for śrāddha, made a meal themselves, but after five rebirths they attained final beatitude These five rebirths detailed<sup>2</sup>

<sup>1</sup>M 9 32, 145 93 <sup>2</sup>Ib 19 12, Ch. 20

**Kausika (ix)**—a son of Vīdarbha and father of Cidī  
Va. 95 36, 38

**Kausika (x)**—a son of Vaiśākhi  
Vā. 96 172.

**Kausika (xi)**—adopted son of Vastāvana  
Va. 96 189

**Kausika gotras**—got different pravaras from the Viśvāmitras,<sup>1</sup> about 25 among them mentioned Parthivas, Deva-rathas, Yājñavalkyas, Samarśanas, Udumbaras, Udumlānas, Tārakas, Yamamuncatas, Lohinyas, Renavas, Kāṇṣavas Babhravas, Pāṇinas, Dhyānāpyas, Śālāvakyas, Hiraṇyākṣas, Syankṛtas, Galavas, Devalas, Yāmadūtas, Sālankāyanabāśakalas, Dadātubādaras, etc, marriage alliances only with other ṛṣi gotras allowed<sup>2</sup>

<sup>1</sup>Bhā. IX. 16 37 <sup>2</sup>Vā. 91 97-102

**Kausikas**—the kingdom of  
M. 121 50

**Kausikā**—the wife of Suhotra and mother of Janhu  
Vā. 91. 54.

*Kausikadāyādās*—descendants of Kauśika

M 20 1 ff

*Kausikī*—R in Bhāratavarṣa from the Hīmalayas visited by Balarāma,<sup>1</sup> Satyavatī, mother of Jamadagni became converted into this river;<sup>2</sup> sacred to Pitrs, one of the wives of Havyavāhana fire<sup>3</sup>

<sup>1</sup>Bhā I 18 36, V 19 18 X 79 9 M 114, 22 163 60 Br II 12 15, Va 45 97, 108 81 <sup>2</sup>Bha IX 15 12 Br II 16 26, III 7 355, 66 59, Va 91 88 <sup>3</sup>M 22 63 51 14, Va 29 14

*Kauśikīrtham*—on the Narmadā

M 194 40 2

*Kausikihṛadam*—a sacred place for *srāddha* offerings

Br III 13 109

*Kausilya* (I)—a Śrutarṣi

Br II 33 8

*Kausilya* (II)—a son of Jaṭamālī of the 19th *dvāpara*

Vā. 23 187

*Kauṣīti*—a Śrutarṣi

Br II 33 10

*Kauṣṭikī*—an Ārṣeyapravara of Angiras

M 196 6

*Kauṣmandas*—the collective name of the sons of Kāk-  
ṣivat

M 48 88

*Kausalya*—a siddha

Bha. VI 15 15

*Kausi*—a Bhargava gotrakara

M 195 26

*Kaustubha*—of Hari,<sup>1</sup> the festival that came out of the churning of the milk ocean <sup>2</sup>

<sup>1</sup>Bha II 2 10 VIII 4 19, X 3 9, XI 14 40, 27 27 XII 11 10 <sup>2</sup>Br IV 9 73, M 250 4, 251 3

*Kratasthālī*—an apsaras with the sun in the spring

Va 52 4

*Kratu* (I)—a son of Brahmā born of his hand, Married Kriyā, daughter of Kardama His sons were the Vāla-khilyas Had not realised the Supreme Being<sup>1</sup> Father of Tuṣita group of Devas Born in Varunīkratu and hence the name<sup>2</sup> A prajāpati<sup>3</sup>

<sup>1</sup>Bha III 12 22 23 24 23 IV 1 39, 29 43, M 3 7 102 19 Va 3 3, 25 82 <sup>2</sup>Br II 32 76 35 92, 36 8 III 1 21 and 44, Va 65 44 <sup>3</sup>Va 101 35, 49

*Kratu* (II)—a son of Ulmuka and Puṣkarinī

Bha IV 13 17

*Kratu* (III)—the husband of Hayaśiras

Bha VI 6 34

*Kratu* (IV)—a son of Kṛṣṇa and Jāmbavatī

Bha X 61 12

*Kratu* (V)—a Brahmana invited for the *Rajasuya* of Yudhiṣṭhira

Bha. X. 74 8

*Kratu* (VI)—(Ṛṣi-Br P) the Yakṣa presiding over the month of *Tapasya* (Phālguna)

Bha XII 11 40

*Kratu* (vii)—created from Apāna of Brahmā, as ancient as Sanatkumāra and a yogin,<sup>1</sup> son-in-law of Dakṣa by marrying his daughter Saun(t)atī,<sup>2</sup> sons were Vāla-khilyas, 6000 in number<sup>3</sup>

<sup>1</sup>Br II 5 70 79 9 18 and 24    <sup>2</sup>Ib II 9 56, 11 36    <sup>3</sup>Ib II 13 53

*Kratu* (viii)—a Yāma deva

Br II 13 92, Va 31 6

*Kratu* (ix)—with the Hemanta sun,<sup>1</sup> a sage in Dāru-vana, no wife or son in the Vaivasvata epoch, adopted Idhmavāka Praised Śiva out to destroy Tripuram<sup>3</sup>

<sup>1</sup>Br II 23 16, 27 104    <sup>2</sup>Br III 8 72, 23 4, Va 61 84, 62 92, 70 66    <sup>3</sup>M 133 67, 145 90, 171 27, 202 8

*Kratu* (x)—a Prataardana god

Br II 36 31

*Kratu* (xi)—a son of Bhṛgu and a deva Lives in Bhuvarlokam

Br III 1 89 36 5 IV 2 48, M 195 13, Vā 65 87

*Kratu* (xii)—a Viśvedeva

Br III 3 30, M 203 13, Va. 66 31

*Kratu* (xiii)—a son of Vijaya, and father of Sunaya

Br III. 64 22

*Kratu* (xiv)—a Sutapa god

Br IV 1. 14.

*Kratu* (xv)—a son of Āgneya and Uru (Kuru-Vi P).

M. 4 43, VI I. 13 6

*Kratu* (xvi)—a sage of the Svâyambhuva epoch

Va 31 16

*Kratu* (xvii)—an Ajitadeva

Va. 67 34

*Kratu* (xviii)—a mind-born son of Brahmā married to Ksamā,<sup>1</sup> travelling with the sun in the month of Pauṣa<sup>2</sup>

<sup>1</sup>V<sub>1</sub> I 7 5 and 7      <sup>2</sup>Ib II 10 14

*Kratu* (xix)—a R of the Plakṣadvīpa

Va 49 17

*Kratu* (xx)—a name for R Ikṣu

Vā 49 93

*Kratu* (xxi)—a R from the Rikṣa hill

Br II 16 31

*Kratu* (xxii)—the name of the seventh kalpa

Vā 21 30

*Kratuṣṭ*—a son of Kālanemi

Br III, 5 39

*Kratuputras*—Dhaiva, Yaśa, Vāma, Gopa, Devāyata, Aja, Durona, Āpa, Mahan̐ja, Cakṛtvān, all Somapāyins

Vā 62 9-12

*Kratumat*—a son of Viśvāmitra

Bhā. IX 16 36

*Kratumjaya*—the Vedavyāsa of the seventeenth *Dvāpara*.

V<sub>1</sub> III 3 15

*Kratuvamśa*—of Agastya family

M 202 2

*Kratusthali(ā)*—the apsaras designated *Pañcacūdā*, Yakṣa loved her and wandered through the *Nandana* to meet her, found her in the midst of other apsaras, assuming the guise of Gandharva Vasuruci he approached her, she yielded and gave birth to Samsiddhakarana (*Rājabunābha-Br P*), then he showed her his real form, on this the angry and fearful Apsaras ran away, she became thence-forward *Yakṣamātā*, then she and her son went to Yakṣa's house<sup>1</sup>

Resides in the sun's chariot in the month of *Caitra Madhu*<sup>2</sup>

<sup>1</sup>Br III 7 101-17, Vā 69 136-50    <sup>2</sup>V<sub>1</sub> II 10 3

*Kratha*—a son of *Vidarbha*, and father of *Kunti*

Bhā IX 24 1 and 3    Br III 70 37, M 44 36-8    V<sub>1</sub> IV 12 37 40

*Krathaka*—a sage

M 198 18

*Krathana*—a son of *Khaśā*, and a *Rākṣasa*, an asura in the *sabhā* of *Hiranyakaśipu*

Br III 7 133, M 161 80

*Krathana*—the city of a *Rākṣasa* in the *Sutalam*

Vā 50 22

*Krama*—one of the ten branches of the *Sukarmana* group of *devas*

Br. IV. 1 88, Vā. 100 93

*Kramu*—a R in the Plakṣadvīpa

Br II 19 19

*Kramthala*—a Śrutarsi

Br II 33 11

*Krayakṛita*—one of the four forms of marriage, this is *dasi*

Br IV 15 4

*Krayavikrayi*—the profession of the Vaiśyas, not of the Brāhmanas

Va 79 77

*Kravyadagni*—a son of Ksāma who consumes dead human beings

Br II 12 37, Va 29 35

*Kravyādas*—a class of Rurus (s v) in Mahāraurava hell

Bha V 26 2

*Kranta Sāmagas*—pupils of Kṛta generally designated as

Br II 35 54

*Kṛmīs*—worms of the earth, 1/1000 of vegetable kingdom and also watery

Va 101 198

*Kṛmībhojana*—a hell to which go those that hate their fathers Brāhmanas and Gods and those who speak ill of gems

V: II 6 3 and 15



*Kṛimīśa*—a hell, to which go those that practise magic art.

V<sub>1</sub> II 6 3 and 15

*Kṛiyā* (I)—a daughter of Kardama married to Kratu  
Mother of 6,000 Vālakhilyas

Bhā III 24 23, IV 1 39.

*Kṛiyā* (II)—a daughter of Dakṣa, and a wife of  
Dharma, mother of Yoga and of Manus,<sup>1</sup> also of Naya,  
Daṇḍa (Dama-Br P.) and Samaya (Śama-Br. P.), (Vinaya-  
V<sub>1</sub>. P.).

<sup>1</sup>Bhā IV 1 49 and 51, Br IV 1 24      <sup>2</sup>Br II 9 49, 60,  
Va 10 25, 35, 55 43, V<sub>1</sub> I 7 23 and 29

*Kṛiyā* (III)—the wife of Samanantara

Bhā VI 18 4

*Kṛiya* (IV)—a R from the Rkṣa hills

Br II 16 29

*Kṛiyādīkṣā*—rituals described

• Br IV 43 8 to the end

*Kṛiyayoga*—a form of active worship of Hari,<sup>1</sup> Brahman  
becomes Nārāyaṇa thereby, incumbent on householders, no  
jñānam without *karma*, consists of 8 *ātmaguṇas*, is *dharma*.<sup>2</sup>

<sup>1</sup>Bhā XII 11 3, M. 1 3, 52 7-11 27-28      <sup>2</sup>M. 134 17-18, 145  
27-28, 258 1-3

*Kṛiḍa*—a Rākṣasa

Va 69 166

*Kṛiḍāvihāram*—love sports of Gandharvas and Apsaras,  
described

M. 121. 1-30

*Krūra*—a son of Pauruṣeya Rakṣasa

Br III 7. 93

*Krododarāyanas*—sages

M 200 10

*Krodha* (I)—issue from the brows of Brahmā<sup>1</sup> Śukra's homily to Devayāni, when she was angry with Śarmisthā, and her answer<sup>2</sup> Vasiṣṭha on the folly of<sup>3</sup>

<sup>1</sup>Bha III 12 26, M 3 10   <sup>2</sup>M 28 1-13   <sup>3</sup>V<sub>1</sub> I 1 17 19

*Krodha* (II)—born of Lobha and Nīkṛti

Bha IV 8 3

*Krodha* (III)—a Bhairava god

Br IV 19 78

*Krodha* (IV)—a son of Mrtyu

Vā 10 41

*Krodhana* (I)—a son of Ayuta and father of Devātithi

Bha IX 22 11

*Krodhana* (II)—one of the seven sons of Kausika

M 20 3

*Krodhanayanas*—Śyāma Parāsaras

M 201 37

*Krodhanī*—a mother goddess

M 179 29

*Krodhavaśas*—a *gana* of Kārdaveya Nagas inhabiting mahātala, afraid only of Garuḍa Fought with Rudras in Devāsura battle

Bha V 24 29, VIII 10 34

*Krodhavaśā*—a daughter of Dakṣa and one of Kaśya-pa's wives, and mother of Dandaśūka and other serpents<sup>1</sup> Her twelve daughters were married to Pulaha Bhūtas, Piśācas, Kinnaras, Vānaras and others belonged to her line<sup>2</sup> Some of her sons fell a prey to Bhīmasena's sword<sup>3</sup>

<sup>1</sup> Bha VI 6 26 and 28, Vā 66 54    <sup>2</sup> Br III 3 56 7 171 444 and 467, 8 72, V<sub>1</sub> I 15 125    <sup>3</sup> M 6 2 and 43, 146 18

*Khroda*—a daughter of Dakṣa and mother of Rākṣasas as Piśācas and others,<sup>1</sup> Her twelve daughters married Pulaha<sup>2</sup>

<sup>1</sup> M 171 29 and 61    V<sub>1</sub> I 21 24    <sup>2</sup> Vā 69 204

*Krodhina*—a sage

M 200-7

*Krodhinī*—a deity

Br IV 20 25

*Kroṣṭa*—Ārṣeya pravara (Angiras)

M 196 8

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*Kroṣṭa*—a son of Yadu, and father of Vṛjīnavat

Bha IX 23 20 and 30

*Kroṣṭakṣi*—Ārṣeya pravara of Angiras

M 196 22

*Kroṣṭu* (I)—a son of Yadu and father of Dvaṃnīyan

Br III 69 2    M 43 7, V<sub>1</sub> IV 11 5, 12 1

*Kroṣṭu* (II)—a son of Kārtavīrya Arjuna and Rājarsī, father of Vṛjīnavat    In this line was born Vṛsnī

Br III 70 14 15, M 43 46, 44 14 5

**Krauñca (i)**—a dvīpa, twice the Ghṛtoda in size and surrounded by Kṣīroda (sea of milk) (milk of ghee-Mat P) It takes its name from the Krauñca hill Greatly despoiled by the arms of Guha but protected by Varuna Its ruler was Ghṛtaprsthā, a son of Priyavrata He divided it among his seven sons and retired to a life of meditation, Hari is worshipped here in the form of waters<sup>1</sup> (Rudra-V: P) Divided among seven Janapadas, twice in size to Kuśadvīpa Described<sup>2</sup> According to Viṣṇu P Dyutimat was the first king, the four castes here are Puskara, Puṣkala, Dhanya and Titikhyas<sup>3</sup>

<sup>1</sup>Bhā. V 1 32 20 18-23, M. 13 7 122 78 <sup>2</sup>Br II 14 13-26 19 64-77, Va 49 59-73 <sup>3</sup>Vi II 1 14, 2 5, 4 45-57

**Krauñca (ii)**The hill in Krauñcadvīpa, despoiled by the arms of Guha (Kumāra) <sup>1</sup>Son (brother-Vā P) of Maināka hill<sup>2</sup> The dvīpa takes its name from this<sup>3</sup> Residence of Śankara,<sup>4</sup> Skanda sent his śakti against<sup>5</sup>

<sup>1</sup>Bhā. V 20 18-19, Br II. 19 66 and 139, 25 18, Vi. II 4. 60 <sup>2</sup>Br III. 10 7 and 48 <sup>3</sup>Br II 13 35 M. 122 81, 123 37, 163 89, 219 19 Va. 30 32 <sup>4</sup>Va. 39 42, 49 61 <sup>5</sup>Ib 41 39

**Krauñca (iii)**—(c) a Janapada of the Ketumāla continent,<sup>1</sup> Dyutimān first consecrated in,<sup>2</sup> surrounded by ocean of ghee,<sup>3</sup> a vanam surrounding the hill<sup>4</sup>

<sup>1</sup>Vā. 44. 10 <sup>2</sup>Ib 33 13 <sup>3</sup>Ib 30 32, 54 21 111 53 <sup>4</sup>Ib. 41 37 49 59

**Krauñca (iv)**—a son of Himavat, the Kraunca hill and dvīpa take their name after him

M. 13 7

**Krauñca (v)**—a pupil of Śikapūrṇa

Vi. III. 4. 24

**Krauncapada**—a place in Gayā when the sage performed austerities in the form of a Krauñca

Vā 108 75 83 103 16 111 44

*Krauñca samvatsara*—equal to 9090 years of human calculation.

Vā. 57. 18.

*Krauñcā*—a mind-born mother.

M. 179. 19.

*Krauñcī*—a daughter of Tāmrā, wife of Garutmat.

Br. III. 7. 446-8, 456.

*Klamā*—a chief R. of Plakṣadvīpa.

Vi. II. 4. 11.

*Klībā*—a deity.

Br. IV. 27. 38.

*Kṣaṇa*—a measure of time.

Bhā. III. 11. 7; Br. II. 24. 56; III. 72. 29; IV. 1. 211; 32. 14.

*Kṣatra* (I)—a son of Anamitra.

M. 45. 25.

*Kṣatra* (II)<sup>1</sup>—its dharma;<sup>2</sup> originated with the sons of Kāmyā and Priyavrata;<sup>3</sup> powerful householders were appointed for the protection of the world and they were Kṣatriyas; duties of; to serve in an army, to be king and to take part in war;<sup>4</sup> to protect the people and engage in righteous wars.<sup>5</sup>

<sup>1</sup> Vā. 99. 268. <sup>2</sup> Ib. 99. 227. <sup>3</sup> Br. II. 11. 34; Vā. 26. 35; 28. 19; 32. 46; 93. 7. <sup>4</sup> Br. II. 7. 154; 161-66. <sup>5</sup> Vi. VI. 7. 3.

*Ksatradharma* (I)—the son of Anenas, father of Pratipakṣa His line ended with Kṛtadharma

Br III 68 7 and 11

*Ksatradharma* (II)—a son of Samkr̥ti and the last of the Ksatravṛddha line

V<sub>1</sub> IV 9 27

*Ksatrajit*—a son of Kālanemi

Vā 67 80

*Ksatram*—the body of Brahmā, while the Brāhmaṇa is his heart Both dependent on each other,<sup>1</sup> created with the Brahmaṇa, and hence no obstacle to intermarriage between Kṣatriya and Brāhmaṇa,<sup>2</sup> dharma of, no sin in killing men in war<sup>3</sup>

<sup>1</sup>Bhā III 22 3-4, Br II 36 23 <sup>2</sup>M 30 19-20 <sup>3</sup>M 43 18, 103 21-22, 114 12

*Ksatravṛddha*—a son of Raucya Manu

Br IV. 1 104

*Kṣatravṛddha*—a son of Āyu, and father of Suhotra and Pratīksatra

Bhā IX 17 1-2, Br III 67 2, V<sub>1</sub> IV 8 3, 9 25

*Kṣatri*—a name of Vīdura

Bhā XII 12 8

*Kṣatriya* (I)—the fourth Manu

Va 26 35

*Kṣatriya* (11)—created out of the breast of Brahmā,<sup>1</sup> the Andrasthānam<sup>2</sup> Distinctive traits,<sup>3</sup> protection and other duties,<sup>4</sup> definition of,<sup>5</sup> destroyed by Kalki<sup>6</sup> and by Mahāpadmananda<sup>7</sup>, seven clans distinguished, become Brahmanas by dāna, yajña and tapas<sup>8</sup> Their Pitrs are Haviṣmantas, observe pollution for 12 days for father's death, pray to Devī,<sup>9</sup> can take to Vaisyakarma and not to Sūdrakarma<sup>8</sup>

<sup>1</sup>Br II 5 108, Va 30 83, 232, 45 117, 54 111, 57 52, 100 246, 101 5 352 104 13, V<sub>1</sub> I 6 6 <sup>2</sup>V<sub>1</sub> I 6 34 <sup>(a)</sup>Bhā VII 11 14 15, 17 and 22 <sup>(b)</sup>X 24 20, V<sub>1</sub> III 8 26 29 <sup>3</sup>Bha XI 17 17 <sup>4</sup>Bha X 40 22 <sup>5</sup>Ib XII 1 8 <sup>6</sup>Br II 291 55 III 10 89, 28 56, 63 141, 66 77, 71 231 <sup>7</sup>M 13 63, 15 17 18 2 <sup>8</sup>V<sub>1</sub> III 8 39

*Kṣatriya Pungavas*—the Haihayas and the Tāla-jn-ghas, so called

Va 88 129

*Kṣatropakṣatra*—a son of Upamadgu

V<sub>1</sub> IV 14 9

*Kṣa(ā)tropetadvijas* — Rathitaras, Viśvāmitras and others,<sup>1</sup> Śibis, Bharadvājas, Samkrtyas, Kāvyas, Maudgalyas and Bhārgavas,<sup>2</sup> of Angiras, Saunakas and Ārṣṭiasenas<sup>3</sup> Gārgyas, Śamyas and Mandagolapas<sup>4</sup> Viśvāmitra, Māndhātā, Samkrty, Kapī Purukutsa, Satya, Ānrhavān, R̥thu, Ārṣṭiṣena Ajamiḍha Bhaganya, Anya Kakṣiva, Śijaya, Rathitara, Runda, Viṣṇu, Vrddha Gargyas, all these rājarṣis who have become Brāhmanas<sup>5</sup>

<sup>1</sup>Br III 63 7 66 86, Va 88 7 V<sub>1</sub> IV 2 10 <sup>2</sup>M 49 38 and 41 50 5 and 14 <sup>3</sup>Va 88 73 and 79 92 6 <sup>4</sup>V<sub>1</sub> IV 19 23, 60 <sup>5</sup>Va 91 115-7, 99 161 and 198

*Kṣataujas*—the son of Kṣemadharma and father of Vidyāsāra Ruled for 40 years

Br III 74 130 V<sub>1</sub> IV 24 12-13

*Kṣapana* —(c) a southern kingdom

Br II 16 56

*Kṣapavīśvakara*—Ārṣeya pravara (Angiras)

M 196 10

*Kṣama*—a Sudhāmāna god

Br II 36 27

*Kṣamā* (I)—a Brahmarāksasi

Br III 7 99

*Ksama* (II)—a Sakti

Br IV 44 91

*Ksamā* (III)—a daughter of Dakṣa, wife of Pulaha Prajāpati,<sup>1</sup> mother of sons Kardama, U(A)rvarivān, Sahiṣṇu, Kanakapitha and daughter Pivari<sup>2</sup>

<sup>1</sup> Va 10 28, 31, 28 25, V<sub>1</sub> I 7 25    <sup>2</sup> Br II 9 52, 11. 30

*Kṣama* (IV)—the wife of Kratu

V<sub>1</sub> I 7 7

*Kṣama* (V)—a R from the Ṛsyavat hills

M 114 25

*Kṣaya*—a son of Brhadkṣaya

Va 99 281

*Kṣātriya vidhi*—not to kill a woman See also Kṣatriya

Va. 94 14, 96 224

*Kṣāma*—the son of Saharākṣa, who burns down houses,<sup>1</sup> his son Kravyādagni.<sup>2</sup>

<sup>1</sup> Va 29 34    <sup>2</sup> Br II 12. 37

*Kṣānti*—the main stream of Krauñcadvīpa

V<sub>1</sub> II 4 55



*Ksarakardama*—one of 28 hells conceited men who disregard their superiors in birth, merit, learning, etc., are punished in this

Bha V 26 7 and 30

*Kṣaroda*—see *Ksiroda*

Bha V 1 33

*Ksarodadhī*—a lac of *Yojanas* in extent encircling *Jambūdvīpa*

V<sub>1</sub> II 31 28, 4 1

*Kṣiti*—a secondary divinity

Bha IV 14 26

*Kṣipra*—a son of *Upāsanga* (*Upānga-Va P*)

Br III 71 258 Va 96 249

*Kṣipra* (I)—a R from the *Vindhyas* sacred to *Pitrs*

Br II 16 32 M 22 24 114 27

*Kṣipra* (II)—a R from the *Parīyātra* hills

Br II 16 29

*Kṣimaka* (*Kṣemakas* alias *Nikhumbha*)—a *Rakṣasa* who invaded the city of *Kaśī* during the rule of *Dīvodasa* and brought it to ruin,<sup>2</sup> the head of a *gana* of *Maheśvara*<sup>3</sup>

<sup>1</sup> Va 92 38    <sup>2</sup> Ib 92 24    <sup>3</sup> Ib 9 36

*Kṣīra*—*Ārṣeya pravara* (*Angiras*)

M. 196 6

*Kṣīraka*—sacred to *Lalitā*

Br IV 44 97

*Ksīrapayonidhi*—the residence of Hari<sup>1</sup> see *Kṣīroda* (s v), *Ksīrasāgara*, and *Ksīrābdhi*.<sup>2</sup>

<sup>1</sup> Bha X. 1 19    <sup>2</sup> Br III 28 8, IV 9 56 and 64, 31 19

*Ksīram*—one of the eight Saubhāgyam

M 60 9 and 27

*Ksīrasamudra*—see *Kṣīroda*, and *Ksīrābdhi*.

Bhā X [65(v)24], M 249 14 and 20

*Ksīrābdhi*—the birth-place of Śrī,<sup>1</sup> churned for nectar,<sup>2</sup> on its banks lived Viṣṇu<sup>3</sup>

<sup>1</sup> V<sub>1</sub> I 8 16    <sup>2</sup> Ib I 9 77 and 148    <sup>3</sup> Ib V 1 32

*Kṣīrābdhiśayī*—is Viṣṇu

Va 106 48, 107 34

*Kṣīroda*—the milk ocean encircling Śākadvīpa, (Krauñca-Bha P, Kuśa-M P), churning of, for amṛta,<sup>1</sup> cursed by Brāhmanas to be deprived of all drinkable water, here lies Hari in yoganidra guarded by Garuḍa Viṣṇu in the form of Ādikūrma<sup>2</sup> Encircles Trikūṭa,<sup>3</sup> Śuka to Parikṣit on the legend of the churning of ocean<sup>4</sup>

<sup>1</sup> Bha V 1 33, 20 18, X [65 (v) 24] Br II 19 102, 21 71, 25 45 M 122 49, 124 48, Va 35 37-41, 54 49 V<sub>1</sub> II 4 71  
<sup>2</sup> Bhā X, [52 (v) 7, 10], Br II 27 25 III 69 32, 72 21, IV 9 46 and 60    <sup>3</sup> Bha VIII 2 1, 4 18    <sup>4</sup> Bhā VIII 5 11-15

*Kṣīrodā*—a R of the Bhadrā

Va 43 29

*Kṣudraka*—a son of Prasenajit and father of Ranaka (Kundaka-V<sub>1</sub> P) (Kṣulika-Vā P.)

Bhā IX. 12, 14-15, M. 271. 13, Vā 99 289, V<sub>1</sub> IV. 22, 3

*Kṣudrabhrt*—a son of Devakī killed by Kamsā Kṛṣṇa recovered him from Sutala, and took him to Dvāraka After being seen by his parents, went to heaven

Bhā. X 85 51-56

*Kṣudrarāksasas*—the insignificant Rākṣasas born of Nīlā

Vā 69 178

*Kṣudhi*—a son of Kṛṣṇa and Mitravindā

Bhā. X 61 16

*Kṣupa*—the father of Vīmśa

Vā 86 6

*Kṣupanas*—(c) people of a hilly country

Va 45 135

*Ksubhya*—a Bhārgava gotra

M 175 22

*Ksulika*—a son of Kṣudraka His son was Suvrata

Vā 99 290

*Ksetra*—*avyaktam* and *Ksetrajña* are Brahmā, the union of these two leads to the eternal being, also *aviśaya* and *viśaya*

Br I 3 37, Va. 102 34 6 111-14

*Kṣetra-kṣetrajña*—*kṣetra* and Brahman or *aviśaya* and *viśaya*

Va 102 36

*Kṣetrajña* (1)—the son of Kṣemadharman and father of Vīdhisāra

Bhā XII 1 5

*Ksetrajña* (II)—is *Puruṣa*,<sup>1</sup> four powers of *jñānam*, *Vaiśvānaram*, *aiśvāryam* and *Dharma*, ety<sup>2</sup> Lord of *Prakṛti*,<sup>3</sup> called *Matī* by his knowledge of *kṣetrā* <sup>4</sup>

<sup>1</sup>Br II 32 85 IV 3 86-90, 102 and 108 4 19 <sup>2</sup>M 143  
72-8 <sup>3</sup>Va 101 223, 228, 102 33, 108 9, 103 27 <sup>4</sup>Va 59 70  
Br I 3 37

*Ksetrajña* (III)—involuntary for his action and stands in its own natural place, when *kṣetra* and *kṣetrajña* have equal *gunas* and no *vaiśamya* takes place, *vaiśamya* or excess or otherwise of these *gunas* when they take to the quality of *Bhojya bhoktrīta*, the 24 *gunas* from *Mahat* to *viśeṣa*

Va. 103 15-19

*Kṣetrapalas*—attendants to *Śiva*,<sup>1</sup> *Kārtavīrya* known as <sup>2</sup>

<sup>1</sup>Br III 41 33 IV 14 7 <sup>2</sup>M. 43 27, Va 94 24

*Kṣetropekṣa*—a son of *Śvaphalka* and *Gāndinī*

Bha. IX. 24 16

*Kṣema* (I)—one of the seven divisions of *Plakṣadvīpa*

Bha V 20 3

*Kṣema* (II)—born of *Dharma* and *Titikṣā*

Bhā IV 1. 52

*Kṣema* (III)—the son of *Śuci* and father of *Suvrata*, ruled for 28 years

Bhā. IX 22 48 M. 271. 25

*Kṣema* (IV)—a son of *Śānti*.

Br II 9 61, Vā. 10 37

*Kṣema* (V)—a *Satya* god

Br II. 36 35

*Kṣema* (vi)—a son of Brahmadhāna,<sup>1</sup> Aṣṭa deva<sup>2</sup>

<sup>1</sup>Br IV 7 98, Va 69 132    <sup>2</sup>Vā 67 34

*Kṣema* (vii)—the son of Sunītha, and father of Ketumat

Br III 67 73

*Ksema* (viii)—of Brhadratha line, ruled for 28 years

Br III 74 116, Va 99 302

*Ksema* (ix)—a son of Ugrāyudha

M 49 78, Vā 99 193

*Ksemaka* (i)—the son of Nimi, the last king of his line

Bha IX. 22 44-5

*Ksemaka* (ii)—a son of Medhātithi, and founder of the kingdom Kṣemakam in Plaksadvīpam

Br II 14 37 and 39, Va 33 33    Vī II 4 4-5

*Kṣemaka* (iii)—a Rākṣasa who made Benares desolate

Br III 67 27

*Kṣemaka* (iv)—a son of Nīrāmutra, (Nimitta-Vī P), the last son of the Aila line (Paurava) (Kurus-Vī P), with him ends the source of the Brahma-ksetra stock, the family honoured of gods and sages, the last dynasty consisting of 25 kings

Br III 74 245, M. 50 87-8, Vā 99 277-79, Vī IV 21 16-18

*Kṣemaka* (v)—a son of Manivara

Vā 69 160

*Kṣemakam*—(c) the country adjoining the Vṛṣabha or Surmāna hill in Plakṣadvīpa,<sup>1</sup> same as the Maināka varṣa<sup>2</sup>

<sup>1</sup>Br II 14 39, 19 16, Vā 49 14, Vī II 4 4-5    <sup>2</sup>M. 122 25

*Kṣemajit*—a son of Kṣemadharmā, ruled for 24 years  
M 272 8

*Kṣemadhanavan* (*Kṣemadhanvā*)—son of Puṇḍarika and father of Devānika

Bha IX 12 12, Br III 63 202-3, M 12 53, Va 88 202,  
Vi. IV. 4 106

*Kṣemadharman* (I)—the son of Kākavarṇa—ruled for 20 (36 (?) Mat P) years, father of Kṣetrajña (*Kṣatraujas-Vi P*)

Bha. XII 1 5, Br III 74 129, M 272 7, Vi IV 24 11-12

*Kṣemadharman* (II)—(*Kṣemadharmā*) a son of the third Sāvāna Manu

Br IV 1 81, Va 100 84

*Kṣemabhumi*—the son of Vikramitra, ruled for 10 years

Vā 99 342-43

*Kṣemamūrti*—a Vānara chieftain and son of Śveta  
Br III 7 181

*Kṣemavarman*—ruled for twenty years

Vā 99 316

*Kṣemā*—an Apsaras

Br III 7 7

*Kṣemādhi*—a son of Citraratha and king of Mithilā

Bha IX 18 23 24

*Kṣemānanda*—a god of the epoch of the Uttama Manu  
Va 62 32

*Ksemya* (I)—a son of Ugrāyudha Father of Suvira  
(Sudhīra-Vī. P.).

Bhā IX 21 29, Vī IV 19 55

*Ksemya* (II)—a son of Śuci and father of Suvrata  
Vī IV 23 6

*Ksatmī*—a Śyāma Parāsara

M 201 37

*Ksoni*—was instructed in *Vāraha Purāna* by Hari  
M. 53 39

*Ksvelā*—a mind-born mother

M 179 25

*Khagana*—the son of Vajranābha and father of Vidhrti  
Bha IX 12 3

*Khatvāṅga* (I)—a son of Viśvasaha, and *Calcravartin*  
Fought for the devas and slew Daityas in battle Knowing  
he had an hour of life left he returned and devoted himself  
to Nārāyana in a detached spirit, and attained *Brahmaloka*  
in a *muhūrta* A Rājarsi who sought refuge in Hari towards  
the end of his life His son was Dīrgabāhu

Bhā IX 9 41-49 II 1 13 XI 23 30 IX 10 1, Vī IV 4  
76-83

*Khatvāṅga* (II)—a son of Yaśodā,<sup>1</sup> a rājarsi<sup>2</sup>

<sup>1</sup> Br III 10 90 <sup>2</sup> Vā 73 41

*Khatvāṅga* (III)—A daitya

Bhā XII 3 9

*Khatvangada*—the son of Dilipa, descended from heaven and lived here for a muhurta

Va 88 182

*Khadga siddhi*—a yoga siddhi

Br IV 36 52

*Khadgi*—a name of Ganesa

Br IV 44 70

*Khanda*—the son of Jambha

Va 67 78

*Khadyota*—a stage in which Īsvara roamed like insect during night of Brahmā

Br II 24 9, 32 78

*Khadyotā*—one of the Eastern entrances of the city of Purañjana, allegorically the left eye

Bha IV 25 47, 29 10

*Khanapana*—born of Anga and father of Dīviratha

Bha IX. 23 6

*Khanitra*—the son of Pramati, (Prajapati-Vi P) and father of Cākṣuṣa (Kṣupa-Va P) (Cakṣuṣa-Vi P)

Bha IX. 2 24 Va. 86 5, Vi IV 1 24

*Khaninetra*—the son of Rambha, (Vivimśa-Vā P, Vi P) and a righteous king, father of Karamdhama (in Tremukha-Va P), (Atvibhūti-Vi P)

Bhā IX. 2 25 Va 86 7 Vi IV 1 28

*Khara (1)*—vanquished by Kṛṣṇa

Bhā. II. 7 34



*Khara* (II)—Śiva cursed to become Khara by the sages of Dāruvana inadvertently—described<sup>1</sup> Donkey born of Sugrīva<sup>2</sup>

<sup>1</sup> Br II 27 5-20    <sup>2</sup> M 6 33

*Khara* (III)—a son of Vijvara

Br III 6 33

*Khara* (IV)—a son of Viśravas and Puspotkata,<sup>1</sup> a Rāk-sasa in the third talam (Vitalam)<sup>2</sup>, in the Tārakamāya,<sup>3</sup> killed by Rāma<sup>4</sup>

<sup>1</sup> Br III 8 55, Va 70 49, 99 406    <sup>2</sup> Bha IX 10 9, Va 50  
27    <sup>3</sup> M 173 17 177 7    <sup>4</sup> Br II 20 28    V<sub>1</sub> IV 4 96

*Khara(a)patha*—a region through which Pāvanī flows, a kingdom

Br II 18 57, M 121 56, Va 47 54

*Khararomā*—a nāga

Vā 69 74

*Kharavāca*—a Trayārṣeya

M 198 5

*Kharvaṭa*—a territorial division where the four-armed Kumāra may be established,<sup>1</sup> a village at the foot of the mountain;<sup>2</sup> a mixed township<sup>3</sup>

<sup>1</sup> M. 260 47, 283 3    <sup>2</sup> Vā 91 30    <sup>3</sup> V<sub>1</sub> V 2 13

*Kharvam*—one thousand crores

Vā. 101. 96

*Khalā* (I)—a daughter of Bhadrāśva and Ghṛtāci

Vā 70 69.

*Khala* (११)—one of the ten daughters of Raudrāśva  
Va 99 126

*Khaliyan*—(*Khaliya-Vā P*). a pupil of Śakalya  
Br II 35 2, Va 60 64.

*Khalyayanas*—*Dhūmra Parāśaras*  
M 201 38

*Khaśa*—defeated by Bharata,<sup>1</sup> a kingdom of the East watered by the Caksuṣ and Gangā<sup>2</sup>

<sup>1</sup>Bha IX 20 30    <sup>2</sup>Br II 18 46 and 50, 31 83    M 121 43, 144 57

*Khasas*—an inferior tribe purified of sin by devotion to Hari<sup>1</sup> A Vindhyan forest tribe being a degraded Kṣatriya clan, Nisādhas,<sup>2</sup> a hilly country<sup>3</sup>

<sup>1</sup>Bha II 4 18    Vā 58 83, 62 124, 98 108    <sup>2</sup>Br II 36 145, III 63 120    <sup>3</sup>Vā 45 135, 47 47

*Khasa*—a consort of Kaśyapa, mother of two sons, Vikarna and Vilohita, one of four hands and four feet and the other of three hands and three feet, who were born in the evening and Uṣa period respectively The eldest wanted to make a meal of the mother herself and this the younger prevented The father who noted this, named the elder Yakṣa, and the latter Rakṣa and said 'tri' it is said a son serves his mother and a daughter her father, and that the sons take after their mother Seeing them ever hungry, he blessed them to get strength in the night and weakness in the day time and eat meat and flesh and disappeared They married Brahmadhanā and Jantudhana, daughters of two Piśacas, Aja and Śanḍa, and gave birth to a number of Rākṣasas, all given to fierceness,<sup>1</sup> mother of Rakṣasa

clans and of seven daughters who in their turn produced Rākṣasas<sup>2</sup>

<sup>1</sup>Br III 3 56 7 37, 132-42, 467, Vā 69 74-126, V<sub>1</sub> I 15  
124 <sup>2</sup>Vā 69 164, 170 2

*Khasrma*—a son of Vipracitti

V<sub>1</sub> I 21 11

*Khadga*—rhinoceros, flesh very good for śrāddha, but horn to be thrown away

Va 80 51,

*Khandaprastha*—the place where Kṛṣṇa, Arjuna and Bhīma met Yudhiṣṭhira after the fall of Jarāsandha

Bha X 73 32

*Khāndava*—forest burnt by Arjuna, and Maya was liberated from the fire Here Arjuna defeated Indra

Bha I 15 8 X 58 25-7 71 45 46, 89 34 [4]

*Khāndava*—an Arṣeya pravara of Bhārgavas

M 195 40

*Khāṇḍikya* (I)—the son of Mitadhvaja He knew the truth of Karma He was afraid of Keśidhvaja

Bha IX 13 20 21

*Khāṇḍikya* (II)—(Janaka, Vasudeva) the latter of which name is explained by Keśidhvaja in early times,<sup>1</sup> heard on yoga, son of Amitadhvaja and king, in hostility driven out by Keśidhvaja came to him to consult on the form of expiation, after being instructed and after the penance Keśidhvaja called over again to pay the preceptor's fee, Khāṇḍikya who had no more concerns in this life asked for instruction on the doctrine of the soul, heard of the nature of *yoga* from Keśidhvaja, making his son master of his belongings went to the woods for penance<sup>2</sup>

<sup>1</sup>V<sub>1</sub> VI 1 81-7 <sup>2</sup>Ib VI 6 5-50 7 102-03

*Khulikhulis*—not to have marital relations with Viśvā-mitra, etc

M 198 21

*Khe-caras*—presented dance, song and music to Prthu  
Bhā IV 15 19

*Khecarī*—a *Varna śakti*, a *mudrā Devī*

Br IV 37 10 42 14, 44 59 and 86 114

*Kheta*—a small village

Va 91 30

*Khetaka*—a rural territorial division

M 283 3, Va 8 99 116 Br II 7 93 and 111

*Kheṭa*—a mind-born mother

M 179 17

*Kheta*—a smaller division than a *Kharvaṭa*

Vi. V 2 13

*Khyatī* (I)—a son of Ulmuka and Puṣkarinī

Bhā IV 13 7

*Khyatī* (II)—a son of Tāmasa Manu

Bha VIII 1 27 Br II 36 49 Vi III 1 19

*Khyatī* (III)—a son of Ūru (*Kuru-V: P*) and Āgneyī

Br II 36 106 M 4 43 Vi. I 13 6

*Khyatī* (IV)—a daughter of Kardama, (*Dakṣa-Va P*, *V: P*) married to Bhṛgu. Mother of sons Dhātṛ and Vidhātṛ and daughter of Śrī

Bhā III 24 23 IV 1 43 Br I. 9 52 54 11 1 III 25 77,  
Va 10 27, 30 62 43, Vi I 7 7, 25

*Khyātī* (v)—a daughter of Bhrgu, same as Śrī, wife of Nārāyana, sons, Bala and Utsāha by him, others Mānasa, mind-born See Śrī

Vā 28 1-3

*Khyātī* (vi)—a R in Krauñcadvīpa

Br II 19 75, M 122 88, Vā 49 69

*Khyātī* (vii)—(ety) knowledge, all known

Vā 4 35

*Khyāteyas*—Nila Parāśaras

M 201 34

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*Gaganamūrdha*—a Dānava, a son of Danu

Br III 6 10 Vā 68 10

*Gangā* (i)—a R source of, sacred to Hari,<sup>1</sup> brought to the earth from Heaven, a mahānadī from the Himalayas<sup>2</sup>

Originating from the foot of Viṣnu and watering the region of the moon falls from heaven into Brahmā's city, issuing from the nail of the great toe of Hari's left foot, Dhruva holds her in his crown, the seven sages perform austerities with her waters, issuing again from the moon she falls on Sumeru and thence to the four quarters of the earth, hearing of her, the desire to go to Gangā, see touch bathe in her waters—all purify a person, falling in four directions, takes the names of Śītā, Alakanandā, Cakṣu and Bhadrā<sup>3</sup>

Effort made by Amśumān, Dilīpa and Bhagiratha and hence her name Bhāgirathī Held up by Hara and then let, flowed in seven streams through several territories in the four directions, sanctifying the regions and the people there<sup>4</sup> Its waters drunk by Janhu, and let out by his ears and hence called Jānhavī<sup>5</sup> The seed cast off by Śiva in the

sky was borne by Gangā and was swallowed by Agni, phoetus left on the Himalayan slopes became gold, which was utilised in building the yagnāsāla at Naimisa. At her confluence with Yamunā (s v) was the *avabhṛta* of the sacrifice of Prajāpatis. On its banks Bharata performed horse-sacrifice<sup>6</sup>. Here Yudhisthira had his *avabhṛta* bath after Rājasūya<sup>7</sup>. Here were done funeral rites of the dead children of Draupadī<sup>8</sup>. Here again Parikṣit observed vow of fasting unto death<sup>9</sup>. Visited by Balarāma<sup>10</sup>. The Sagaras sent to heaven by the Ganges waters<sup>11</sup>. Gangā as devī<sup>12</sup>.

Originally of three-fold path, the Chāyāpathā being in the nakṣatramandala,<sup>13</sup> addressed by Agni to bear Rudra's *garbha*, Gangā accepted the task and gave birth to Kumāra<sup>14</sup>. Gangā refilled the ocean, after Agastya drank it dry<sup>15</sup>.

Manu put the growing fish in, washed off the city of Hastināpuram, contains 3½ crores of tīrthas, forms the cure for all ills, released in seven streams by Śankara, three to the west, three to the north and one Bhagīrathī, sacred in Kanakhala<sup>16</sup>.

Wife of the ocean,<sup>17</sup> Tripathagā,<sup>18</sup> a consort of Śiva, served by Trayambaka and other gods<sup>19</sup>. Fit for śrāddha,<sup>20</sup> the right side of the Veda,<sup>21</sup> particularly sacred at three spots—Gangadvāra, Prayāga and Gangā sāgara-sangama<sup>22</sup>.

<sup>1</sup> Bha. VII 14 29, VIII 423 Br II 16 11, 24 <sup>2</sup> Va 42 39-49 71 5 <sup>3</sup> V<sub>1</sub> I 9 103 II 2 334 8 108-13, 120-2 III 14 18 IV 4 26-30 18-28 <sup>4</sup> Bha IX. 9 1-13 Br III 13 118 55 51 56 38-54 <sup>5</sup> Bha IX 15 3 Br III 66 25-6 73 117 M 12 44 121 26 <sup>6</sup> Bhā IV 7 63-4 Va 2 17-18 72 28 32 Br II 16 11 and 24 Bha VII 14 29, VIII 4 23 Vā 42 39-40 71 5 Bhā IX. 9 1-13 Br III 13 118 55 51 56 38 54 M 15 3 Br III 66 25 6 73 117 M 12 44 121 26 Bha IV 7 63 64 Va 2 17-18 72 28-32 Bhā. IV 2 35 IX. 20 25 22 19 X. 10 4 <sup>7</sup> Bha X. 75 19 <sup>8</sup> Ib I 8 1 <sup>9</sup> Ib 3 43, 4 10, 12 28, 18 3 <sup>10</sup> Ib X. 78 20 <sup>11</sup> Ib IX. 9 14 <sup>12</sup> Ib I 19 15 <sup>13</sup> Br II 18 26-42 50-52 <sup>14</sup> Br III 7 355 9 4 10 30-5 14 84 37 5 54 49 IV 9 78 <sup>15</sup> Br III 63 167 <sup>16</sup> M. 1 23 13 25 36 5 50 78 102 5-6 106 57 8, 114 20 121 38-41 133 23 183 107 186 10, 192 11, 239-18 <sup>17</sup> Vā 13 35 30 32 and 92 45 95 <sup>18</sup> Vā 2 7, 51 21, 46, 58 88 <sup>19</sup> Va 42 39-40 71 5 <sup>20</sup> Vā 77 68 <sup>21</sup> Vā 98 117 99 63 104 13, 27, 77 106 67 111 16 <sup>22</sup> M 106 53

*Gangā* (II)—(personified) a bearer of flywhisk to Lalitā.

Br. IV. 39. 74

*Gangādvāra*—a place sacred to Pitṛs.

Bhā. VI. 2. 39: M. 22. 10: 246. 92.

*Gangeśvaram*—a tirtham on the Narmadā.

M. 193. 14-20.

*Gaja* (I)—the name of an asura.

Bhā XI. 12. 6

*Gaja* (II)—a pupil of Rathitara.

Br. II. 35. 4

*Gaja* (III)—a son of Uttama Manu.

Br. II. 36 39

*Gajā* (IV)—a chief Vānara

Br III 7. 241

*Gaja* (V)—a son of Mṛga (Nāga)

Br III 7 332

*Gajakarna*—city of, in atalam.<sup>1</sup> IV tala or Gabhastalam.<sup>2</sup>

<sup>1</sup> Br. II 20 32.    <sup>2</sup> Vā 50 31

*Gajakarnam*—a tirtham sacred to Pitṛs in Gayā; ritual at.

M. 22. 38 Vā 111. 55.

*Gajacarmavāsini*—a name of Śiva.

Br. II. 27. 99.

*Gajacchaya*—a yugadi for Srāddha

M. 17 3

*Gajatunda*—a Vinayaka

M 183 63

*Gajamukhas*—a people, perhaps Gandharvas

Br III 22 56

*Gajavaktra*—see Ganesa

Br IV 44. 66

*Gajavithi*—residences of constellations in the N path

Br 3 48

*Gajasaila*—a Mt south of the Manasa,<sup>1</sup> residence of the Rudras<sup>2</sup>

<sup>1</sup> Vā 36 24    <sup>2</sup> Ib 39 47

*Gajasatvayam*—see Hastināpura city built by Hasti

Bha. I. 4. 6    M 49 52

*Gajadhyakṣa*—the superintendent of elephants and his qualifications.

M. 215 36.

*Gajanana*—is Gaṇesa

Br III. 41 54 42 35 44. 51 IV 27 72 M 154 505

*Gajarohi*—the mahout of the state elephant, qualifications of

M. 215 37

*Gajasura*—killed by Gaṇeśa (Śiva M.P.)

Br IV 27 98 and 101. M. 55 16.



*Gajendra* (I)—the legend of Viṣṇu freeing the elephant in trouble While wandering in the hills, this lord of elephants felt thirsty and entered a lake in the Trīkūṭa hill While drinking water, a crocodile caught hold of its feet Finding himself on the brink of death, Gajendra bestowed his thought on Hari on account of the *vāṣana* of the previous birth Pleased with his prayer, Hari flew on Garuḍa with his cakṛa and released the animal from the crocodile The elephant attained a form like that of Hari This elephant was in his previous birth a Pandyan king by name Indradyumna devoted to Hari but cursed by Agastya to be born as elephant<sup>1</sup> Hari blessed Gajendra who got mokṣa by *satsaṅga*<sup>2</sup> Hence Gajendramokṣa<sup>3</sup>

Bha III 19 35 VIII 1 30 2 20-33 3 (whole) 4 6 25  
<sup>2</sup> Ibid X 71 9 XI 12 6      <sup>3</sup> Ibid II 7 15-16

*Gajendra* (II)—the Airāvata which came out of the churning of the ocean of milk It was taken up by Indra

M 251 3

*Gajendrāśya*—is Gaṇeśa

Br IV 44 67

*Ganatīrtham*—sacred to Pitṛs

M 22 73

*Gananātha*—see Gaṇeśa

Br IV 27 72 Vā 109 22

*Gananāvidhi*—18 sthānas, mentioned for enumeration of numbers

Br IV 2 102 Vā 101 102

*Ganapa*—a deity

Br IV 19 81

*Ganapati*—also *Ganeśa*

Br III 41 41

*Ganas* (I)—of bhūtas, followers of Siva, of gods, of Prāmāthas, attacked Kṛṣṇa at Śonitapura,<sup>1</sup> eleven celestial ganas reckoned<sup>2</sup> Twelve groups of seven living with the sun in different parts of the year, their functions<sup>3</sup> Three clans of sages with twenty branches each In the first epoch of Sāvarni, all of them sons of Mārīca Kaśyapa, with Bali as their Indra<sup>4</sup>

<sup>1</sup>Bha II 6 13 X [65 (V) 46], [49] [66 (V) 49] 63  
6 and 10 XII 10 14    <sup>2</sup>M 6 44 5 52 21    <sup>3</sup>Va. 52 24 35  
<sup>4</sup>Ib 100 13 f

*Ganas* (II)—five groups of, Yavanas, Paradas, Kāmbojas, Pahlavas and Śakas, defeated by Sagara, these appealed to Vaiśiṣṭha who persuaded the king from further slaughter Sagara changed their dharma and physical features were degraded Kṣatriyas and debarred from learning Vedas

Br III 63 127

*Ganādhīpa*—is *Ganeśa*

Br III 41 41

*Ganikas*—courtesans ✓

Br III 27 14 and 41 49 23

*Ganita*—the science of computation (Algebra, Geometry and Arithmetic)

Va. 70 15

*Ganesa*—is Vināyaka (s v), sprung out of Kāmeśvara, thought of by Lalitā, destroyed Bhaṇḍa's<sup>1</sup> followers and filled the Śakti host with enthusiasm Killed Gaṇāsura (s v) His riding animal was rat Lalita honoured him as the first

to be worshipped among gods,<sup>1</sup> was Nīkumbha in whose honour Divodāsa built a temple<sup>2</sup>

The head of a Śiva gana who sports in siddha-kṣetras, Rathyas, desolate gardens and places where there are children, the mad and others Icons of;<sup>3</sup> origin in an elephant-faced doll made by Pārvatī from the oil and dirt scraped off her body in the course of an oil bath, cast into Ganges where he grew in size and became Gāngeya<sup>4</sup>

<sup>1</sup>Bha III 41 37-41 42 2 and 33 43 18 and 31 44 70  
Br IV 27 72 104 44 67 <sup>2</sup>Br III 67 55 <sup>3</sup>M 23 38  
and 84 154 524, 533-41 250 25 259 23 <sup>4</sup>M 154 502-5

*Ganesas*—formerly men who by *brahmacarya* and pilgrimages pleased Śankara and attained this status, very dear to Śiva, Pārvatī's first view of them, their habits and food, Viraka, (s v) one of them attracted Pārvatī's attention

M 154 522 to 41

*Ganesapadam*—in Gayā

Va 111 55

*Ganesvara*—is Gaṇeśa

Br III 32 23 and 59 IV 27 99 44 70

*Gaṇḍakī*—R. from the Himalayas visited by Balarama,<sup>1</sup> in the chariot of Tripurārī,<sup>2</sup> a mahānadi<sup>3</sup>

<sup>1</sup>Bha X 79 11 Br II. 16 26 M. 114 22 <sup>2</sup>M 133.23  
<sup>3</sup>Va 45 96 108 79

*Gaṇḍagalla*—a commander of Bhaṇḍa

Br IV 21. 82

*Gandika*—apparently a town to the East of Mālyavat, on the slopes of the Gandhamādhana and the Mālyavata, in the first line Ketumālas, and there is a mahāvṛkṣa Janasa.

M. 113 51 Vā. 43 1-4

*Ganapati*—also *Ganeśa*

Br III 41 41

*Ganas* (I)—of *bhūtas*, followers of Śiva, of gods, of *Pramathas*, attacked Kṛṣṇa at Śonitapura,<sup>1</sup> eleven celestial *ganas* reckoned<sup>2</sup> Twelve groups of seven living with the sun in different parts of the year, their functions<sup>3</sup> Three clans of sages with twenty branches each In the first epoch of Sāvarni, all of them sons of Mārīca Kaśyapa with Bali as their Indra<sup>4</sup>

<sup>1</sup>Bha II 6 13 X [65 (V) 46] [49] [66 (V) 49] 63  
6 and 10 XII 10 14 <sup>2</sup>M 6 44 5 52 21 <sup>3</sup>Va 52 24 35  
<sup>4</sup>Ib 100 13 f

*Ganas* (II)—five groups of, *Yavanas*, *Paradas*, *Kāmbojas*, *Pahlavas* and *Śakas*, defeated by Sagara these appealed to Vaiśiṣṭha who persuaded the king from further slaughter Sagara changed their *dharma* and physical features, were degraded *Ksatriyas* and debarred from learning *Vedas*

Br III 63 127

*Ganadhīpa*—is *Ganeśa*

Br III 41 41

*Ganikas*—courtesans ✓

Br III 27 14 and 41 49 23

*Ganita*—the science of computation (*Algebra* *Geometry* and *Arithmetic*)

Va 70 15

*Ganesa*—is *Vināyaka* (s v), sprung out of *Kameśvara*, thought of by *Lalita* destroyed *Bhanda's*<sup>1</sup> followers and filled the Śakti host with enthusiasm Killed *Gajāsura* (s v) His riding animal was rat *Lalita* honoured him as the first

to be worshipped among gods,<sup>1</sup> was Nikumbha in whose honour Divodāsa built a temple<sup>2</sup>

The head of a Śiva gana who sports in siddha-kṣetras, Rathyas, desolate gardens and places where there are children, the mad and others Icons of;<sup>3</sup> origin in an elephant-faced doll made by Pārvatī from the oil and dirt scraped off her body in the course of an oil bath, cast into Ganges where he grew in size and became Gāngeya<sup>4</sup>

<sup>1</sup>Bhā III 41 37-41 42 2 and 33 43 18 and 31 44 70  
Br IV 27 72-104 44 67 <sup>2</sup>Br III 67 55 <sup>3</sup>M 23 38  
and 84 154 524, 533-41 250 25, 259 23 <sup>4</sup>M. 154 502-5

Ganesas—formerly men who by *brahmacarya* and pilgrimages pleased Śankara and attained this status, very dear to Siva, Pārvatī's first view of them, their habits and food, Viraka, (s v) one of them attracted Pārvatī's attention

M 154 522 to 41

Ganesapadam—in Gayā

Va 111 55

Ganeśvara—is Gaṇeśa

Br III 32 23 and 59 IV 27 99 44 70

Gaṇḍakī—R. from the Himalayas visited by Balarama,<sup>1</sup> in the chariot of Tripurārī,<sup>2</sup> a mahānadi<sup>3</sup>

<sup>1</sup>Bha X 79 11 Br II. 16 26 M. 114 22 <sup>2</sup>M 133.23  
<sup>3</sup>Va 45 96 108 79

Gaṇḍagalla—a commander of Bhaṇḍa

Br IV 21. 82

Gandikā—apparently a town, to the East of Mālyavat, on the slopes of the Gandhamādhana and the Mālyavata, in the first line Ketumālas, and there is a mahāvṛkṣa Janasa

M. 113 51 Va. 43 1-4.

*Gandusa*—a son of Śūra and a brother of Vasudeva, Issueless adopted Carudesna and Sambha, sons of Kṛṣṇa

Br III. 71 150 and 191 Va 96 148, 188 V<sub>1</sub> IV 14 30

*Gatabhayam*—same as Jaladharavarṣam

M. 122 20 1

*Gatayu*—one of the six sons of Pururavas

Va 91 52

*Gatī*—a daughter of Kardama, married to Pulaha Had three sons—Karmasreṣṭa, Variyas and Sahisnu

Bha III 24 23 IV 1 38

*Gatīna*—not to marry with Viśvamītras etc

M 198 19

*Gada* (I)—a son of Kṛṣṇa<sup>1</sup> who was stationed at the western gate of Mathura for defence<sup>2</sup> Had a place on the left detachment of Kṛṣṇa's army When Jarasandha attacked Mathura for a third time Gada played a heroic part<sup>3</sup> Attacked Caṇḍya party which pursued Kṛṣṇa taking away Rukminī<sup>4</sup> Went with Vṛṣṇis to the city of Bana<sup>5</sup> Accompanied Samba and others to play and came across a huge lizard in a well and reported it to Kṛṣṇa<sup>6</sup> Took part in defending Dvaraka against Śālva and in expelling his forces<sup>7</sup> Went to Syamantapancaka for solar eclipse<sup>8</sup> At Prabhāsa<sup>9</sup>

<sup>1</sup>Bha I 14 28 II 3 19 III 1 35 IV 23 12 X 41 32  
47 40 52 40 59 10 XI 30 16 <sup>2</sup>Ib X 50 20 [4] <sup>3</sup>Ib  
[50 (V) 11] [51 (V) 25] <sup>4</sup>Ib 54 6 <sup>5</sup>Ib 63 3 <sup>6</sup>Ib  
64 12 [1 4] <sup>7</sup>Ib X. 76 14 77 4 <sup>8</sup>Ib 82 6 <sup>9</sup>Ib XI 30 16

*Gada* (II)—a son of Vasudeva and Rohini

Bha IX. 24 46

*Gada* (iii)—a son of Vasudeva and Devarakṣitā

Bhā IX 24 52

*Gada* (iv)—Art and science of, learnt by Duryodhana from Balarāma,<sup>1</sup> a war weapon<sup>2</sup>

Bhā X. 57 26 Br III 71 84      <sup>2</sup>M 140 14

*Gada* (v)—an Asura, stronger than Vajrāyudha, gave his bone to Brahmā on the latter's request, Viśvakarman made it a gada

Va 109 3-4

*Gada* (vi)—a son of Bhadrā and Vasudeva

Vi IV 15 24

*Gadavarman*—a son of Sūra

Br III 71 138 Va. 96 137

*Gadā* (i)—a votary of Kṛṣṇa

Bha III 1 35 Va 55 12 109 4 and 11

*Gadā* (ii)—Mace of Viṣṇu

Vi. IV 15 13 V 34 23

*Gadādhara*—Viṣṇu as, the first narrator of the Matsya Purāṇa, in the Tārakāmaya war,<sup>1</sup> boon to Dharmavrata after she became a stone<sup>2</sup>

<sup>1</sup>M. 1 10 176. 30 178 23 and 46 Va 106 55      <sup>2</sup>Vā 60 77  
107 47 108 52 109 12, 20

*Gadalolam*—a mahātūrtha where Haṛi got the Gadā cleaned after breaking Heti's head with it.

Vā. 111. 75-6.

*Gadāśikṣā* (I)—taught to Duryodhana by Baladeva.<sup>2</sup>

<sup>1</sup> Vā. 96. 83.    <sup>2</sup> Vi. IV. 13. 106.

*Gadīnī*—the wife of Yama.

M. 286. 8.

*Gandha*—a son of Upamadga (see *gandhamodavaha*).  
(Cal. Edn.).

Vi. IV. 14. 9.

*Gandhakālī*—the daughter of Piṭṛs, born in the Parāśara line and mother of Vyāsa; again born as Matsyayoni. After her came Acchoda lake.

Br. III. 13. 76-9: Vā. 77. 74-5.

*Gandham*—said to be essence milked from cow-earth by the Gandharvas.

M. 7. 14. 10. 24: 16. 26.

*Gandhamāda* (I)—followed Rāma in his expedition to Lankā.

Bhā. IX. 10. 19. Br. III. 71 112

*Gandhamāda* (II)—a son of Śvaphalka and Gāndīnī.

Bhā. IX. 24. 17.

*Gandhamādana* (I)—a Vānara chief.

Br. III. 7. 231.

*Gandhamādana* (II)—a forest on the south of Ilāvṛta.

Vi. II. 2. 25.



*Gandhamadana* (III)—a mountain range to the East of Ilāvṛta and to the W of Meru and a boundary limit of Bha-drāśva On its top falls the Sita<sup>1</sup> The abode of Nara and Nārāyana, visited by Brahmā<sup>2</sup> To this Mucukunda (s v) repaired after leaving the cave in which he slept<sup>3</sup> Location and length mentioned Residence of Vānaras Here Urvaśi stayed for some time with Aila Here Viṣnu performed tapas as Dharmasuta and created Urvaśi<sup>4</sup> One of the Viṣkambagiris round Meru Here are Ketumalavarsa and Vaibhāja forest, the crown of Jambūdvīpa, full of celestial groups<sup>5</sup> A place of pilgrimage sacred to Kāmākṣī<sup>6</sup> On its south Ānīla and Nisādhas, and on its East Mālyavan<sup>7</sup> The place where the Bhadaraśrama was situated and to which came Uddhava for penance<sup>8</sup>

<sup>1</sup>Bha V 16 10 176 V<sub>1</sub> II 2 18 29 and 39 <sup>2</sup>Bha IV 1 58  
V 1 8 V<sub>1</sub> V 24 5 <sup>3</sup>Bha X 52 3 <sup>4</sup>Br II 15 40 17 16  
III 7 194 25 67 66 7 IV 31 16 M 61 21 24 19 <sup>5</sup>M 83 22  
32-3 113 45 154 434 183 1 <sup>6</sup>M 13 26 <sup>7</sup>Vā 34 35 35 16  
42 25 43 1 46 17 91 7 <sup>8</sup>V<sub>1</sub> V 37 34 and 37

*Gandhamadana Varsa*—the kingdom of Ketumāla

Br II 14 52 Va 23 159 33 45

*Gandhamadhana*—a division of Jambudvīpa

V<sub>1</sub> II 1 23

*Gandhamoḃa*—a son of Upamadga

V<sub>1</sub> IV 14 9

*Gandharva* (I)—a Kādraveya Nāga<sup>1</sup> lives in trees<sup>2</sup>

<sup>1</sup>Br III 7 36 Va 61 79 62 100 69 73 100 159 101 3  
and 28 106 59 <sup>2</sup>Br I 7 84 8 40

*Gandharva* (II)—a kingdom noted for horses,<sup>1</sup> a division of the Bhāratavarṣa<sup>2</sup>

<sup>1</sup>Br IV 16 17 M 114 8 121 48 <sup>2</sup>Va 45 79 V<sub>1</sub> II 3 7

*Gandharva* (III)—a god to be worshipped in house-building

M 253 25

*Gandharva* (iv)—the fourteenth kalpa, here Gandhārasvara and Nāda came into being

Va 21 32

*Gandharvas* (i)—born of Ariṣṭā and Kaśyapa,<sup>1</sup> worshiped for personal beauty,<sup>2</sup> sent by Indra to disturb Markandeya's *tapaṣ*,<sup>3</sup> killed in crores by Bharata,<sup>4</sup> other references to<sup>5</sup> A gana moving with the sun by turns praising him<sup>6</sup> sang Sāma in Vārūṇi yaṇa<sup>7</sup> Three steps inferior to gods, semidivine like Yakṣas, Rākṣasas and Piśācas, frequent Kailāsa, vanquished by Rāvana, Citraratha was their overlord<sup>8</sup> milked the earth and preserved its essence Gandha (s v), worship Barhiṣad manes, attended with Apsaras at the yaṇa of Arjuna Kārtavīrya,<sup>9</sup> world of,<sup>10</sup> live in trees,<sup>11</sup> *ety* from singing,<sup>12</sup> according to Va P sons of Bhadrā<sup>13</sup>

<sup>1</sup>M 5 1 6 29 and 45 V<sub>1</sub> I 5 46 21 25 <sup>2</sup>Bha II 3 6  
<sup>3</sup>Ib XII 8 16 <sup>4</sup>Ib IX 11 13 <sup>5</sup>Ib IV 6 9 V 1 8,  
 VI 7 3, VII 7 50 8 38, X, 3 6 4 11 25 31 55 23 62 19, 85 41  
 XI 6 3 12 3 14 5 16 33 31. 2 XII 11 47 Br IV 1 155  
 2 26 4 2 9 77 15 24 20 48 and 101 33 15 39 56 <sup>6</sup>Br II  
 23 27 and 50 32 1 2 35 191 <sup>7</sup>Br III 1 25 <sup>8</sup>Br III 7  
 167-70, 255 8 10 10 37 24 59 IV 36 16 M 8 6 <sup>9</sup>M. 10 24  
 13 17, 15 3 37 2 and 4 43 22 <sup>10</sup>M 78 11 246 61 247 11  
<sup>11</sup>Br II 7 84 Va 9 55 21 33 30 86 33 64 34 55 <sup>12</sup>Br II  
 8 40 <sup>13</sup>Va 66 73

*Gandharvas* (ii)—(Mauneya) in number 60 crores, overcame the Nāgas of Rasātala and deprived them of their jewels, etc., ultimately defeated by Purukutsa, son of Māndhātā

V<sub>1</sub> IV 3 4 9

*Gandharvanagara* (*Gandharvapura*)—an imaginary city compared to this māyā-ridden universe, seen by the company of merchants (jivas) wandering in saṃsāra

Bha IV 12 15 V 13 3 and 7

*Gandharvavadana*—is Hayagrīva

Br IV 32 40

*Gandharva visaya*—Bharata in charge of, killed three crores of them

V<sub>1</sub> IV 4 100

*Gandharvi*—the name ōm rising from Gāndhāra

Va 20 3

*Gandhavatī*—the sabhā of Vāyu on the sixth slope of Meru

Va 34 89

*Gandhākarsanikā*—a śakti

Br IV 19 18 36 69 44 118

*Gandhatmakamgunam*—the quality of the earth eaten up by waters in Pratyāhāra

Va 102 7

*Gabhastalam*—of pink red, here are cities of Kālanemi, Gajakarna and other Asuras and Nāgas

Va 50 12 14 31-33

*Gabhastī*—a R in Śakadvīpa same as Sukṛta

Br II 19 96 M. 122 33 V<sub>1</sub> II 4 65

*Gabhastimat* (i)—one of the nine divisions of Bhārata-varṣa

Bhā II 16 9 M. 114 8 Va 45 79 V<sub>1</sub> II 3 6

*Gabhastimat* (ii)—a region of the Patāla, and with brown soil

Vi. II 5 2-3

*Gabhira*—a son of Pravira ruled for 30 years

Br III 74 186

*Gambhira* (I)—(*Gabhira-Br P*) a son of Rabhasa and father of Akriya

Bha IX. 17 10

*Gambhira* (II)—a son of Bhautya Manu

Br IV 1 114

*Gambhira buddhi* (I)—a son of Indrasavarni

Bha VIII 13 33

*Gambhira buddhi* (II)—a son of Manu Bhauma

V<sub>1</sub> III 2 45

*Gaya* (I)—a sage who knew the power of Viṣṇu's yoga

Bha II 7 44

*Gaya* (II)—a son of Ulmuka and Puṣkarini

Bha IV 13 17

*Gaya* (III)—a son of Havirdhana (Usu ?) and Āgneya

Bha IV 24 8 Br II 36 108 37 24 Va. 63 23 V<sub>1</sub> I 14 2

*Gaya* (IV)—a son of Nakta and Druti A rajarṣi and an *amsa* of Hari a mahapurusa who ruled his kingdom righteously and with devotion to Hari His name is sung in an ancient gatha as the upholder of *dharma* Vedas Brahmanas and yajnas His queen was Gayanti who was mother of three sons Citraratha and others At the end of

his rule he renounced the throne and sought refuge with Hari

Bha V 15 6 14 X 60 41 Br II 14 68 Va 33 57 V<sub>1</sub> II 1 38

*Gaya* (v)—though lord of seven dvīpas, he was not content He wanted more territory

Bha VIII 19 23 XII 3 10

*Gaya* (vi)—a son of (Ilā) Sudyumna and Lord of Dakṣinapatha,<sup>1</sup> king of the eastern kingdom with its capital Gaya<sup>2</sup>, a Rajarsi<sup>3</sup> Performed a big sacrifice and gave lavish gifts to all Brahmanas even gods were pleased and granted a boon perpetuating his name by a city Gayapuri, attained Viṣṇuloka<sup>4</sup>

<sup>1</sup> Bha IX 1 41 M 12 17      <sup>2</sup> Br III 60 18      <sup>3</sup> Va 85 19

<sup>4</sup> Va 112 1 6

*Gaya* (vii)—a son of Angirasa and Ūru

M 4 43

*Gaya* (viii)—a son of Balakasva

Va 91 61

*Gayanti*—(Gāyanti-Br P), wife of *Gaya* (s v) and mother of three sons

Bha V 15 14

*Gayasiras*—sacred to Hari

Bha VII 14 30

*Gaya* (i)—a R visited by Balarāma

Bha X. 79 11

*Gaya* (II)—(c) the kingdom of, sacred for śrāddha offering Dharmapṛṣṭa, Brahmasaras, and Gṛdhraṇḍa are chief places here capital of Gaya, Paraśurāma performed śrāddha here<sup>1</sup>

A *pitr̥tīrtham* being the residence of Pitāmaha, a gathā says that any one son may visit Gayā and satisfy all Pitṛs<sup>2</sup>

Fit for śrāddha, a man devoted to Gayāśrāddha must dress himself in beggar's garments, circumambulate the grama, and the next one with shaving and begging money, śrāddha in Brahmakunḍa and other places, going to Dharmaranya after worshipping Gadādhara, feed the Brahmans there without enquiring into their family, conduct or learning, offer *pinda*s in Gayārūpa, even for unknown cognates and names, *pinda* for one's own self with *tīla*, by this even heinous crimes are mitigated, a superior tīrtha, best in Makara, eclipses of the sun and moon, and Cautra and Pretapakṣa (Mahālaya), others are adhūmaṣa, birthday, the evening of Guru and Śukra, the stay of Brhaspati in Simha which is once in twelve years<sup>3</sup>

The face of the Veda,<sup>4</sup> Śambhu, Viṣṇu and Ravi, sacred to Gaya<sup>5</sup>

<sup>1</sup> M. 12 17 Br III 13 104 19-11 47 17 60 19 Va 85 19  
<sup>2</sup> M. 22 4-6 and 26 110 2, 192 11 204 8 207 40 <sup>3</sup> Va 77 97  
 80 45 83 12-44 <sup>4</sup> Ib. 104 77 <sup>5</sup> Ib 112 20

*Gaya* (III)—six in number, Gāyāgaya, Gayāḍitya, Gayatṛi, Gadadhara, Gayā, Gayāsura, all tending to salvation

Va. 112 60

*Gayakuṭa*—in Gayā

Va 112 52

*Gayakhyanam*—the legend about Gayā

Va 112 62, 67

*Gayatīrtham*—origin of, the austerities of Gayāsūra here bearing a stone on his head Here Gadādhara stood steadfast lest he should move, on this Brahmā performed a sacrifice shaving and fasting are prescribed in tirthas but not for this place, measurement 2½ krosa, Gayākṣetram 5 krosas and Gayaśira 1 krosa the best of all tirthas

Va 105 4-46

*Gayaditya*—the north sun

Va 109 21

*Gayapuri*—after the name of king Gaya

Va 112 5

*Gayayatra*—pilgrimage to Gayā, preliminaries, performance of Śraddha going round the village travel to another village and so on, every day without begging food etc purity and selflessness to be maintained, reaching Gayā, bathing and performance of Śraddha according to his Veda śakha, the next day visit to Pretaparvata, bath in Brahmakunda and the offer of pinḍas in other places See *Gaya*

Va 110 19

*Gayasira*—one krosa in extent <sup>1</sup> Śraddha there lifts 100 generations

<sup>1</sup> Va 105 29      <sup>2</sup> Ib 105 31

*Gayasraddham*—one of the four means to mukti,<sup>1</sup> special varṇa to mother <sup>2</sup> for pinḍa;<sup>3</sup> suitable occasions for<sup>4</sup>

<sup>1</sup> Va 105 16      <sup>2</sup> Ib 108 35 110 17      <sup>3</sup> Ib 23 59      <sup>4</sup> Ib 105 47-8

*Gayasura*—had a stone over his head on which Brahmā performed sacrifices, Gaya performed yāga in Śvetakalpavāraha after him the name for the place, the son who goes to Gayā, he who resides at Gayā for three pakṣas

purifies seven descendants, or residence at least for 15, 7 or 3 days, one offers puṇḍa with tīla to forefathers and to oneself, the four heinous offences are expiated with the ritual at Gayā

Out of the navel of Viṣṇu came Brahmā who created Asuras one of whom was Gaya, 125 yojanas in length and 60 in breadth, a Vaiṣṇava, performed *tapas* at Kolahala hill for 1000 of years,<sup>1</sup> all gods went to Viṣṇu Gayasura with whom Viṣṇu was pleased was granted his request, to be the best of all, Yamapuri became vacant, all went to Brahmā and he went to Viṣṇu, on the latter's advice Brahma went to Gaya and wanted to perform yāga on his body, a true devotee, Gaya agreed readily But finding him unstable Brahmā ordered Dharma to place a stone on his head and the devas to stand to maintain balance, Viṣṇu was again approached who gave his mūrti and finding Gaya still unstable Gadadhara himself took his stand and made the stone motionless Pleased, Viṣṇu gave him what he desired It was that they should all live there and that the people who did rites there must reach Brahmāloka See Gayā tirtham

Va. 105 5-13 ch. 106 (whole) 108 8 109 13

*Garimā*—a siddhīdevī

Br IV 19 4 36 51

*Gariṣṭa*—a Danava

Br III 6 16

*Garuda* (*Garutmat*) (1)—a son of Tārṅśya (*Kaśyapa*) and Vinata (*Suparnā*), and vehicle of Hari<sup>1</sup> Has abode in Śalmāladvīpa<sup>2</sup> Took Kṛṣṇa to Madhuvana,<sup>3</sup> Identified with Hari, and regarded as the embodiment of the Vedas<sup>4</sup> Attacked Asura followers of Bali, and knowing Hari's mind, he bound Bali with cords of Varuna<sup>5</sup> Serves as a watch for Kṣīroda When he saw Bali carrying away Hari's crown jewel, he pursued him and recovered it after a fight When he saw on his return from Gomanta, he placed it on His



head and belauded him, requesting him for opportunities of service to Him, who ordered him to go back and come whenever He thought of him <sup>6</sup> His winning nectar is compared to Kṛṣṇa winning Vaidarbhi in *svayamvara* <sup>7</sup> Kālīya, the enemy of snakes, freed from fear of, entered into an agreement with snakes of Ramanaka to give him *baḷi* every fortnight Kālīya failed to do this, and after a fight escaped to the river Kālindī where Garuda could not go, as he was under a curse It happened once that Garuda took a kingfish from the river against the wish of the sage Saubharī who cursed that Garuda's coming again there would mean the end of his life <sup>8</sup> Attacked by Mura, <sup>9</sup> killed all elephants of Naraka, <sup>10</sup> carried Kṛṣṇa to Indra's city Defeated Varuna attacking Kṛṣṇa, flung Śiva and his bull to a distance of a hundred *dhanus* Discomfited Airāvata of Indra, and took Kṛṣṇa and Satyabhāmā safely to Dvārakā <sup>11</sup> Garuda standard of Hari <sup>12</sup> Praise of Hari <sup>13</sup>

Took nectar for mother's sake to Somaka hill of Plaksa, married five daughters of Tāmra and became father of birds in all the world <sup>14</sup>

Younger brother of Aruna <sup>15</sup> Worship of, on the Bhīmadvādasi, and in the Lakṣa homa of Grahabalī Icon of <sup>16</sup> In the Tarakāmaya in the war with Kālanemi performed tapas at Kanakhala <sup>17</sup> had a number of wives, sons and grandsons, the eater of all cruel snakes—his descendants spread over largely the whole of Śālmahdvīpa, and the mountains Devakūta, Manimanta, Sahasraśikhara, Parnamala, Sukesha, and Satasruga the five-peaked Kauraja, Hemakūṭa etc <sup>18</sup>

<sup>1</sup> Bha VI 6 22 III 19 11 Br III 7 29 8 11 M 6 34 146  
<sup>2</sup> Vā 49 10, 69 66 70 11 72 45 V<sub>1</sub> I 21 18 <sup>2</sup> Bhā V 20 8  
<sup>3</sup> Ib IV 9 1 <sup>4</sup> Ib VI 8 29 VIII 3 31 <sup>5</sup> Ib VIII 21 16 and  
<sup>6</sup> Ib X 53 (V) 10 19 <sup>7</sup> Ib X 52 17 <sup>8</sup> Ib 16 63, 17  
<sup>9</sup> 11 V<sub>1</sub> V 7 78 <sup>9</sup> Bhā X 59 7 8 <sup>10</sup> Ib 59 19 V<sub>1</sub> V 29 14  
<sup>11</sup> Bha 65 (V) 1 66 (V) 22 25, 48, 67 (V) 11-14, 38-39, M 150  
<sup>12</sup> 219 V<sub>1</sub> V 30 64-70 XI 30 44 <sup>13</sup> Br III 71 248 <sup>14</sup> Bhā IV  
<sup>15</sup> 30 6 XI 27 28 <sup>16</sup> Br II 19 11-12 III 7 448 51 M 122 15  
<sup>17</sup> M, 150 53 <sup>18</sup> M, 53 41, 69 26, 93 99 258 11 and 12 <sup>17</sup> M  
<sup>18</sup> 152 6-7, 36 153 181 171 50 178 32 and 50 193 70 249, 35  
<sup>18</sup> Vā 69 328-335

*Garuda* (I)—a son of Viśveśā

M. 171 50

*Garudadhvaṇa*—Viṣṇu (Kṛṣṇa)

M 150 211 152 21 163 106 7 Va 24 90 96 239

*Garuda Purana*—a mahāpurāṇa comprising 19000 slokas

Bha. XII 7 23 13 8 V<sub>1</sub> IV 6 23

*Garutmat*—see *Garuḍa*

Bha. III 21 11 Br II 19 11 Va 69 328, 335 V<sub>L</sub> V 30 64  
34, 13 and 23

*Garutmāthṛdaya*—a goddess following Bhavamālīnī

M. 179 71.

*Garga* (I)—a son of (Bhuva) Manyu and father of Śini, (Chini)

M. 49 36 V<sub>L</sub> IV 19 21-23

*Garga* (II)—the Purohita of Yadavas Urged by Vasudeva, he went to the Vraja of Nanda who welcomed him as befitted a Guru, praising him as the great author of Jyotiṣa sastra Requested by Nanda to do *nama samskara* to Kṛṣṇa and Rāma without Kāmśa's knowledge, he did so and returned to his place<sup>1</sup> He held Kṛṣṇa and Rāma to be divine incarnations<sup>2</sup> He informed Nanda that Kṛṣṇa was the son of Vasudeva and an *amśa* of Nārāyaṇa<sup>3</sup> He officiated at *Upanayana samskāras* of the two brothers<sup>4</sup> He had also informed Mucukunda that Nārāyaṇa was to be born on

the earth as Kṛṣṇa<sup>5</sup> He was invited for the Rājasūya of Yudhiṣṭhira<sup>6</sup>

<sup>1</sup>Bha X 8 1-20 V<sub>1</sub> II 5 26 V 6 8 9 <sup>2</sup>Bha X 46 23 <sup>3</sup>Ib  
26 15 23 <sup>4</sup>Ib 45 26 29 <sup>5</sup>Ib 51 45 <sup>6</sup>Ib 74 8

*Garga* (III)—an Angirasa and a mantrakṛt

Br II 32 107 M 145 101

*Garga* (IV)—the Purohita of Haiha

Br III 28 39

*Garga* (V)—a son of Prataṛdana

Br III 67 69 V<sub>a</sub> 92 65

*Garga* (VI)—the preceptor of the seven sons of Kauśika who tended his cow, killed and made a meal of it in a famine For this sin they were cursed to have five rebirths, no marriage alliance with Brhaspati

M 20 3 196 24

*Garga* (VII)—an author of architecture

M. 252 3

*Garga* (VIII)—a ṛtvik at Brahmā's sacrifice

V<sub>a</sub> 106 35

*Gargabhumī*—the son of Gārgya, of Vatsa line

Br III 67 78

*Gargesvaram*—a tīrtham on the Narmadā

M 191 82 3

*Garjanam*—a tīrtham near Yantreśvara on the Narmadā

M 190 3

P 66

*Garjini*—a Varna sakti

Br IV 44 60

*Garta*—a son of Vasistha and Ūrjā

Br II 11 41

*Gardabhas*—the asses of the Tāmasa line

V<sub>1</sub> I 21 17

*Gardabhaksa*—a son of Bali

Va 67 83

*Gardabhins(la)*—ten rulers of this line are distinguished, see Maunas<sup>1</sup> Seven of them ruled for 72 years (94 M P) after Ābhīras<sup>2</sup>

<sup>1</sup>Bha XII 1 29 V<sub>1</sub> IV 24 51    <sup>2</sup>Br III 74 172 and 4  
M 273 18 20 Va 99 359

*Gardabhi*—a mind born mother

M 179 18

*Gardabhimukha*—a Pravara sage

M 199 16

*Garbha (I)*—a son of Turvasu

M 48 1

*Garbha (II)*—the child in embryo,<sup>1</sup> a union of Śukra—springing from *majja* which is from bone which is due to *medas*, which again results from flesh, that is due to *sonitam*, emerging from Rasa or waters, Śukra constitutes of Soma and sonitam of Agni. The former resides in Kaphavarga and the latter in Pittavarga. The place of *kapha* is heart and that of *pitta* is the navel region. Stages in the *garbha* and formation described<sup>2</sup>

<sup>1</sup>Bhā III 31 1 10 Va 97 46-57    <sup>2</sup>Br III 72 45-57 Vā 14 18-26

*Garbha* (III)—the four central parts out of 16, into which a site (of a temple to be built) is divided; measurements of its foundations, walls, doorways, etc.; likewise other parts of temple bear specific relation to the *garbha*.

M. 269. 1-8.

*Garbhabhūmi*—a son of Gārgya.

Vā. 92. 73.

*Garbhādhānam*—a ceremonial connected with pregnancy ; a samskāra.

Br. III. 42. 43. M 275. 16

*Garbhīṇī*—restrictions to be observed by, laid down by Kāśyapa for Diti: Her failure to observe them gave Indra the loophole he was seeking to destroy her foetus , see Diti, Indra.

M. 7 37, 47 52 4

*Garvi*—a sudharmāna god.

Br IV 1 60

*Gavaya*—a Vānara chief

Br III 7 232.

*Gavayas*—created by Brahmā from his feet.

Vi I 5 49

*Gavalgana*—the father of Samjaya

Bhā I 13 30

*Gavākṣa* (I)—a Dānava with manuṣya dharma

Br. III. 6 16. Vā. 63. 16.

*Gavākṣa* (II)—a Vānara chief.

Br. III. 7. 243.

*Gavakṣa* (III)—a son of Śambhu

Va. 67 81

*Gavam vrataṁ*—a sūktam of the Sāma Veda recited in tank ritual

M. 58 37

*Gaviṣṭha* (I)—a Dānava, in the sabhā of Hiranyakaśipu

Br III 6 4 M. 161 79

*Gaviṣṭha* (II)—a son of Angīrasa

M. 196 2

*Gaviṣṭhira*—an Ātreya and a sage, a mantrakṛt and gotrakara

Br II 32 113 M. 145 107 197 7-8

*Gaviṣṭhīras*—an Ātreya clan

Br III 8 85, Va. 70 77

*Gaviṣṇu*—one of the ten horses of the moon's chariot

Br II. 23 57

*Gateṣana* (I)—a son of Citraka and father of two sons

Br III. 71 114, 259 Va. 96 113

*Gateṣana* (II)—a son of Vasudeva and Śrāddhadevi-  
(M P) adept in citra warfare Father of Bhūri and  
Bhūrindrasena,<sup>1</sup> in a previous birth was Yama and created  
forests.<sup>2</sup>

<sup>1</sup> Br III. 71. 184 M. 46 19 47 22 Va. 96 250 <sup>2</sup> Va  
96. 181 2.

*Gateṣana* (III)—a son of Aśvinī and Akṛūra

M. 45. 32.

*Gateṣṭhi* (I)—a son of Virocana, and father of three sons

Va 67 76-77.

*Gateṣṭhi* (II)—one of Danu's sons.

Va. 68 4

*Gateṣṭhi* (III)—a māvava with manuṣya dharma

Va. 68 16

*Gavyuti*—2000 dhanus.

Bhā V. 29 19 Br I 7 100 Vā 8 106 101 126

*Gahana*—a chief Vānara

Br III 7 235.

*Gā* (I)—a daughter of Kākustha, and wife of Yati

Br III 68 13 Vā. 93 14

*Gā* (II)—a name of Sarasvatī.

Va. 23 5 35.

*Ganga*—a Gandharva.

Vā. 69 26.

*Gāṅgodedhi*—a pravara of Angiras

M. 1a 17

*Gāṇapatī* mantras—sacred to Gaṇapati.

Br IV 38 5.

*Gāṇapatyam*—the abode of Gaṇapati,<sup>1</sup> attained by the Sūdra who is not addicted to drink.<sup>2</sup>

<sup>1</sup> Br II 27 123 IV 7 52    <sup>2</sup> Vā. 101 354

*Gavākṣa* (III)—a son of Śambhu

Va 67 81

*Gavam vrataṁ*—a suktam of the Sama Veda recited in tank ritual

M 58 37

*Gaviṣṭha* (I)—a Dānava, in the sabhā of Hiranyakaśipu

Br III 6 4 M 161 79

*Gaviṣṭha* (II)—a son of Angīrasa

M. 196 2

*Gaviṣṭhura*—an Ātreya and a sage, a mantrakṛt and gotrakara

Br II 32 113 M 145 107 197 7 8

*Gaviṣṭhīras*—an Ātreya clan

Br III 8 85, Vā 70 77

*Gaviṣṇu*—one of the ten horses of the moon's chariot

Br II 23 57

*Gaveṣana* (I)—a son of Citraka and father of two sons

Br III 71 114, 259 Va 96 113

*Gaveṣana* (II)—a son of Vasudeva and Śrāddhadevi-  
(M P) adept in citra warfare Father of Bhūri and  
Bhūrindrasena,<sup>1</sup> in a previous birth was Yama and created  
forests<sup>2</sup>

<sup>1</sup>Br III. 71 184 M. 46 19 47 22 Va. 96 250 <sup>2</sup>Va  
96 181 2

*Gaveṣana* (III)—a son of Aśvini and Akrūra

M. 45 32



*Gaveṣṭhi* (I)—a son of Virocana, and father of three sons

Va 67 76-77

*Gaveṣṭhi* (II)—one of Danu's sons

Va 68. 4

*Gaveṣṭhi* (III)—a māvava with manuṣya dharma

Va 68 16

*Gavyūti*—2000 dhanus

Bha V 29 19 Br I 7 100 Va 8 106 101 126

*Gahana*—a chief Vānara

Br III 7 235

*Gā* (I)—a daughter of Kākustha, and wife of Yatī

Br III 68 13 Va 93 14

*Gā* (II)—a name of Sarasvatī

Va 23 5, 55

*Gāṅga*—a Gandharva

Va 69 26

*Gāṅgodadhī*—a pravara of Angiras

ML 196 17

*Ganapatā mantras*—sacred to Ganapati

Br IV 38 5

*Ganapatyam*—the abode of Ganapati,<sup>1</sup> attained by the Sūdra who is not addicted to drink.<sup>2</sup>

<sup>1</sup>Br II 27 123 IV 7 59      <sup>2</sup>Va. 101 354

*Gandiva*—the arrow of Arjuna,<sup>1</sup> the bow of Arjuna lost its power after Kṛṣṇa's departure to heaven<sup>2</sup>

<sup>1</sup>Bhā I 7 16 9 15, X 58 13      <sup>2</sup>Vī V 38 21, 23 and 45

*Gatratvat*—a son of Kṛṣṇa and Mādri (Lakṣmanā-Vī P )

Bha X 61 15 Vī V 32 4

*Gathas*—ancient popular songs, a feature of the Purānas, Nārada on Vali's sacrifices, on Pitrs, on Yayatī, on Kārtavīrya, on Rāma,<sup>1</sup> about Gayā and the Narmadā,<sup>2</sup> sung by divine ṛṣis in Khaṭvāṅga's Yajña,<sup>3</sup> by Prahlada on Hari<sup>4</sup>

<sup>1</sup>Br II 34 21 III 7 272 19 9 63 192 68 96 69 19 IV 15 32 M 43 23 204 2 and 19 Vī III 6 15      <sup>2</sup>M 22 5 186 5 207 39-40      <sup>3</sup>Va 60 21 73 41 83 10 88 191 93 94 94 19 96 13      <sup>4</sup>Vī I 17 29

*Gathi*—an Ārṣeya pravara of Angiras

M 196 22

*Gadhī*—(Kauśika) a royal sage who knew the yoga powers of Hari,<sup>1</sup> the son of Kuśāmbu(a) (Kuśanābhava P ) Indra incarnate His daughter was Satyavatī whom the Brāhmana Ṛcika wanted to marry Gadhī thought him unsuitable and asked for a bride-fee of a thousand horses white like the moon and with one ear black This condition was satisfied with the help of Varuna, and Ṛcika got her married Gadhī's wife took the consecrated caru intended for her daughter and became the mother of a Brahmanavī, by name Viśvamitra<sup>2</sup> He was desirous of more territory on the earth<sup>3</sup> Son of Kuśika, wife Paurukutsī<sup>4</sup>

<sup>1</sup>Bha I 19 9 II 7 44 Va 91 65 6      <sup>2</sup>Bha IX 15 4 10 16 28 and 32 Vī IV 7 11 16      <sup>3</sup>Bha XII 3 9      <sup>4</sup>Br III 66 35 58

*Gadhīputra*—a name of Akrūra

Va 96 80

*Gādheya*—see *Viśvāmitra*

M 145 111

*Gāndinī*—a daughter of *Kāsirāja*, married *Śvaphalka*, mother of *Akrūra* and other sons, used to present a cow every day to a *Brāhmaṇa* (born after 12 years in the womb when her parents gave a gift of a cow everyday to a *Brahman-V*; *P* for three years)

Bhā IX 24 15 X 41 6 49 3 57 32 Br III 71 82-110  
Vā 96 97, 105, 109 V<sub>1</sub> IV 13 124-6, 14 7

*Gāndharva*—one of the nine divisions of *Bhāratavarsa*

Br II 16 9 M 48 7

*Gāndharvam* (I)—a form of marriage by which *Kṛṣṇa* married *Rukminī*, and *Dusyanta* married *Śakuntalā* Princesses usually chose their husbands

Bhā III 3 3 IX 20 15-16 Br IV 15 5, V<sub>1</sub> III 10 24

*Gāndharvam* (II)—the science of music, a *vidyā*, *mūrchanas* and their *lakṣanas* in,<sup>1</sup> the music displayed at the court of *Brahmā* also the music played upon by *Kṛṣṇa* <sup>4</sup>

<sup>1</sup> Vā 86 26, 36 69 V<sub>1</sub> III 6 28 <sup>2</sup> Bha IX 3 30, X 21  
5[1] Br III 61 21 26 8

*Gāndharva loka*—attained by *Purūravas*

V<sub>1</sub> IV 6 93

*Gāndharva veda*—music

Bhā III 12 38

*Gāndharvī* (I)—a daughter of *Surabhi* and *Kaśyapa*, and a sister of *Rudras*, mother of horses like *Uccaiśravas*

Br III 3 73-7

*Gāndharvī* (II)—a daughter of *Gandharvas*

Va. 69 10

*Gāndharvī* (III)—a R from the lake Viṣṇupadam

Br II 18 68, Va 47 65

*Gandhara* (I)—the son of Aru(d)dha (*Ārabdha-Bhā* P, V<sub>1</sub> P) After him came the *Gāndhāra* country famous for horses Father of Dharma

Bha IX 23 15, Br III 74 9 10, Va 99 9, V<sub>1</sub> IV 17 4

*Gāndhāra* (II) (*svara*)—an auspicious one,<sup>1</sup> the third of the seven notes of music<sup>2</sup>

<sup>1</sup>M 243 21 <sup>2</sup>Vā 21-32, 86 37

*Gandhāra* (III) (c)—a northern kingdom and tribe whose king contemporary of Kṛṣṇa was Śakunī who was an ally of Jarāsandha Hence his subjects were enlisted by Jarāsandha against the Yadus Śakunī himself was placed on the east of Gomanta hill during its siege Here Bharata's sons Taksa and Puskara ruled,<sup>1</sup> noted for horses,<sup>2</sup> also *gandhara*

<sup>1</sup>Bha X. 52 11 [6], [50 (v) 3] M 114 41 121 46, 144 57 Br II 16 47, 18 47, 31 83 III 63 190, 73 108 74 9 10 Vā 88 189 <sup>2</sup>Vā 99 10

*Gāndhāra*—a son of Śaradvat and a grandson of Druhyu, after whom was named the country *Gāndhāra*, had choice horses of the *Āraṭṭa* country

M 48 6 7

*Gāndhāras*—people of

Va 45 116, 47 45, 58 82, 98 107

*Gandhāraka*—a kind of sweet rice, unfit for śrāddha  
V<sub>1</sub> III 16 8

*Gāndhārakāyanas*—of Agastya family

M. 202 2

*Gāndharagrāma*—musical term

Va. 86 41, 50

**Gāndhārī (I)**—the wife of Dhrtarāstra and mother of hundred sons—Duryodhana and others<sup>1</sup> Daughter of Subala<sup>2</sup> Met by Kṛṣṇa and Rāma after the burning of lac house<sup>3</sup> Heard of Kṛṣṇa's marriage from his wives and was lost in wonder<sup>4</sup> Her grief at Bhīṣma's death, was consoled by Yudhishthira<sup>5</sup> Felt keenly Kṛṣṇa's separation Welcomed Vidura to Hastināpura<sup>6</sup> Approved of the anointing of Yudhishthira<sup>7</sup> Went with her daughter to Syamantapañcaka for solar eclipse, and there met Kṛṣṇa and Vṛṣṇi<sup>8</sup> Settled on the banks of the Ganges with Dhrtarāstra, following him to the Himalayas As a chaste queen she ascended his funeral pyre<sup>9</sup>

<sup>1</sup>Bha IX 22 26 M 50 47-8 Vā 99 242 V<sub>1</sub> IV 20 39  
<sup>2</sup>Bhā X 84 1 <sup>3</sup>Ib 57 2 <sup>4</sup>Ib X 84 1 <sup>5</sup>Ib I 9 48 <sup>6</sup>Ib 10 9, 13 4 <sup>7</sup>Ib X 80 [5] <sup>8</sup>Ib 82 24 <sup>9</sup>Ib I 8 3, 13 29 and 57

**Gāndhārī (II)**—one of the wives of Dhṛṣṭi Father of Sumitra

Br III 71 18-19

**Gāndhārī (III)**—the wife of Vṛṣṇi, gave birth to Sumitra

M 45 1 Vā 96 17

**Gāndhārī (IV)**—a queen of Kṛṣṇa

M 47 13

**Gāndhārī (V)**—a daughter of Surabhi and Kaśyapa

Va 66 71

**Gāyatrī**—a sūktam of the Sāma Veda to be recited in tank ritual,<sup>1</sup> from the first face of Brahmā<sup>2</sup>

<sup>1</sup>M 58 36, Vā 9 48 <sup>2</sup>V<sub>1</sub> I 5 53

**Gāyatrī (I)**—a poetic metre,<sup>1</sup> a sister of Aruna and Garuda, recitation,<sup>2</sup> wife of Prajāpati<sup>3</sup>

<sup>1</sup>Bha III 12 45, XI 21 41, M 125 47, Br II 8 50, 13 145, Vā 23 65, 69, 31 47, 50 165, 51 64, 55 42, 69 67, 106 58, 109 21  
<sup>2</sup>Bha XI 17 25, Br III 7 30, M 239 9 <sup>3</sup>Vā 21 42  
P 67

*Gayatrī* (II)—one of the seven horses yoked to sun's chariot, expiation for sin, in Sandhya worship

Br II 21 113, 22 72, 26 44 IV 7 69 VI. II 8 5, IV 6 89

*Gāyatrī* (III)—a sakti,<sup>1</sup> mind-born daughter of Brahmā, inseparable from him, a goddess enshrined in the Vedas, as the basis of dharma in the Bhāgavata P<sup>2</sup>

<sup>1</sup> Br IV 44 86    <sup>2</sup> M 3 32, 4 7, 9 and 24, 53 20, 171 23

*Gāyatrī* (IV)—Raudrī, contemplated by Brahmā in the 21st kalpa, gauh in Lohita kalpa<sup>2</sup>

<sup>1</sup> Va 23 13    <sup>2</sup> Ib 23 69

*Gayatrītīrtham*—in Gayā, bathing at and offering of Pratassandhyā or morning prayers

Va 112 21

*Gāyana*—a Bhārgava gotrakara

M 195 23, Va 83 61

*Gayanas*—Unfit for śrāddha

Va 79 69

*Gārudakalpa*—the 14th kalpa, an account of, in the Garuda Purāna

M. 53 53, 290 6

*Garudam*—the Purana of 19000 verses narrated by Kṛṣṇa in the Garuda kalpa, the origin of Garuda from the mundane egg, a gift of, takes one to Śiva loka, see Gāruda Purāna

M. 53 53-4

*Gārudī*—Sugrīva, the enemy of snakes in the Vai-karika hull

Va 39 40

*Gārga*—a son of Bhuvamanyu

Va 99 159

*Gargapatyapadam*—in Gayā

Va 111 50

*Gārgi* (I)—a contemporary of Vāsudeva-Kṛṣṇa

Br III 73 94

*Gārgi* (II)—a Vithi comprising Sravana, Dhanīṣṭha and Śatabhīsak

Va 66 51

*Gargya* (I)—a son of Śini From Kṣatriyas, Brāhmaṇa lines came into being

Bha IX 21 19

*Gargya* (II)—a son of Venuhotra and father of Gargabhumī Vamśa and Vatsa—cursed Janamejaya,<sup>1</sup> the curse led to the destruction of the chariot presented to Rudra by Yayāti, his son Lokagandha was put to trouble by the wicked king Janamejaya,<sup>2</sup> a sage<sup>3</sup>

<sup>1</sup> Br III 67 77 8, 68 21 Va 92 73 4    <sup>2</sup> Va 93 21    <sup>3</sup> Ib 34 63

*Gargya* (III)—an ārṣeya pravara of Bhargavas

M 195 38

*Gārgya* (IV)—a mantrakṛt

M. 196 23 and 48 Va 59 98 65 106

*Gargya* (V)—a son of R̥ṣabha, the avatar of the lord

Va 23 144

*Gārgya* (vi)—a son of the avatar of the 28th dvāpara  
Va. 23 223

*Gārgya* (vii)—a pupil of Bhaṣkala, was childless and hence was ridiculed as impotent by Syala, was engaged in penance for Mahādeva for a son by living on iron ore, was appointed to produce a child on the Yavana queen and the son was Kalayavana

Vi III 4 25, V 23 1-5

*Gargyas*—Ksatriya-Brahmans

Va 99 161 Vi IV 19 23

*Gargyahari*—a pravara

M 196 31

*Gārgyayana*—a Bhārgava gotrakara

M. 195 23

*Gardabhi*—one of the Pañcārṣeyas and a Bhārgava

M 195 34

*Garhapatya*—the sacrificial fire, Dharmavrata performed austerities standing in this fire,<sup>1</sup> the face of the Veda<sup>2</sup> Nirmathya agni, father of two sons, Śamsya and Śukra<sup>3</sup>

<sup>1</sup> Va 97 25, 111. <sup>2</sup> Ib 104 85, 106 41 <sup>3</sup> Br I 12 11, Va. 29 11

*Gārhayana*—a Bhārgava gotrakara

M. 195 23

*Galava* (i)—a sage of the VIIIth manvantara, a sage of Sāvarni epoch, a Bhārgava gotrakara and a pravara sage

Bha. VIII 13 15 Br III 66-72, IV 1 10 M 9 32, 195 22, 196 31 Vi III 2 17



*Galava* (II)—a sage who came to see Kṛṣṇa at Syaman-tapañcaka

Bhā. X 84 4

*Gālava* (III)—a Vājṛin

Va 61 25

*Gālava* (IV)—a Kauśika,<sup>1</sup> a son of Viśvāmitra, whose wife took him on her neck (gale baddha) to sell him for 100 cows. Satyavrata (Satyavrata Triśanku-Br. P) released him and undertook to feed both of them so as to earn the gratitude and grace of Viśvāmitra.<sup>2</sup>

<sup>1</sup> Vā. 100 10    <sup>2</sup> Br III 63 89, Va. 88 90.

*Gālavas*—of Kauśika gotra.

Va 91 100

*Gālavit*—an Ārṣeya pravara of Angiras

M 196 22

*Gāva*—a group of nāḍis of the sun pouring out heat.

Br II 24 29    Va. 53 22

*Gira*—a son of Sārana

Vā 96 165

*Giri* (I)—a son of Śvaphalka

Bha IX. 24 16

*Giri* (II)—a son of Balarāma

Br. III 71 167.

*Giri*—worship of Instituted by Kṛṣṇa as a substitute for Indra worship among the Gopas <sup>1</sup> *Ety* of precious stones and herbs in <sup>2</sup>

<sup>1</sup> Bha X 24 25 32    <sup>2</sup> Br II 7 11 19 137 M 10 25 6

*Girika* (I)—a son of Balarama

Br III 71 167

*Girika* (II)—a son of Sarana

Va 96 165

*Girikamika*—a R sacred to Pitr̥s

M 22 39

*Girika*—the wife of Caidyoparicara (Vidyoparicara  
Va P)

M 50 26    Va. 99 221

*Giriksatra*—see *Giri* and *Ksatropaksatra*

V<sub>1</sub> IV 14 9

*Girigahvara*—a northern kingdom

Br II 16 47

*Giriya* (mantras)—sacred to Uma

Bha I 15 12    Br IV 38 7

*Girijastva*—represent Brahman

Br IV 43 75 and 86

*Giritanayavratam*—sacred to Uma—performed for twelve months with different flowers for each month—also *Amantatrayavratam*

M 62 39

*Giritra*—a name of Śiva.

Bhā. II. 1. 35.

*Giridurga*—the best of six hill fortresses.

M. 217. 7.

*Giriprajā*—the place where Kakṣivān attained Brahmanhood.

Vā. 99. 93.

*Giriyajña*—the cult of mountains; appropriate to the environment of cow-herds.

V. V 10. 36; 37-8, 43-5

*Girirakṣa*—a son of Gāndinī.

Vā. 96. 110

*Girirājaputrī*—surname of Umā, Pārvatī.

Br. II. 25 40, Vā. 54. 44, 95 and 115

*Girivara*—sacred to Lalitā.

Br IV 44 99

*Girivraja*—the capital of Jarāsandha, entered by Kṛṣṇa, Arjuna and Bhīma disguised as Brahmanas.<sup>1</sup> Here Gautama retired and Kakṣivat attained Brahmanhood. Here too the Bṛhadrathas ruled.<sup>2</sup> Capital of Somādhi, son of Sahadeva killed in Bhārata war, capital of Śiśunāka after Nandivardhana while his son ruled from Benares.<sup>3</sup> Capital of the Māgadheyas.

<sup>1</sup> Bhā. X. 70 24, 72 16.

<sup>2</sup> Br III 74 95, 110 and 124

<sup>3</sup> M. 271 19, 272 6.

<sup>4</sup> Vā. 99 296, 315

*Giriśa*—the name of Śiva, the lord of Bhūtas and Piśācas, having the trident in his hand.

Bhā II 3 7 Br II 27 63 M 47, 199 Vā. 62, 242, 79 8.

*Gītanāḍita*—Mt in the Gayāśilā where Rudra sports with Pārvatī

Va 108 51

*Gītam*—of apsaras and Gandharvas,<sup>1</sup> in connection with worship of trees and in founding new shrines<sup>2</sup> Kinnaras famous for;<sup>3</sup> five deities of<sup>4</sup>

<sup>1</sup> M 7 14 61 23 82 29 105 6 120 31    <sup>2</sup> Ib 232 15 265  
7 and 51    <sup>3</sup> Va 54 6 69 37    <sup>4</sup> Ib 87 30

*Gītayoginī*—a name of Lalitā

Br IV 17 48

*Gītālankāras*—description of

Va Ch 87

*Gītrathendra*—also Gīṭacakraṇātha, Cakraratha

Br IV 19 77, 34 56, 36 12

*Gīrvāna samiti*—assemblage of gods

Br III 24 62

*Guda*—with ghee for *pinda* at Gaya

Va 105 34

*Guda dhenu*—a sugar-cow gift connected with Viśoka-dvādaśivratam Nine other *dhenus* are mentioned for this Jaggery as one of the gifts, *ety guḍācala*

M 81 27, 82 2-31, 83 5, 85 1

*Guḍākeśa*—a name of Arjuna

Bhā I 17 31.

*Gunas*—three kinds of persons according to their nature, hence Gunatrayam, satva prakṛti, rājasa prakṛti and tāmasa prakṛti Their different characteristics A muni

serves satva and conquers rajas and tamas<sup>1</sup> If the three states are normal it is prakṛti, pradhāna or avyakta If in a condition of agitation, three deities Brahma, Viṣṇu and Śiva are the result<sup>2</sup> Twelve qualities,<sup>3</sup> twenty-six in number, yoga, sāmkhya, tapas, vidyā, vidhi, kriyā, rtam, satyam, ahimsā, dhyānam, sānti, avidyā, mati, dhṛti, kānti, smṛti, medha, lajjā, śuddhi, sarasvatī, tuṣṭi, puṣṭi etc, all in Brahmā<sup>4</sup>

<sup>1</sup>Bha XI 25 9 35    <sup>2</sup>M 3 14 6    <sup>3</sup>Va 62 24    <sup>4</sup>Ib 23 54

*Guna śarīra*—the five senses and the five prāṇas and the mind of the *mukta* leave him, a *jnanin* does not take another body like the seeds burnt

Va 102 105 06

*Gunakara*—a Vanara chief, son of Śveta

Br III 7 181 and 241

*Gupta*—appellation for Vaiśya

Vi III 10 9

*Guptas* (I)—a group of sixteen śaktis

Br IV 19 16 and 23

*Guptas* (II)—rulers of the territory from Gayā to Prayāga

Vi IV 24 63

*Guptavamśajas*—ruled over states like Prayāga, Sāketu, Magadha, etc

Va 99 383

*Guru* (I)—a son of Samkṛti

Bha XI 21 2

*Guru* (II)—a son of Bhautya Manu

Br IV 1 114    Va 110 51

*Guru* (iii)—devotion to, praised by Kaca, his daughter cannot be married by a pupil, as she stands in relation of a sister <sup>1</sup> *Guru* (śuśrūṣa) service of the teacher pleases Hari Kṛṣṇa's discourse on service to guru, and his tribute to his teacher Sandīpani. It is said that guru's blessings make a man rise to his full stature <sup>2</sup>

Different kinds of guru—mahāguru ācārya, desika and others <sup>3</sup> Implicit obedience to Transgressing his orders leads one to be born an aerial spirit fit to be honoured like a king and a god <sup>4</sup>

<sup>1</sup> M 25 69 26 6 8, 12 16    <sup>2</sup> Bha X 80 28-43    <sup>3</sup> Br IV 8 3 6    <sup>4</sup> Ib 43 37 59

*Guru* (iv)—the planet Brhaspati

M 93 14

*Guru* (v)—a sage

M 196 45

*Gurundas*—ten of them were kings,<sup>1</sup> rule after Tusaras, along with Vrsalas. These were mlecchas for 311 years <sup>2</sup>

<sup>1</sup> Bha XII 1 30    <sup>2</sup> Br III 74 173 and 7 M 273 19 22 3

*Gurutalpaka*—defiler of the preceptor's bed, a heinous sin

Va 60 75 78 34 101 153 105 13

*Gurudaksinā*—the Preceptor's fee, offered by Kṛṣṇa and Rama,<sup>1</sup> by Keśidhvaja to Khāṇḍikya <sup>2</sup>

<sup>1</sup> Vi V 21 24    <sup>2</sup> Ib VI 6 39 43 and 48

*Gurudhi*—a son of Mahāyaśas

• M 49 37

*Gurupṛīti*—a son of Samkṛti.

Vi. IV. 19. 22.

*Guruvīta*—a mantrakṛt.

M. 145. 102.

*Guruvīrya*—a son of Sāmkr̥ti.

Vā. 99. 160.

*Gurusevi*—a Vānara chief.

Br. III. 7. 236.

*Gurvakṣa*—a son of Bah.

M. 6 11.

*Gulika*—a Nāga

Br IV 20 54

*Gulma*—a son of Sārāna

Vā 96 165

*Guha* (1)—(God Subrahmanya, Senāpati) a son of Ambikā (Pārvatī) was born as Sām̐ba, son of Kṛṣṇa. Tīrtha sacred to, in the Sarasvatī visited by Vīdura.<sup>1</sup> Guha is said to hve shot arrows at Krauñca hill<sup>2</sup> Fought with Tāraka in the Devāsura war and with Pradyumna at Śonitapura.<sup>3</sup> Relieved Mucukunda defending Heaven.<sup>4</sup> With peacock as riding animal, defended Tripurārī's chariot, birth of, in a Śaravana, as a baby of seven days killed Asura Tāraka.<sup>5</sup> Weapon Śakti.<sup>6</sup>

<sup>1</sup> Bhā III 1 22. and 30. Br. III. 24 4. IV. 30 104. Vā 30 315. 39. 55. 41. 40. Vi. V. 33. 26. <sup>2</sup> Bhā. V. 20 19 <sup>3</sup> Ib. VIII. 10. 28. X. 63 7. <sup>4</sup> Ib 51. 16. <sup>5</sup> M. 133 64, 140 40, 146 10-11; 266. 42. <sup>6</sup> Vi. III. 2. 12.

*Guha* (II)—the ruler of kingdoms Kalinga, Mahiṣa, Mahendranilaya, etc.

Br. III 74. 198, Vā. 99. 386

*Guhās*—rule over Kalinga, Māhiṣa, and Mahendra hill regions

Vī. IV. 24. 65

*Guhapriyā*—a śakti.

Br. IV. 44. 76.

*Guhā*—cave (golden) in Kuharin in Meru where Vyāsa composed the four Vedas having conquered hunger, mind and āsana; after one hundred years of contemplation the Vedas came to him in their full form.

Vā. 104. 67-9.

*Guhākṣa*—a commander of Bhaṇḍa.

Br. IV 21. 82

*Guhāpraveśam nagaram*—on the northern side of the Niṣadha hill.

Va. 41. 55

*Guhavāsa*—a ṛtvik at the sacrifice of Brahmā

Va. 106 39

*Guhātāsī*—the avatār of the Lord in the seventeenth dvāpara in the siddhakṣetra of the Himalayas; with four sons all Brahmajñās, each of the latter had a number of disciples, all engaged in Maheśvara yoga.

Va. 23. 175-7.



*Guhyakas*—demons and followers of Kubera,<sup>1</sup> who reside in Himalayan valley<sup>2</sup> Magic relating to,<sup>3</sup> followers of Śiva,<sup>4</sup> attain heaven by association with the righteous,<sup>5</sup> are yakṣa-rākṣas,<sup>6</sup> their habits and duties,<sup>7</sup> born out of Deva-jananī and Manivara and their issue<sup>8</sup> Rākṣasas<sup>9</sup>

<sup>1</sup>Bha I 9 3, X 34 28, II 10 37, IV 4 34 <sup>2</sup>Ib IV 5 26 10 5 <sup>3</sup>Ib X. 55 23 <sup>4</sup>Ib 63 10 <sup>5</sup>Ib XI 12 3 14 5 <sup>6</sup>Br III. 7 167, IV 2 26 M 13 17, 121 2 <sup>7</sup>M 180 9, 246 53 <sup>8</sup>Va 69 162, 101 28 <sup>9</sup>Br II 8 33, Va 9 32, 30 84

*Guhya vidya*—symbolical of Devī

V<sub>1</sub> I 9 20

*Grnjana*—garlic unfit for *srāddha*

V<sub>1</sub> III 16 8

*Grtsa*—a mantrakṛt

Br II 32 106 M 145 100

*Grtsamada* (I)—a sage who called on the dying Bhīṣma  
Ārṣeya pravara of Bhārgavas

Bha I 9 7 M 155 44-5

*Grtsamada* (II)—a son of Suhotra (Sutahotra) and  
father of Śunaka (Saunaka),<sup>1</sup> a kṣatropetadvīja<sup>2</sup>

<sup>1</sup>Bha. IX. 17 3 Va. 92 3-4 V<sub>1</sub> IV 8 5 <sup>2</sup>Br III 66 87 67 4

*Grtsaman*—a mantrakṛt

Vā 59 97

*Grdhra*—a son of Kṛṣṇa and Mitravindā

Bhā X 61 16

*Gṛddhralā*—a daughter of Tamrā, gave birth to vultures

V<sub>1</sub> I. 21 15, 16.

*Gṛdhrakuṭa*—in the left hand of the śilā when sages performed tapas in the form of an eagle, visit to it leads to Śivaloka,<sup>1</sup> in Gayā,<sup>2</sup> fit for śrāddha<sup>3</sup>

<sup>1</sup> Va 108 61-2    <sup>2</sup> Ib 109 15, 111 22, 42    <sup>3</sup> Ib 77 38, 97

*Gr̥dhri(kā)*—a daughter of Tāmrā, wife of Aruna, and mother of Sampātī and Jatāyu.

Br III 7 446-8, M 6 30-32

*Gr̥dhreśvara*—the deity presiding over the Gr̥dhreśvara hill

Va 108 62

*Gr̥hakṣeta(ā)*—a deity to be worshipped in house-building

M 253 25, 268 13

*Gr̥hapatī (I)*—the Agnī where Ahirbudhnya is located

M 12-26, Va 29 24

*Gr̥hapatī (II)*—the yajamāna of the sacrifice

Va. 1 23

*Gr̥hapatī (III)*—his duties,<sup>1</sup> to do five yajñas and 30 saṃskāras, by adopting a Pāṇḍa as guru, that family will be ruined<sup>2</sup> duties of, good conduct, observance of daily duties and rituals, fasts, feasts, agnihotra, śrāddha, etc., by observing them he goes to the world of Prajāpati

<sup>1</sup> Bha VII 14 (whole), M 18 16, 40 1 and 3    <sup>2</sup> M 52 16, 267 33

*Gr̥ham*—of mud becomes secure by mud plaster—illustrative of body being nourished by vegetables and rice

Vi. II 15 29

*Gr̥hasthas*—see Gr̥hapatis

Br I 7 174, 181, II 28 20 32 24 III 9 70 15 16 35, IV 6 72, Vā Chaps 11 and 12, 16 11, 56 18, 59 23

*Grhācāryas*—of Yādavas, reckoned as 38 millions in number engaged in teaching arms

V<sub>1</sub> IV 15 45

*Grhesu*—a son of Sāvarni Manu

V<sub>a</sub> 100 84

*Geyacakraratha*—described

Br IV 19 62 87, 20 87 95, 28 15 and 24, 29 39

*Geyamarthakas* (c)—a Janapada of the east

V<sub>a</sub> 45 123

*Go* (I)—the wife of Brahmadata and mother of Visvakṣena

Bha IX 21 25

*Gō* (II)—created from the belly and sides of the Lord, considered a part of Hari's body. As they supplied milk for *havis*, Kamsā resolved to kill them. Nanda gave them as gifts to Brāhmanas during Kṛṣṇa's jātakarmā<sup>1</sup>. In their stalls and in places cleaned by their dung *srāddha* can be performed. Objects of worship<sup>2</sup>. Gorakṣa introduced by Prthu,<sup>3</sup> their guru was the sun<sup>4</sup> born of Surabhi, Vṛṣabha their lord, dharmas pertaining to,<sup>5</sup> their stall (*goṣṭha*) as fit for *śrāddha* offering,<sup>6</sup> their horn used for washing images, esp. of Śiva<sup>7</sup>.

<sup>1</sup> Bhā. X. 4 39-41 5 3 M. 13 58, V<sub>1</sub>. I 5 48    <sup>2</sup> Br III 13 128-130, 28 11 57 and 60, IV 6 38 and 46 40 116    <sup>3</sup> Br II 36 198    <sup>4</sup> V<sub>1</sub>. V 1 14, 10 26    <sup>5</sup> M. 6 44, 8 8 48 52 52 18  
<sup>6</sup> Ib 15 33, 16 22, 17 11, 83 10    <sup>7</sup> Ib 56 6, 60 33

*Go* (III)—*Sūrya*, see *Gā*

V<sub>1</sub> V 1 14

*Gokariṣam*—dried cow dung placed on the head of afflicted children to remove evils, an ancient Yādava practice

V<sub>1</sub>. V 5 13

*Gokarna* (I)—a place sacred to Śiva, in extent half a *yojana* on the western sea, visited by Balarāma. Sages of this place came to Dvārakā,<sup>1</sup> a *tapovanam*, called Dhūtapāpa-sthalaṃ, sacred to Rudra.<sup>2</sup> Swallowed by sea, the sages left to the Sahya hill and reported of the erosion to Rāma on the Mahendra hill. Addressed by them, Rāma appealed to Varuna who at first did not turn up. When he grew wroth, Varuna promised to give back the land.<sup>3</sup> Here Yama performed penance and became a Lokapāla and lord of Pitrs, sacred to Pitrs.<sup>4</sup> Sacred to Bhadrakarnikā,<sup>5</sup> a sacred place for the performance of śrāddha, nearby is the R. Tamraparni, sacred to Śankara.<sup>6</sup>

<sup>1</sup>Bhā X 79 19, 90 28 [4], Vā 23 172    <sup>2</sup>Br III 13 19, IV 44 96    <sup>3</sup>Ib III 56 7-56, 57 12 to the end and ch 58 whole  
<sup>4</sup>M 11 18-20, 22 38    <sup>5</sup>M 13 30, 181 25    <sup>6</sup>Va. 48 30, 77 19-21

*Gokarna* (II)—the avatar of the 16th dvāpara in the holy Gokarna vana with four sons

Vā 23 172

*Gokarna* (III)—a rtvik at the sacrifice of Brahmā

Va 106 39

*Gokarna* (IV)—a measurement by the ring finger

Br I 7 97, Va 8 103

*Gokarnikā*—a mind-born mother

M 179 24

*Gokāmukha*—a Mt in Bhāratavarsa

Bha V 19 16

*Gokula*—see Vraja

Bha II 7 31, Vā V 1 74, 5 7, 11 13

*Gokulākīrnā*—R. in Bhāratavarṣa; trembled at Hiran-yakaśipu's reign.

M. 163. 63.

*Gokhala*—a pupil of Śākalya.

Bhā. XII. 6. 57; Br. II. 35. 2.

*Gogṛha*—'raid for taking cows'; death in, leads to heaven.

Vā. 105. 16.

*Goghna*—the slayer of cows; the other three heinous crimes are ingratitude, wine drinking and defiling of teacher's bed.

Vā. 60 74, 101. 152

*Gocapālā* (I)—one of Atri's ten wives.

Br. III. 8. 75

*Gocapālā* (II)—a daughter of Ghṛtācī and Bhadrāśva.

Vā. 70 69

*Gocarman*—a measurement equal to  $\frac{1}{4}$  nivartanam.

M. 283 15

*Gonipati*—an Ātreya gotrakara

M. 197 4

*Gotistham* (I)—in Prayāga.

M. 110 1.

*Gotistham* (II)—in the Narmadā.

M. 121 1

*Gotra*—a son of Ūrjā and Vasistha

V<sub>1</sub> I 10 13

*Gotrapravartakas*—the seven rsis

V<sub>a</sub> 61 94

*Goda*—a Gandharva

V<sub>a</sub> 69 26

*Godavari*—R from the Sahya hill, the northern part of the Sahya where the Godāvari is a charming spot Here was founded the town Govardhana, and was planted flower trees by Bharadvāja<sup>1</sup> R sacred to Pitrs, filled with Lingas, also Jāmadagnīrtham, personified as a wife of Havyavāhana fire<sup>2</sup>

<sup>1</sup>Bha V 19 18, Br I 12 15, II 16 34-45, V<sub>a</sub> 45 104, 112  
V<sub>1</sub>, II 3 12    <sup>2</sup>M 22 46 and 57-8 51 13, 114 29, 163 61  
V<sub>a</sub> 29 13

*Godavaritata*—banks of Godāvari, whence sages visited Dvāraka

Bhā X 90 28 [5]

*Godavas*—a Janapada of the Ketumāla continent

Vā 44 15

*Godāśrma*—sacred to Trisandhyā

M 13 37

*Godha (c)*—a kingdom of Madhyadeśa

Br II 16 42

*Godhana*—a Mt of the Bhāratavarṣa

Br II 16 22, V<sub>a</sub> 45 91

*Godharma*—(see *Dirghatamas*) law of the beasts, learnt by *Dirghatamas* from *Saurabheya Vṛṣa* and practised by him on his younger brother *Gautama's* wife—*Surabhi* was pleased as a result and restored health, beauty and vision to *Dirghatamas* who became *Gautama* thereafter

M 47 43 55 80 84, Br III 74 47 55 91, Va. 48-9, 99 47-50

*Godhaman*—a *Vānara* chief

Br III 7 244

*Godhuma*—fit for *śraddha*

Vi I 6 21 24 II 15 30 VI 1 38 III 16 6

*Godhvaja*—*Śiva*

Va 24 60 106

*Gonardas(c)*—an eastern region.

Br II. 16 55 M 114 45

*Gonakas*—a tribe that came out of the ocean of milk when churning

M 250 11

*Gonama*—the daughter by wish (*Mānasī*) of *Somapā* *Pitṛs*, and wife of *Śukra*

Va. 65 75

*Gopa*—a *Tuṣita* god

Va. 62 9

*Gopas*—connected with *Devas* lived in *Vraja*,<sup>1</sup> their joy at the birth of *Kṛṣṇa*;<sup>2</sup> *Vanacaras* with no settled home, left *Bṛhadvana* for *Brindavana* in view of certain ominous portents. They travelled in bullock carts accompanied by music of *turya*. A residential construction was put up by



arranging their carts in a semi-circle<sup>3</sup> Their concern at Kṛṣṇa being caught by Kaliya, and their joy at his escape<sup>4</sup> Pleased at Pralamba's (s v) death<sup>5</sup> While Arjuna was guarding Kṛṣṇa's wives after his decease, the Gopas overpowered him<sup>6</sup> Supplied butter and ghee to Kamsā<sup>7</sup>

<sup>1</sup>Bha X, 1 62 2 7    <sup>2</sup>Ib 5 14    <sup>3</sup>Ib 11 30-36    V<sub>1</sub> V 7 18  
10 26 33    <sup>4</sup>Bha. X, 17 14    <sup>5</sup>Ib 18 30    <sup>6</sup>Ib I 15 20-21  
<sup>7</sup>V<sub>1</sub> V 15-22.

*Gopajala*—the eighth daughter of Raudrasva

Va 99 126

*Gopatī* (I)—a name of the sun

Br III 59 68

*Gopatī* (II)—the name of Viṣṇu in Gayā

Va. 108 52

*Gopatī* (III)—Māyā, the Vaiṣṇavī in Gayā worshipped by Rudra

Va. 108 52

*Gopada*—a Tūṣita god

Br II. 36 10

*Gopanas*—Ātreya gotrakaras

M. 197 3

*Gopaparthiva*—an eastern kingdom

Br II 16 54

*Gopala*—a name of Kṛṣṇa

Br III. 33 8    V<sub>1</sub> V 20 49



*Gopālas (Gopas)*—Ābhiras and Dasyus,<sup>1</sup> chief weapons of, staves and cudgels<sup>2</sup>

<sup>1</sup> V<sub>1</sub> V 38, 21 and 49      <sup>2</sup> 1b 38 50-5

*Gopālī*—one of the five Śveta Parāśaras

M. 201 33

*Gopī*—(girls) see *Kātyāyanī vrata* The gopī women were enchanted by the music of Kṛṣṇa, took to Brindāvana, and worshipped him. By singing his glories and through *Kāma* they became one with Him<sup>1</sup> On another occasion they were so much moved by his music that they left their household work, children and male members and came to Brindāvan Though they were asked to go back they refused, and desired to attain His feet While they were enjoying his presence, Kṛṣṇa suddenly disappeared They wandered all the forest in search of Him, addressing all trees and plants as to his whereabouts During all this time each thought that every one of them was Kṛṣṇa and imitated his boyish exploits After vain search they came to the very place wherefrom they started and meditated on his greatness They praised him in the form of *gītam* looking forward to his arrival Soon he was in their midst and consoled them They took part in the *rasa kṛīḍa* where was seen a Kṛṣṇa between every two women They sang and danced unconscious of the loosening of their jewels, braid or clothes When they sweated in fatigue, Kṛṣṇa wiped off their sweat They then enjoyed water-sports, and sports on the river-banks in the *uparāna* By dawn they repaired to their homes<sup>2</sup> When some gopīs were forcibly taken by Śankha Cūḍa, Kṛṣṇa released them and killed him.<sup>3</sup> When Kṛṣṇa was away in the woods, the gopīs who were at homes sang in praise of his *tenu gītā*<sup>4</sup> Gopīs heard of Kṛṣṇa going to Mathurā with Akrūra and characterised Akrūra to be only a Krūra as he brought about Kṛṣṇa's separation from them They turned their minds on the past deeds of Kṛṣṇa, and stood motionless as pictures at his leav-

ing them Kṛṣṇa assured them of his return soon <sup>5</sup> Uddhava was sent by Kṛṣṇa with a message to gopīs and gopas The gopīs mistook his chariot for that of Akrūra They all surrounded him and enquired of Kṛṣṇa and his attitude towards them Uddhava brought relief to them by delivering Kṛṣṇa's message while they recounted to him his deeds at Brindāvan Pleased at their attachment to the Lord, Uddhava took leave of them after spending some time there <sup>6</sup> They went to Syamantapañcaka and met Kṛṣṇa who took them aside and consoled them so much so that they were all in contemplation of Him Left for Mathurā <sup>7</sup> and attained salvation by *satsanga* <sup>8</sup>

<sup>1</sup> Bha X. 21 7-20 <sup>2</sup> Ib chaps 29 33 <sup>3</sup> Ib 34 24-32 <sup>4</sup> Ib 35 (whole) <sup>5</sup> Ib 39 13 32 <sup>6</sup> Ib 46 48, and ch 47 whole <sup>7</sup> Ib 82 40-49, 84 69 <sup>8</sup> Ib XI 12 6, VII 1 30

*Gopīgītā*—what gopīs sang in honour of Kṛṣṇa

Bha X. 31 (whole)

*Gopīśa*—a name of Kṛṣṇa—also Gopīśvara

Br III 33 3 and 10, 34 42, 36 29, 42 19

*Gopucchabhramanam*—waving of cow's tail over children to remove fear from their minds, an ancient Yādava practice

Vi V 5 12

*Gobhanu* (I)—a son of Vanhi, and father of Trisānu

Br III 74 1, Va 99 1

*Gobhānu* (II)—a son of Garbha

M 48 1

*Gobhila* (I)—a Pravara sage

M 199 16

*Gobhila* (II)—a rtvik at the yajña of Brahmā

Va 106 37

*Goma(t)* (I)—a son of Śambhu

Br III 5 40, Va 67 81

*Gomat* (II)—a Mauneya Gandharva

Br III 7 2

*Gomatī* (I)—a R in Bharatavarṣa from the Himalayas visited by Balarāma, in the Naisameya region

Bha V 19 18 X 79 11, Br I 2 9 II 16 26 M 114 22, 163 63 Va 2 9 45 95 Vi III 14 18

*Gomatī* (II)—the capital of Divodāsa when Kāśi was destroyed by Ksemaka

Br III 67 29 Vā 92 26

*Gomatī* (III)—a goddess enshrined at Gomanta

M 13 28

*Gomatī* (IV)—a tirtham sacred to Pitrs, the birth-place of Yajñavarāha

M 22 13 and 31

*Gomatīputra* (I)—(Gomatīn Br P) a king, son of Arindama and father of Pūrimat

Bha XII 1 26

*Gomatīputra* (II)—a son of Śivasvātī and father of Alimat

Vi IV 24 47

*Gomanta*—the hill fortress far south of Mathurā Kṛṣṇa and Rāma went on a visit to it At its foot lay Karavīrapura Its crest was Pravarṣana Besieged by Jarāsandha

on all four sides, Rāma and Kṛṣṇa ascended it and leapt off the hill into the plain to gain Dvārakā unknown to the enemy<sup>1</sup> Sacred to Gomatī<sup>2</sup>

<sup>1</sup>Bha X [52 (v) 16] [28 and 32], [53 (v) 1 5] 52 11  
[1 and 4], 12 13    <sup>2</sup>M 13 28

*Gomaya*—cowdung as disinfectant

Br III 7 431, 13 130

*Gomayanas*—Kāśyapa gotrakaras

M 199 4

*Gomukha* (I)—city of, in Sutalam

Br II 20 22

*Gomukha* (II)—second Tala, Asura in

Va 50 21

*Gomukha* (III)—a son of Śambhu

Va 67 87

*Gomukha* (IV)—a pupil of Vedamitra—Śākalya

Vi. III 4 22

*Gomukhī*—a Svara śakti

Br IV 44 56

*Gomeda(ka)*—Mt one of the seven hills of Plakṣadvīpa, gives its name to Gomedavarṣa

Br II. 19 7, 138, M. 123 28 Va 49 6 Vi II 4 7

*Gomedagandhika*—a pravara of Angiras

M 196 16

*Gomedam*—another name for the country Śāntabha-  
yam in the Plaksadvīpa,<sup>1</sup> surrounding the sea of wine and  
surrounded by sugar-cane juice sea,<sup>2</sup> encircles the Kumuda  
hill<sup>3</sup>

<sup>1</sup> Br II 19 15      <sup>2</sup> M 123 1-4, 124 50      <sup>3</sup> Ib 123 7

*Gomedavarsa*—in Plakṣadvīpa, see *Gomedam*

Br II 19 7

*Goyajñam*—the cult of cattle appropriate to the profes-  
sion of a pastoral tribe,<sup>1</sup> circumambulating of cows and  
bulls<sup>2</sup>

<sup>1</sup> V<sub>1</sub> V 10 36 37-8      <sup>2</sup> Ib V 10 46

*Gorakṣyam*—introduced by Prthu

V<sub>1</sub> I 13 84

*Gorathas*—sages

M 200 10

*Golaka*—a disciple of Śākalya

V<sub>a</sub> 60 64

*Golāṅgula*—a Vānara chief

Br III 7 244

*Golangūlas*—born of Pulaha—a Vānara tribe

Br III 7 175

*Goloka*—the residence of Surabhī,<sup>1</sup> bathers in Soma  
tirtham and givers of presents of a cow with calf go to this  
region<sup>2</sup>

<sup>1</sup> Bha X. 27 1, Br III 32 40, 41 55 42 19 43 29, IV 1 156,  
V<sub>a</sub> 100 159, 104 53 55      <sup>2</sup> M 191 99, 205 8

*Golokanātha*—surname of Kṛṣṇa

Br III 33 22

*Govardhana* (1)—Mt a hill in Bhāratavarsa, near Brindāvan,<sup>1</sup> held by Kṛṣṇa for a week warding off rain,<sup>2</sup> sacred to Bharadvāja who brought down heavenly trees and plants on behalf of Rāma;<sup>3</sup> worship of, with prayers and viands, sacrifice of goats to<sup>4</sup>

<sup>1</sup>Bha V 19 16, X 11 36, 13 29    <sup>2</sup>X 25 19, 27 1, V<sub>1</sub> V 11 16 25, 12 1, 13 1 and 4 28, 15 1    <sup>3</sup>M 114 38    <sup>4</sup>V<sub>1</sub> V 10 8, 38

*Govardhana* (11)—a city founded on the Godāvarī by Rāma,<sup>1</sup> a tirtham sacred to Pitr̥s,<sup>2</sup> established by Indra for Rāma's sake, Bharadvāja took his birth at<sup>3</sup>

<sup>1</sup>Br II 16 44    <sup>2</sup>M 22-52    <sup>3</sup>Va 45 113

*Govinda* (1)—the name given to Kṛṣṇa by Indra the lord of Gokula,<sup>1</sup> the Yādava king, went in search of *manu* by tracing the steps of Prasenajit when he was supposed to have killed him for the sake of the jewel, and came upon a place where Prasena and his horses were dead, proceeding he saw a dead lion and further a cave of a bear in the Vindhya and heard the talk of a muse fondling the son of the bear, overhearing he heard "don't cry,, Syamantaka is yours" Then he entered the mouth of the cave and saw Jāmbavān, the king of bears, had hand-to-hand fight for 21 days, the followers of Kṛṣṇa returned to Dvāravatī and spread the news that Kṛṣṇa was dead, defeating the bear he got the hand of his daughter Jāmbavatī with the *manu* and returned home, gave it to Śakrajit in an assembly<sup>2</sup>

<sup>1</sup>Bhā. X. 27 23 28, Br III 33 8    <sup>2</sup>Va 96 32 50

*Govinda* (11)—an epithet of Viṣṇu

Vi I 4 43 14 15 19 37, V 5 18, 12 12, 13 23, 16 3, 18 1, 20 11, 23 12, 29 20, 30 55, 31 17, 33 24, 37 66, 38 46, VI 8 36

*Govinda* (III)—a hill of the Krauñcadvīpa

M. 122 80

*Govīthi*—the residence of the constellations—*hastam*,  
*citra*, *svāti*, one in the Madhya mārṅa

Br III 3 50, M. 124 57, Va 66 49

*Goursa*—the overlord of humped animals (quadrupeds)

Br III 8 11, Va 70 10

*Goursāṅka*—the Bull, the riding animal of Śiva

Vā 54 45, 101 237, 246

*Goṣṭha*—not a place for committing nuisance,<sup>1</sup> the residential quarters of cowherds,<sup>2</sup> of Kāśī's king<sup>3</sup>

<sup>1</sup> V<sub>1</sub> III 11 122    <sup>2</sup> Ib V 10 49, 11 14 14 1    <sup>3</sup> Ib V 34 42

*Goṣṭhayana*—a Bhārgava gotrakara

M 195 24

*Gosava*—a sacrifice performed by Nanda at the suggestion of Kṛṣṇa, one produced by Brahmā

Bha III 2 32, 12 40

*Gosavam*—the seventh Gāndhāra grāmikā

Va. 86 43

*Gosaḥasram*—a gift of cows, a thousand in number properly adorned with bronze milking vessels and a bull in the midst, leads one to Śiva's abode

M. 274 7, 278 1 29

*Gau* (1)—the mind-born daughter of Piṭṛs and wife of Śukra

Br III 1 77, M. 15 15    Vā 73 36

*Gau* (II)—technical name of the Earth first milked by Prthu, and then by others to get the essence each wanted.

M. 10. 2-28

*Gau* (III)—another name for Krtvī, a daughter of Śuka

M. 15. 10

*Gaudadeśa*—noted for Śrāvasti.

M. 12. 30.

*Gaudinī*—an Ekārṣeya sage.

M. 200. 5

*Gautama* (I)—came to see Bhisma in his death-bed and called on Parikṣit engaged in Prāyopaveśa.

Bhā I 9. 7, 10 9, 19. 10.

*Gautama* (II)—a siddha; his wife was Ahalyā and son Śatānanda (Gotama-Br. P.); cursed Indra.

Bhā IX. 21 34; Br. II 27 23.

*Gautama* (III)—a sage of the Vāivasvata epoch, present at Ambarīsa's aśvamedha.

Bhā. VIII. 13. 5; IX. 4. 22, M. 9 27.

*Gautama* (IV)—a name of Kṛpa—invited for Yudhiṣṭhira's rājasūya. Came to Syamantapañcaka to see Kṛṣṇa on the occasion of a solar eclipse.

Bhā. X. 49. 2, 74 7; 84 3

*Gautama* (V)—the sage who presides over the month tapas.

Bhā. XII 11. 39, Br. II. 23 12 V. 52 12; 61 44



*Gautama* (vi)—a son of Utathya; also known as Saradvat; a pupil of Kṛta.

Br. II. 35. 52, 38. 28

*Gautama* (vii)—the 20th Vedavyāsa.

Br. II. 35. 121; VI. I. 9. 21, III. 1. 32, 3. 16

*Gautama* (viii)—officiated at Paraśurāma's sacrifice,<sup>1</sup> āśrama near the town Jayanta,<sup>2</sup> after him was named a forest region.<sup>3</sup>

<sup>1</sup>Br. III. 36 5, 47 48.   <sup>2</sup>Br. III. 64. 2, Vā. 59. 2.   <sup>3</sup>Vā. 23 163.

*Gautama* (ix)—originally Dīghatamas, became Gautama rid of the curse of Brhaspati by Surabhi's favour. Heard the *Vāyu Purāna* from Bharadvāja and narrated it to Niryantra.

Br. III. 74 94 IV 4 63 Vā 99 92, 103 63, 106 38

*Gautama* (x)—the *avatār* of the Lord in the 14th dvāpara of the family of Angiras in the Gautamavana with four sons at the end of the yuga.

Vā 23 163

*Gautama* (xi)—a son of Uśija and brother of Dīghatamas, (s v) Praised Tripurāri.

M 48 53, 126 13, 133 67

*Gautama* (xii)—a mind-born son of Brahmā.

M. 171 27, 192. 10

*Gautama* (xiii)—a son of Surūpā and a gotrakara.

M. 196. 4-5

*Gautama* (xiv)—(Śaradvat) a son of Angiras by Svarāt.

Vā. 64 26, 65. 97 and 100.

*Gautama* (xv)—in the sun's chariot in the month of Āsvayuja

V<sub>1</sub> II 10 11

*Gautama* (xvi)—officiated as *hota* in Nimi's sacrifice

V<sub>1</sub> IV 5 6

*Gautamas* (i)—a collective name of the sons of Kāk-sivat

M 48 88

*Gautamas* (ii)—a clan of Angirasas

V<sub>a</sub> 65 97

*Gautamanvaya*—Saradvatas or Ṛtathyas

V<sub>a</sub> 99 205

*Gautamī*—a daughter of Satyadhrti found in a bed of kuśa grass <sup>1</sup> the mother of Āśvatthāma, called also Kṛpī, one among the party that welcomed Vīdura in Hastinapura <sup>2</sup>

<sup>1</sup> V<sub>a</sub> 99 204    <sup>2</sup> Bha I 7 33 and 45-47, 13 4

*Gautamīputra*—an Andhra king, ruled for 21 years

Br III 74 167    M 273 12    V<sub>a</sub> 99 355

*Gautamesvaram*—a tirtham sacred to Piṭṛs, in the Narmadā, bath there leads one to Brahmāloka in a golden vimāna

M 22 68, 193 60

*Gautuprastha*—Mt a hill of the Bhāratavarṣa

V<sub>a</sub> 45 91

*Gaupayana*—an Ekārṣeya

M. 200 3

*Gaura* (I)—a Vaikuṇṭha god.

Br. II. 36. 51.

*Gaura* (II)—a son of Śuka and Pīvarī.

Br. III. 8. 93; 10. 81; M. 15. 10; Vā. 70. 85; 73. 30.

*Gaura* (III)—a Mt. of gold to the north of the Kailāsa; with *haritāla* trees; celebrated for golden crests; at its foot was lake Bindusaras where Bhagīratha was engaged in austerities. Here Indra performed a number of sacrifices.

Br. II. 18. 24-8; M. 121. 24; Vā. 47. 23-5.

*Gauras*—a Pāraśara branch.

Vā. 70. 87.

*Gauragrīvas*—Ātreya gotrakaras.

M. 197. 2.

*Gaurajinas*—Ātreya gotrakaras.

M. 197. 2.

*Gauravīti*—a sage not to have marriage alliances with Angiras and Samkṛti.

M. 196. 32.

*Gaurika*—a son of Gaurī and an emperor also called Māndhātā (s.v.).

Vā. 88. 66.

*Gaurī* (1)—is Pārvatī;<sup>1</sup> a śakti;<sup>2</sup> the goddess enshrined at Kañya-kubja; Icon of, in a palace.<sup>3</sup>

<sup>1</sup> Bhā. X. 53. 25; Br. II. 25. 18; Vā. 43. 38; 106. 58; Vi. V. 32. 12.

<sup>2</sup> Br. IV. 44. 58. <sup>3</sup> M. 13. 29; 60. 17; 155. 30; 193. 24; 269. 54-5; 285. 7.

*Gaurī* (II)—a daughter of Antinara, the wife of Yuva-nāśva, cursed by her husband, became the river Bāhudā, mother of Gaurika Mandhātṛ

Br III 63 67, M 49 8, Va 88 65 6

*Gaurī* (III)—the wife of Viraja,<sup>1</sup> son, Sudhama<sup>2</sup>

<sup>1</sup> Vā 28 12      <sup>2</sup> Br II 11 14

*Gauri* (IV)—good to marry, for a son of such marriage would purify twenty one generations of his and six on his mother's side

Va 83 12 44

*Gauri* (V)—a daughter of Ranti and mother of Mān-dhata

Va 99 130

*Gaurī* (VI)—a R in Krauñcadvīpa

Br II 19 75, M 122 88, Va 49 69 Vī II 4 55

*Gaurīkalpa*—the 28th kalpa is so called

M. 290 10

*Gaurītīrtham*—sacred to Pitṛs

M. 22 31

*Gaurīloka*m—Śivaloka sacred to Pārvatī

Br III 32 3, M. 63 28, 101 16

*Gaurīvrata*m—a vow in honour of Gauri

M 101 8

*Gaurīsa*—a place sacred to Lalitā

Br IV 44 98

*Gaurisikharam*—a tirtham sacred to Pitṛs

M 22 76

*Gratadvoca*—(Pratadvoca, Venkateswara, Ed ) a place in the yaññasāla where Nabha-agni is located

Vā 29 21

*Granthānukramant*—the details of topical heads furnished

M 291 28

*Grasana*—the commander-in-chief of Tāraka's army, fought with Yama, Jambha and others, his head cut off by Viṣṇu's cakra

M 148 38, 150 1 43, 151 26 36

*Graha* (I)—a Parā god

Br IV 1 57

*Graha* (II)—planets, seven in number excluding Rāhu and Ketu, known as Vaimānikas in the current epoch (Vai-vasvata)—Rāhu and Ketu are planets which tease the sun and moon,<sup>1</sup> each *graha* has three *sthanas*, dakṣiṇa, uttara and madhyama<sup>2</sup>

<sup>1</sup> Va. 3 14 7 16, 30 146, 31 35 51 8, 53 29, 109

*Grahanyāsam*—for Śakti worship, described

Br IV 44 76-9

*Grahabālī*—(also *graha sānti*)—propitiation to planets Three kinds of, all distinguished—ayuta homa, lakṣa homa and koṭi homa Ritual is like the shield against bows and arrows, to be performed for attaining wealth, longevity and prosperity, as also to get rid of troubles Even the possession of a copy containing the three forms of *grahabālī* frees

the members of the household from all diseases. Also known as graha yajña.

M. 17. 56, 24-46, 93. 2. to the end, 94-1-2, 239. 1 and 4-5

*Graharāja*—the sun so-called.

Va. 53. 29.

*Graha-homa*—burnt offering to the nine planets:

Sun to be located in the centre; presiding deity is Śiva; red colour; food pleasing to, is rice cooked with sugar.

Moon in the south-east; presiding deity Pārvatī; white rice with ghee and sugar pleasing to:

Mars to be located in the south; presiding deity is Skanda; red; Yāṁa pleasing to:

Mercury to be located in north-east; presiding deity is Hari; yellow; food pleasing to, is milk and rice.

Jupiter in the north; presiding deity is Brahmā; yellow rice and curds pleasing to:

Venus in the east; presiding deity is Indra; white; food pleasing to, is coarse sugar and rice.

Saturn in the west; presiding deity is Yama; black; rice, sesamum and pulses cooked in milk pleasing to:

Rāhu south-west; presiding deity is Kāla; black; mutton food to:

Ketu in north-west; presiding deity is Citragupta; smoke colour; coloured rice as food to:<sup>1</sup> Homa detailed;<sup>2</sup> Icons of.<sup>3</sup>

<sup>1</sup> M. 93. 5-20

<sup>2</sup> M. 93. 21-84.

<sup>3</sup> M. ch. 94.

*Grahāntaram*—interplanetary distances described.

Br. IV. 2. 131-4.

*Graheṣu*—a son of the third Sāvarna Manu.

Br. IV. 1. 81.

*Grāma* (1)—a village, outside the *kheṭa*, between the village and *kheṭa* is  $\frac{1}{2}$  yojana, the limits of boundary are two *krośas* and of *kṣetra* (fields) four *dhanus*, the roads of twenty *dhanus* leading to twenty directions and also roads to *grāmas* and roads on the limits, 10 *dhanus*, also *rājapatha*, four *dhanus* for branch streets, two *dhanus* between the houses

Br II 7 94 and 105, Vā. 8 100, 62 171, 78 57, 87 28, 94 40, 98 119, 106 73-75, Vi 2 13, 36 6

*Grama* (11)—as a present to learned men, as distinct from towns at the time of Pṛthu. *Grama* behind the forest and the forest behind the *grāma* explained by Yayāti to Aṣṭaka, reference to ascetics and sages who, as residents of village should not use forest produce, and as residents of forests should not use village produce, deserted during the time of anarchy

<sup>1</sup>Br II 34 39 36 197 III 7 303 M. 143 3 246 45    <sup>2</sup>M 10 32 40 9-13 41 2 47 257

*Grāmaka*—the kingdom to which Puramjāna went by the Āsuri entrance of his city with his companion Durmada

Bha. IV 25 52

*Grāmanī* (1)—a name of Viṅhneśvara

Br IV 44 69

*Gramanī* (11)—Brahmā as in the *Tarakāmaya*

M. 171 6 174 3 274 41

*Gramanī* (111)—a class of celestial beings in attendance in pairs on the sun God in each of the six seasons.

Va. 52 1

*Grāmanī* (iv)—resides in the sun's chariot in the months of Caitra and Madhu.

Vi. II. 10. 3.

*Grāmanīs*—a class of Yakṣas.

Bhā. XII. 11. 48; Br. I. 1. 83; II. 23 1 and 14.

*Grāmapresya*—the village messenger, unfit for *pankti bhojana*.

Br III. 19. 30, Vā 83. 61.

*Grāmya paśu*—cows, goats, men, sheep, horses, mules and horses at the commencement of Tretā yuga; Āranyas, dogs, two-hoofed elephants, monkeys, birds, undakas and snakes; sapta grāmya paśava, saptā aranyakas (Tait. Samh.).

Br II 8 47-49, Vā 9, 46-8.

*Grāmyā*—a mind-born mother.

M. 179. 15.

*Grāmyāyani*—a Bhārgava.

M. 195 33.

*Grāmyāranyas*—14 kinds of corn; vritri, yava, māsa, godhumā, anu, tila, priyangu, kulatthikā, syāmaka, nivāras, jartila, gavedhuka, kuruvinda, venuyava (bamboo corn) and markāṭaka. They originally grew unploughed and unsown, but in the Tretāyuga they were raised by the plough and by seeds.

Br I 7 138, 143ff, Vā. 8 144 14 153-55



*Grāvastuta*—from the feet of Nārāyana, one of the 16 R̥tviks for a yajña

M 167 10

*Graismika*—Summer, Mitra and Varuna, Atri and Vasiṣṭha, Taksaka and Rambha, Menakā and Sahajanyā, Hahā and Hahū, Rathasvana and Rathacitra, Pauruseya and Vadha, all reside with the sun

Va 52 6

*Ghaṭāsya*—an Asura in the sabhā of Hīranyakaśipu

M 161 81

*Ghatikā*—a measurement of time

Bha V 21 4

*Ghaṭotkaca*—a son of Bhīmasena by Hīdimbā (Hī-ḍambā, Haidimbī)

Bha IX 22 30-31 M 50 54 Va. 99 247 V<sub>1</sub> IV 20 45.

*Ghaṭodara* (I)—a member of Śiva gana

Br III 41 27

*Ghaṭodara* (II)—a commander of Bhanda

Br IV 21 88

*Ghaṭodara* (III)—an Asura in the sabhā of Hīranyakaśipu

ML 161 80

*Ghaṭodarī*—a mind-born mother

ML 179 15.

*Ghaṭṭadhara*—a region noted for horses

Br IV 16 17

*Ghaṇṭākarna*—a Ganeśvara

M 183 65

*Ghaṇṭādhārīnī*—a śakti

Br IV 44 86

*Ghaṇṭārava*—a mind-born mother

M 179 23

*Ghaṇṭesvara*—a tirtham sacred to Pitr̥s

M 22 70

*Ghana*—three kinds described

Va 51 28 33

*Ghaṇodadhī*—the sea of clouds surrounding the *anda*, supported by the ever-blazing energy (fire) of clouds (*ghana-tejas*) like the burning iron rod, outside is a vast region supported by *Ghana vāta*, which rests again on *ākāśa*. The last is supported by *maḥat*, *pradhāna* being a prop to *maḥat*.

Br II 21 24-7, Vā 49 153 55 50 82-4

*Ghaṇḍharā*—sacred to Pitr̥s

M 22 35

*Ghaṇmātman*—a son of Dhṛṣṭa

Va 95 39

*Ghurnika*—a servant maid of Devayani

M 27 24 7

*Ghurnitanana*—a sakti

Br IV 44 73

*Ghrni* (I)—a son of Vaidya (s v)

Br III 59 7 Va 84 7

*Ghrni* (II)—a sage of the XI epoch of Manu

Vi III 2 31

*Ghrni*—in previous birth son of Marici and Ūrna now born as a son of Devaki and killed by Kamsa Kṛṣṇa recovered him from Sutam took him to Dvaraka to be seen by his parents Afterwards he went to heaven

Bha X 85 47 56

*Ghrta*—a son of Dharma and father of Durdama

M 48-8 Vi IV 17 4

*Ghrtakulya*—in Gaya

Va. 112 30

*Ghrtadhenu*—fit for a gift during the Visokadvadaśi-vratam

M 82 18

*Ghrtaprasa*—taking of ghee as purification for sin of killing worms in food oil, fruits and flowers

M. 227 38

*Ghrtaprṣṭha*—a son of Priyavrata appointed Lord of Krauncadvipa

Bha V 1 25 and 33 20 20

*Ghrtam*—an ocean of, surrounding Krauñcadvīpa.

Br II 16 12, IV 31 18, M. 13 7

*Ghrtavratam*—leads to the world of Brahma

M 101 68

*Ghrtasaila*—mountain of ghee, as a gift

M 83 6 89 12

*Ghrtasthala*—an Apsaras

Va 69 49

*Ghrtaci*—an Apsaras, mother of ten sons through Raudrasva, (Bhadrasva-M P), presiding over the month of Tapas<sup>1</sup> in the sun's chariot in the Āsvayuja month,<sup>2</sup> with the Śarat Sun<sup>3</sup>

<sup>1</sup>Bha IX 20 5 XII 11 39 V<sub>1</sub> I 9 103, Br II 23 13  
Br III 7 15 M 49 4, Va 69 49, 70 68 <sup>2</sup>V<sub>1</sub> II 10 11  
<sup>3</sup>Br IV 33 19, Va 52 13

*Ghrtacyuta*—a R in Kusadvīpa

Bha. V 20 15

*Ghrtārci*—a sage moving with the sun

Br II 21 115

*Ghrtayu*—a son of Purūravas and Urvaśī

Br III 66 23

*Ghrtēyu*—one of the ten sons of Raudrasva

Va. 99 124

*Ghrtoda*—sea surrounding the Kuśadvīpa (see *Ghrtam*)

Bha V 1 33, 20, 13, Br II 19 63 5 V<sub>1</sub> II 4 45

*Ghora*—the 25th kalpa

M 290 9

*Ghorakolāhala*—the twelfth and last *avatār* of Viṣṇu in Varahakalpa

Va 97 76

*Ghosa* (I)—a son of Pulinda and father of Vajramitra, a Śunga king, ruled for three years

Bha XII 1 17 Br III 74 153

*Ghoṣa* (II)—a son of Lambā (Langhā-V<sub>1</sub> P) and Dharma

Br III 3 33, M 5 18, 203 8 Va 66 33, 80 31 V<sub>1</sub> I 15  
107

*Ghoṣa* (III)—a small village hamlet } | ~

Br III 69 40, 70 10 Va 94 40

*Ghosavasū*—a son of Pulindaka and father of Vajramitra

V<sub>1</sub> IV 24 35

*Ghrānam*—a Tuṣita god

Br III 3 19

## C

*Cakārākṣa* (also *Cakorakṣa*)—a son and commander of Bhaṇḍa -

Br IV 21 80, 26 47

*Caḥora*—(Svātīkarna) Andhra king ruled for 6 months, son of Sunandana His son was Bahava ?

M 273 11 Bha XII 1 26

*Cakra* (i)—a son of Satyabhāmā and Kṛṣṇa

M. 47 17

*Cakra* (ii)—the Discus of Hari (Trailokyamohana)<sup>1</sup> filed off from the *tejas* of the sun by Viśvakarman, cut off Rāhu's head<sup>2</sup>

<sup>1</sup> Bha I 9 4, VI 8 23, VII 1 45 IX 5 1 Br III 72 11, IV 44 116, Va 51 38, 55 12, 84 83 <sup>2</sup> M 11 29 45 15 16, 129 35, 149 8, 150 73, 151 8, 152 2, 153 198, 177 9, 178 13, 217 32, 215 14 Vl. III 2 11, IV 15 13, V 17 29

*Cakra* (iii)—Mt a hill of Kuśadvīpa

Bha V 20 15

*Cakra* (iv)—a tīrtha visited by Balarama

Bha X 78 19

*Cakra* (v)—a Mt that entered the sea from fear of Indra—also *Cakravat*

Br II 18 78, M. 121 72

*Cakra* (vi)—the wheel of nakṣatras, and planets

Va 50 93, 58 23, Vl. IV 13 85 and 98

*Cakraḡiri*—a Mt in Angadvīpam

Va 48 17

*Cakrayyoti*—a Marut of the first gana

Br III 5 91

*Cakradrk*—took part in the Devāsura war between Bali and Indra

Bha VIII 10 21

*Cakranadī* (*Gandakī*)—R near Pulaha's hermitage

Bha V VII 10

*Cakranatha*—a name of Lalitā

Br IV 18 15

*Cakrapani*—declared the law re ekoddiṣṭa, was asked to give up sleep for the churning of the ocean

M. 18 1 20 38 249 14

*Cakram*—one of the seven ratnas of a king

Va 57 68

*Cakramatsyau*—symbols of cakra and matsya on the feet of a cakravartin

Va 57 79

*Cakraratha*—see Cakrarājarathendra

Br IV 19 28

*Cakrarajarathendra*—Śricakra? Nine sections are distinguished In the ninth parva (section) are ten presiding deities—the siddhi devis In a part of this parva were stationed the eight Śaktis Above them were the ten Mudadevis or Prakaśaśaktis In the eighth parva there were sixteen Śaktis named Guptas In the seventh parva were six guptatarās with sugarcane bow, flower dart and flower balls In the sixth parva were the twelve ajnāśaktis In the fifth were ten Kulottorna śaktis In the fourth were ten Nigar-

bhayoginī saktis In the third were the eight Rahasya-yoginī saktis In the second were her favourites three in number Where this was, there was Geyaratha and where the latter was, there was *kīricakra* These three looked like the three worlds or like the three mountains namely the Meru, Mandara and the Vindhyaś Lalitā was cakrarāja There were six charioteers Ten *yojanas* in length, covered by an umbrella of that height as indication of Lalitā's *sām-rājyam* In the other two, rather ordinary umbrellas were seen *Viśanga* came from rear in disguise, protected by *Kāmesvarī*, the *Nityas*, *Anūmas* and other deities in its ninth *parva* *Kutūlaka* attacked in front The *Nityas* killed all the 15 commanders of *Viśanga* who fled for life This was directed towards the Mahendra hill, itself in the middle, on its left and right sides the chariots of *Dandini* and *Śyāmala*, rear *Sarupadevī* and front *Hayasana* at the gate were stationed 20 *akṣauhīnis* with *Stambhinī* alias *Vighnadevī*, one hundred *akṣauhīnis* to guard the chariot, all the nine *parva* deities shook with fear seeing the great army following *Bhanda*, on its front was *geyacakra* and behind was *kīricakra*, there were other saktis riding on different animals—lion, camel, deer, elephant, etc at the entrance was *Jvālāmālīkā* the fight began on the fourth day and ended in complete success, in the neighbourhood of *Cintamanīgraha*

Br IV 19 (whole), 25 54 to 104, 26 4 and 37, 28 17, 29 35 145, 31 3, 36 7

† *Cakravartins*—came into being in *Treta* and partook the *amśa* of *Harī* to protect *Dharma* Their seven *ratnas*—*cakra*, *ratha*, *manī*, sword, *carma*, *Ketu*, and *nīdhī* (some include wife, horse and elephant and leave out sword and *Ketu*) and seven creatures wife, *purohita*, *senānī*, *rathakṛt*, *mantri*, *aśva* and *kalabha*, had the attributes of *Viṣṇu*, they enjoyed *trivarga*, fame and success, *aśvarya* like *Anūma* and *Prabhu sakti*, learned and pure, entertained with their prowess sages, gods, devils, men, etc, bodily characte-



ristics of; legs with the symbol of wheel and fish, hands with conch and lotus.<sup>1</sup> Reigned for a long time with dandaniti.<sup>2</sup> Vāh was a cakravartī. Arjuna (Kārtavīrya) was another.<sup>3</sup>

<sup>1</sup> Br. I 1. 98, II. 29. 71 ff; M. 142. 64-75, Vā. 57 66-80.

<sup>2</sup> Br. III 7. 275 <sup>3</sup> Ib. 69. 23.

*Cakravartinī*—a name of Lalitā.

Br. IV. 18. 16.

*Cakravartī*—an Angirasa and mantrakṛt.

Br. II 32. 110.

*Cakravarman*—a son of Bala (Bali-Vā. P.) who was Karna in his previous birth.

Br III 6 33, Vā. 68 32

*Cakravākas*—birds noted for their staunch love,<sup>1</sup> the seven sons of Kauśika took their form in Mānasa, on the Airāvadi.<sup>2</sup>

<sup>1</sup> Br II 15 79, III 7 458, 50 41, Vā 45 19, 54 31 <sup>2</sup> M 20 17, 21 9 and 28, 113 76, 116 11

*Cakravākam*—a tirtham sacred to Pitrs

M. 22. 42

*Cakravāta*—killed by Kṛṣṇa

Bhā X 43 25

*Cakrasuvarnakam* — the sixth Gāndhāra grāma (music)

Vā 86 42

*Cakrahrdayā*—a goddess from the back of Nṛsimha; a follower of Vāgīśi.

M. 179 68

*Cakrā*—a R. of the Bhadra continent.

Vā. 43. 25.

*Cakrāksa*—a Rāksasa.

Vā. 69. 166.

*Cakrīni*—a name of Lalitā, a devī.

Br. IV. 18. 15; 26. 47, 36. 90.

*Cakrī* (I)—an Ārseya pravara of Angīras.

M. 196. 23.

*Cakrī* (II)—a name of Kṛṣṇa.

V<sub>1</sub> IV. 13 85.

*Cakreśvari*—a name of Lalitā.

Br. IV. 17. 19, 18. 15.

*Cakroda*—a sage.

M. 200. 17

*Cakṣu* (Manu) (I)—a son of Vyūṣṭa and Puṣkarinī; wife Ākūti (Vṛnu-M. P.) and son Manu.

Bhā. IV. 13. 15, VIII. 5. 7, M. 4. 40.

*Cakṣu* (II)—a son of Anu.

Bhā. IX. 23 1, V<sub>1</sub> IV. 18 1.

*Cakṣu* (III)—a Tuṣita.

Br. III 3 19, Vā. 66. 18

*Cakṣu* (IV)—a son of Śiṣṭa.

M 4 39

*Cakṣu* (v)—a Marut gaṇa

M. 171 52

*Cakṣu* (vi)—a R from the Himālayas

Br II 16 27, 18 22

*Caksu* (vii)—a branch of the Gangā, descending Malayavati and traversing the continent of Ketumāla, enters the western sea, flows through the countries of Cīnamaru, Tālā, Masamūlika, Bhadra, Tusāras, Lāmyaka, Bāhlava, Pāraṭa and Khaśa

Bha V 17 5 and 7, Br II 18 41, 46-7, M 121 40, Va 47 39, 44, V<sub>1</sub> II 2 34, 37, 8 113

*Caksusa* (i)—a son of Rūpu and Brhatī, his son was the great Manu born to his wife Vārūṇī

Br II 36 102

*Caksusa* (ii)—a son of Bali's slave girl through Dīrghatamas,<sup>1</sup> attained Brahmanhood with his brother Kakṣivat<sup>2</sup>

<sup>1</sup>Br III 74 71 Va 99 70      <sup>2</sup>Vā 99 94

*Cakṣuṣa* (iii)—a son of Khanītra, and father of Vimsa

V IV 1 25

*Cakṣuṣmatī*—a consort of Martāṇḍa Bhairava

Br IV 35 47, 36 15

*Cañcala*—a R from Ṛṣyavat

M 114 26

*Cancu* (*Hārīta*)—a son of Hārīta and father of Vijaya and Sudeva (*Vasudeva-V<sub>1</sub>*: P)

Br III 63 117, Va 88 119, 120, V<sub>1</sub> IV 3 25

*Canda* (I)—a son of Bāskala.

Br. III 5. 38, IV. 29. 75

*Canda* (II)—a head of a Śivagana.

Br. III. 41. 28

*Canda* (III)—a Bhairava on the sixth parva of Geyacakra; followed the army of Lalitā.

Br. IV. 19. 78, 17. 4.

*Caṇḍa* (IV)—a Rudra.

M. 153. 19.

*Canda* (V)—a Nāgapati.

Vā. 41. 73.

*Caṇḍa* (VI)—one of the seven *pralaya* clouds.

M. 2 8.

*Caṇḍa* (VII)—one of the two *piśāc*s who met *yakṣa*, the son of Khaśā.

Va 69 113.

*Caṇḍakālī*—killed Kolāṭa.

Br. IV. 28. 42.

*Caṇḍaghanṭa*—a Gaṇeśvara.

M. 183 64.

*Candadharmā*—a commander of Bhaṇḍa.

Br. IV. 21. 82.

*Candabāhu*—a commander of Bhanda to aid Visanga, was killed by Kulasundarikā

Br IV 21 79, 25 28, 79

*Candamanā*—one of the ten horses of the moon's chariot

Br II 23 56

*Candavega*—the Lord of the Gandharvas, who had 360 followers These entered Puramjana's city and harassed the people The superintendent of the city defended it Allegorically 360 stands for the year, while the Gandharvas represent the day time and their women the night

Bha IV 27 13-16

*Candavegā*—R. sacred to Pitrs, to be remembered on the occasion of a *saddha*

M 22 28

*Canda Śrī*—*śantikarna*, Andhra king, the son of Vijaya, ruled for ten years

M 273 15

*Canda*—a mind-born mother

M 179 16

*Candālas*—redeemed of their sins at Benares,<sup>1</sup> prohibited from seeing food offered at the Śrāddha<sup>2</sup> Satyavrata became a Candāla<sup>3</sup>

<sup>1</sup>M 184 67, 227 54    <sup>2</sup>V<sub>1</sub> III 16 12    <sup>3</sup>Ib IV 3 23

*Candī*—prayers to

V<sub>1</sub> 112 58

*Candika* (I)—a name of Yogamāyā<sup>1</sup> Diti during the course of pregnancy was forbidden to take the remainder of offerings to the goddess<sup>2</sup> Her shrine was known Candikā-grha,<sup>3</sup> a mother-goddess,<sup>4</sup> enshrined at Makarandaka, an epithet of Umā<sup>5</sup>

<sup>1</sup>Bha X 2 12    <sup>2</sup>Ib VI 18 49    <sup>3</sup>Ib V 9 14    <sup>4</sup>Br IV 7 72, 19 70    <sup>5</sup>M 13 43, 158 16

*Candika* (II)—a servant-maid of Pārvatī

Br IV 40 25

*Candins*—a Parāsara clan

Br III 8 95

*Candisa* (I)—an attendant on Rudra Laid his hands on Pūsan at the destruction of Dakṣa's sacrifice

Bha IV 5 17

*Candisa* (II)—a Bhautika, a Varamurti

Br IV 44 50

*Caturanga*—the son of R(L)omapada—Daśaratha (Citra ratha-Vi P), and father of Prthulaksa (Prthālāśva-Va P) through the grace of Rsyasrnga

Bha IX 23 10 M 48 95 Va 99 104 5 Vi IV 18 18 19

*Caturangabala*—the fourfold forces of Śura see Caturangini

Br III 26 7, 45 1, 46 18 M 240 19 21

*Caturangini*—fourfold forces sent by Yudhisthira to escort Kṛṣṇa en route to Dvarakā

Bha I 10 32

*Caturgupta*—a commander of Bhanda

Br IV 21 80

*Caturdasamanvantaras*—Vaimanika devas, etc, in

Va 7 17 19

*Caturdasamaharatnesa*—was Śaśabindu

Vi IV 12 3

*Caturdasavidyas*—four Vedas six Angas Mimamsa Nyaya Dharmasastra and Puranas

Va 61 78

*Caturdasi tithi mayi*—a name of Jvalamalīnīka

Br IV 26 33

*Caturbahu*—a son and commander of Bhaṇḍa

Br IV 21 80 26 47 72

*Caturmukha*—Brahma (s v) as Vedarāśi with Gayatrī and Savitrī acted as Udgata for Soma's Rajasuya and officiated as priest for Uma's marriage<sup>1</sup> three avastās of as Brahma Kala and Purusa creating destroying and as being indifferent hence three guṇas three agnīs three Vedas and three worlds<sup>2</sup>

<sup>1</sup>M 4 7 12 6 25 23 20 53 7 154 483      <sup>2</sup>Va 5 15-17

*Caturmurti*—a name of Viṣṇeśvara

Br IV 44 67

*Caturyugam*—Kṛtam Treta Dvāparam and Kali The section deals with the differences between them under the heads *yugadharma*, *yugasandhi*, *amsalā* and *yugasan dhana* These are in Bharatavarṣa<sup>1</sup> According to the *yugams* the height of men birds beasts and plants decreases

or increases,<sup>2</sup> Manu's height is *aṣṭatāla* and one whose height is *navatāla* is praised even by Gods<sup>3</sup>

|          |            |         |     |            |     |
|----------|------------|---------|-----|------------|-----|
| Kṛta     | 4000 years | sandhya | 400 | sandhyāṁśa | 400 |
| Treta    | 3000 „     | „       | 300 | „          | 300 |
| Dvāpara  | 2000 „     | „       | 200 | „          | 200 |
| Kali     |            |         |     |            |     |
| (Tisyam) | 1000 „     | „       | 100 | „          | 100 |

Thus on the whole the *yugas* comprise 12000 divine years,<sup>4</sup> described<sup>5</sup>

<sup>1</sup> Br II 29 1 ff M 142 2 and 17, 23    <sup>2</sup> Br 32 8 ff    <sup>3</sup> Ib 35  
172    <sup>4</sup> Va 23 105, 24 1, 32 65, 67, 45 137, 57 5 and 21 8    <sup>5</sup> V1  
VI 1 5 7, 3 11-40

*Caturvaktra*—a name of Brahma

Br IV 9 23

*Caturvāsanas*—the four stages of all creatures in the world, *svedaṇam*, *andaṇam*, *udbiṇṇam* and *jarayujam*

Br IV 8 23

*Caturvyūha*—the Puruṣa divided into four

Va 5 34

*Catussalam*—also *Sarvatobhadram*, description of

M 253 51 254 1-4

*Catussṛnga*—Mt a hill of Kusadvīpa

Bha V 20 15



*Catuhsiras*—a son and commander of Bhandā

Br IV 21 80, 26 47

*Catuhsana*—an avatār of Hari who imparted the lost knowledge of Ātman to Brahmā

Bhā II 7 5

*Candanas*—a group of nāḍis of fire (with sun) emitting rain

Br II 24 27

*Candana*—a R of the Bhāratavarṣa, a mahānadi

Va 45 97 108 79

*Candanodaḥadundubhi*—son of Revata and a friend of Tumburu

Va 96 117

*Candra* (I) (personified)—pointed out in the Amṛtamāthana, to Hari, Rāhu drinking nectar in the guise of a deva. Hence Rāhu is said to chase the moon in *parvas*. Fought with Rāhu in a Devāsura war.

Bha VIII 9 24-26 10 31

*Candra* (II)—the son of Viśvasandhu and father of Yuva-nāśva

Bha IX. 6 20

*Candra* (III)—a son of Kṛṣṇa and Satyā

Bha X. 61 13

*Candra* (IV)—a son of Balī

M 6 11

*Candra* (v)—one of Danu's sons

Va 68 8.

*Candra* (vi)—the son of Nara and father of Kevala

Vi. IV 1 41-2

*Candra* (vii)—the son of Hemacandra, and father of Dhūmrākṣa

Vi. IV 1 51 2

*Candra* (viii)—the moon who completes in two fortnights the circuit which the sun makes in a year. He is the life of all living beings and occupies each of the twenty-eight constellations for thirty muhūrtas (a day).<sup>1</sup> Lord of plants, *yajñas*, *vratas* and *tapas*, not going near Rohini, a bad omen,<sup>2</sup> the whitish dark spot in it appears like a śara;<sup>3</sup> its maṇḍalam made of clouds and waters as of Sūrya, here is the sthāna of all deities, planets, etc., the size of the moon is twice that of the sun, is reckoned as Vasu in the Vaivasvata epoch,<sup>4</sup> grows through the effulgence of the sun and is known as Idvatsara, has 15 kalas and not 16.<sup>5</sup>

<sup>1</sup>Bha II 10 30 V 22 8-10      <sup>2</sup>M 8 2 163 41, 246 57  
<sup>3</sup>Va 47 77      <sup>4</sup>Ib 53 55-62, 80      <sup>5</sup>Ib 56 30 31

*Candra* (ix)—a Mt. one of the seven mountains of Plakṣadvīpa touching the sea and medicinal plants gathered by the Asvins for nectar

Br II 18 76, 19 8    Va 49 7,    Vi II. 4 7

*Candras*—a group of naḍis of sun (fire) with enough light.

Br II 24. 29

*Candra-kanta*—Mt. a kulaparīkata of the Uttarakuru country,<sup>1</sup> entered the sea from fear of Indra.<sup>2</sup>

<sup>1</sup>Va. 45 25      <sup>2</sup>M. 121 73

*Candrakantā* (I)—a Śakti

Br IV 44 75

*Candrakāntā* (II)—a Janapada of the Bhadra country

Va 43 19

*Candraketu* (I)—a son of Lakṣmana, capital, Candracakra (Candravaktra-Vā P)

Br III 63 188, Va 88 187 8 V<sub>1</sub> IV 4 104

*Candraketu* (II)—a Gandharva

Va 69 26

*Candragatī*—the month reckoned from the new moon day to the new moon day in some parts the month reckoned from the full moon day to the full moon day

Va 100 217

*Candragiri*—a son of Tarāpida

M 12 55

*Candragupta* (I)—anointed first king of the Mauryas by the Brāhmaṇa Kautilya who brought about the fall of Nandas ruled for 24 years

Bha XII 1 13 Br III 74 144 Va 99 331, V<sub>1</sub> IV 24 28

*Candragupta* (II)—the unrighteous minister of Haihaya who advised the king to get by peace or force the cow of Jamadagni so that he could ever have plenty The king agreed and sent him to fetch the cow Jamadagni argued that it was intended for religious purposes The minister, without listening to those words had the animal bound Jamadagni tied himself to the cow, and being beaten fell down dead The cow kicked off her fetters and flew into

heaven The minister reported the matter to the king who returned to his city greatly dejected

Br III 28 31 7 29 8 ff

*Candragupta* (III)—a commander to aid Viṣaṅga, was killed by Duhśīlā

Br IV 24 29

*Candracakra*—the capital of Candraketu, son of Lakṣmana

Br III 63 189

*Candratīrtha*—sages of this locality near Cape Comorin visited Dvāraka fit for *śraddha* offerings<sup>1</sup> Bath here on the full moon day takes one to Candraloka<sup>2</sup>

<sup>1</sup>Bha X 90 28 [4] Br III 13 28 Va 77 28 <sup>2</sup>M 193 75 6

*Candradruma*—a Kinnara with human face

Va 69 35

*Candravipa*—south of Uttarakuru where Gods live, 1000 *yojanas* in circumference, in the midst is a hill containing precious mines from which Candravarta takes its rise, it is the place of the moon God, people in it are righteous and live to an age of 10 000 years

Va 45 52-60

*Candrapadam*—a sacred spot at Gayā

Br III 47 18

*Candrapuskaram*—sacred to Lalita

Br IV 44 95

*Candraprabha* (I)—a son of Manibhadra

Va 69 155

*Candraprabha* (II)—Mt north-west of Kailāsa, here are lake Svachhoda, river Svachhoda, forest Caitraratham, residence of Manibhadra, commander-in-chief of the Yakṣas

Br II 18 58, M 121 6, Vā 47 5

*Candraprabha* (III)—a lake on the slopes of Meru Mt

Br II 18 68, Vā 47 65

*Candraprabha* (IV)—the name of Ila's horse which became a mare in the Śaravana forest

M 12 3

*Candraprastha*—a Mt

M 163 87

*Candrabimbasālā*—adjoining the Sūryabimbasālā Here the moon born of Atri's eyes got his lustre The presiding deity is called Śrī Somanatha surrounded by 27 stars, all śaktis Other śaktis like Tara live there besides the Aśvins

Br IV 35 51 58

*Candrabha*—an Yakṣa, a son of Punyajani

Br III 7 124

*Candrabha*—same as Hlādinī

M 112 72

*Candrabhāgā* (I)—R a mahānadi near Mānasasaras in Bhāratavarsa from the Himalayas, falls into western ocean,<sup>1</sup> sacred to Kāla, one of the 16 wives of Havyavāhana fire, in the chariot of Tripurari<sup>2</sup>

<sup>1</sup>Bhā V 19 18, Br V 12 15 II 16 25 III 13 121, Vā 45 95, 77 113, 108 78 <sup>2</sup>M 13 49, 51 13 114 21 133 23, 191 64 Vā. 29 13, V<sub>1</sub> II 3 10  
P 74

*Chandrabhāgā* (II)—the regions of, fell into the hands of Vrātyas and Mlecchas.

Bhā XII 1. 39, V<sub>1</sub> IV. 24. 69

*Candrabhānu*—a son of Kṛṣṇa and Satyabhāmā.

Bhā X. 61. 60.

*Candramandalam*—contains the essence of the *dhāma* of Vedas; progresses and degresses with Śukla and Kṛṣṇa pakṣas.

M. 23. 14.

*Candramadvāram*—the path of the Pitrs.

Vā. 8. 198.

*Candramā* (I)—see Soma; the eighth *tanu* of Mahādeva; wife Rohini and son Budha.

Br. II. 10. 83.

*Candramā* (II)—a Dānava.

Br. III 6 8.

*Candramauli*—see Śiva.

Br. III. 48. 9.

*Candraloka*—attained by those who observe Rohini-Candraśayana vrātam.

M. 57. 26, 193. 76.

*Candravaktā*—the capital of Candraketu, son of Lakṣmana.

Vā. 88. 188

*Candravatī*—a R. born of Māriṣā.

M. 4. 50.

*Candravamsa*—a Kinnara with human face

Va 69 36

*Candravasa* (also *Candravasa*)—R in Bhāratavarsa belonging to Kulācala hill

Bha IV 28 35 V 19 18

*Candraviṣṇa*—the son of Vijaya and father of Salomadhī

Bhā XII 1 27

*Candravratam*—leads to Candraloka

M 101 75

*Candrasukla*—an upadvīpa to Jambūdvīpa

Bha V 19 30

*Candrāsekhara*—see Siva

Br III 24 60 25 2 44 32 18 IV 30 71 34 91

*Candrasri*—the son of Dviyajña and father of Puloma

V<sub>1</sub> IV 24 48 9

*Candrasuryagraha*—the eclipse of the sun and moon fit for srāddha

Va 105 19 48

*Candrasena*—a mind-born mother

M 179 26

*Candrā* (I)—a R in Śālmādvīpa

Br II 19 46 Va 49 42 V<sub>1</sub> II 4 28

*Candrā* (II)—a daughter of Vṛṣaparvan

M 6 22

*Candramsū*—the king after *Sadācandra*

Br III 74 181

*Candramsutapana*—a son of *Bali*

M 6 11

*Candrarka*—a *Rakṣasa*

Va 69 166

*Candrarkabhukara*—a son of *Khaśa* and a *Rakṣasa*

Br III 7 134

*Candravati*—a R of the *Ketumāla*

Va 44 19

*Candravarta*—a R of the *Candradvīpa*, the sthana of the moon God

Va 45 56

*Candravaloka*—a son of *Sahasrasva*

M 12 54

*Candrasva*—a son of *Dundumara*

V<sub>1</sub> IV 2 42

*Candrīka* (I)—a kala of the moon

Br IV 35 32

*Candrīka* (II)—a mother goddess, enshrined at *Harīś candra*

M 13 40 179 28

*Candrīka* (III)—a R sacred to *Pitrs*

M 22 63



*Capala*—a son of *mrga* elephant

Br III 7 333

*Capala*—a śakti

Br IV 44 75

*Camasa*—a son of *Ṛsabha*, and a *bhāgavata*, a sage who described to *Nimi* the nature of those who are not devoted to *Harī*

Bhā V 4 11, XI 2 21, 5 2-18

*Camasādhvaryus*—were ten *Viśvedevas* in *Soma's Rājasūya*

M 23 22

*Campa* (I)—a son of *Harita*, he built *Campapurā*

Bha IX 8 1

*Campa* (II)—the son of *Prthulākṣa* (*Prthulāśva-Vā P*) Under him the ancient city *Mālinī* became *Campā*, father of *Haryanga* through the grace of *Pūrnabhadra*, lived for 60,000 years with the four *varnas*

M 48-97 Vā 99 105 7 Vī IV 18 20-21

*Campakavanam*—between *Vikanka* and *Manisaila* hills, consists of fruit and flower trees, the *āśrama* of *Kaśyapa Prajāpati*

Va 37 16 22

*Campa(purī)* (I)—built by *Campa*, a beautiful city,<sup>1</sup> the new name of the ancient *Mālinī*<sup>2</sup>

<sup>1</sup>Bha IX 8 1 Br III 74 197, Vī IV 18 20 <sup>2</sup>M 48 97

*Campā* (II)—R sacred to *Pitṛs*

M 22 41

*Campa* (III)—a name of Campāvati,<sup>1</sup> a Janapada<sup>2</sup>

<sup>1</sup> Va 99 106      <sup>2</sup> Ib 99 385

*Campavatī* (I)—the capital of the Nāgas,<sup>1</sup> of Campā<sup>2</sup>

<sup>1</sup> Br III 74 194      <sup>2</sup> Va 99 106, 382

*Campavatī* (II)—a R of the Ketumāla country

Va 44 20

*Cara*—a son of Devajanī, a Yakṣa

Br III 7 128

*Caraka*—a Paulaha and one of the seven sages of the period of Tamasā Manu

Br II 36 48

*Carakas* (I)—see Carakadhvaryus

Br II 35 13      Va 61 10

*Carakas* (II)—disciples of Vajina

Va. 61 23

*Carakas* (III)—disciples of Yaṇnavalkya

Va 61 24

*Carakatvam*—Brahmavadya practised by pupils of Vaiśampāyana the origin of the name, explained by Suta

Va 61 10 12 22

*Carakadhvaryus*—pupils of Vaiśampāyana known also as Carakas They observed a vow on behalf of their guru in expiation of the sin of brahmicide

Bha XII 6 61      Br II 33 7 and 12 35 14 26 7      Va 61 10

*Carmanvatī*—R a mahānadi in Bhāratavarṣa, from the Pāriyātra hill, sacred to Pitr̥s

Bha V 19 18, Br II 16 28, M 22 30, 163 62, Va 45 98,  
108 81

*Carmamandala*—(c ) a northern kingdom

Br II 16 46

*Carmaratnam*—a jewel of the king

Br II 29 75

*Carmavarmabhrt*—a son of Citraka

Va 96 114

*Carya*—a Yoganātha

Br IV 37 29

*Carsanī*—the wife of Varuna

Bha VI 18 4

*Carsanīs*—sons of Aryaman and Mātrkā They were the originators of human race

Bha VI 6 42

*Cala*—a son of Madira

Va 96 169

*Calakundala*—one of the Bhārgava gotrakaras

M 195 27

*Calacchikha*—a mind-born mother

M 179 11

*Calajjala*—a mother Goddess

M 179 32

*Cala*—a name of Laksmī

V<sub>1</sub> I 7 28

*Calī*—an ārseya pravara of the Bhārgavas

M. 195 37

*Cāksusa* (I)—the sixth Manu (s v) and son of Cakṣusa Pūrū and others were his sons In his epoch Mantradruma (Manojava-V<sub>1</sub> P) was Indra Havismat and others were sages Hari manifested himself as Ajita<sup>1</sup> There was a deluge in this Manvantara<sup>2</sup> After him came Vairavasvata<sup>3</sup>

<sup>1</sup>Bhā VIII 5 7-9, Br I 1 105, Va 30 37, 62 3 101 33

<sup>2</sup>Bhā I 3 15 IV 30 49 VI 6 15 V<sub>1</sub> III 1 6 26-9 <sup>3</sup>Br II 36 3 66 107, 202, 37 19 and 46, III 2 1 60 1, IV 1 26 and 50

*Cakṣuṣa* (II)—the son of Khanitra, and father of Vivimśati

Bhā IX 2 24

*Cakṣusa* (III)—a son of Anu

M 48 10

*Caksusa* (IV)—a son of Viśveśa

M 171 48

*Cākṣusa* (v)—the king of Cākṣuse antara, son of Pracetasa and grandson of Prācinabarhis, he will give birth to Dakṣa from Mārṣā, the daughter of Śākhins

Va 30 60 61, 74 5

*Caḥsusa* (VI)—the son of Brhatī and Rīpu, wife Vārūnī (Puskarinī) and father of Cākṣuṣa Manu

Va 62 88-9, 100 26 V<sub>1</sub> I 13 2 3

*Cāksusas*—one of the five Devaganas of the epoch of the 14th Manu (Bhautya),<sup>1</sup> seven among them are distinguished<sup>2</sup>

<sup>1</sup>Bha VIII 13 34 Br IV 1 106 7, Va 111 100 V<sub>1</sub> III 2  
43 <sup>2</sup>Va 100 112

*Cakṣuse antaram*—(the sixth) five Devaganas, the first, past, future, prthukas, and lekhas, each gana subdivided into eight<sup>1</sup> Dakṣa became son of Pracetas by the curse of Śiva<sup>2</sup>

<sup>1</sup>Va 62 57 <sup>2</sup>Br II 13 68

*Catuhasa*—a rtvik at Brahmā's sacrifice

Va 106 38

*Cānakya*—a Rājarsi who attained *siddhi* in śukla tīrtham of the Narmadā

M. 192 14

*Canūra*—an Asura friend of Kamsā, and a wrestler Ready for a match with Kṛṣṇa and Rama, he took his seat in the arena and invited the brothers for a match Kṛṣṇa's challenge, and the concern of the citizens at the unequal match between a child and a trained athlete After a prolonged fight, Cānūra fainted and fell dead like Indradhvaja

Bha X. 2 1 36 21 24 37 15 42 37, Chaps 43 and 44  
VI. V 15 7 and 16, 20 18, 58-76

*Canuramalla*—a Dānava king

Br IV 29 123

*Cātaki*—a Bhārgava gotrakara

M. 195 23

*Catuṣvā*—a Brahmavādini

Br II 33 18

*Cāturmāsya* (I)—sacrifice, performed by Bharata

Bha V 7 5

*Cāturmāsya* (II)—(personified) born of Savitā

Bha VI 18 1

*Caturvarṇa*—the four castes, Viṣṇu, their creator and protector,<sup>1</sup> originated by the four sons of Suvratā, daughter of Dakṣa,<sup>2</sup> people observe *svadharma* in Kṛta, attain change in Treta, become weak in Dvāpara and lose all character in the Kali age,<sup>3</sup> fresh impetus by Śaunaka and by Bhārga-bhūmi<sup>4</sup>

<sup>1</sup>Br II 37 5 III 72 35 V<sub>1</sub> I 6 5 6 8 <sup>2</sup>Va 30 67, 97 36, 100 44, Br II 13 65 <sup>3</sup>M 168 8 12 <sup>4</sup>V<sub>1</sub> IV 8 6 20

*Caturvidyas*—the four Vedas,<sup>1</sup> Viṣṇu as knowing them<sup>2</sup>

<sup>1</sup>Br II 32 62, Va 97 37 <sup>2</sup>Br III 72 36

*Cāturhotram*—from the Yajurveda,<sup>1</sup> the four orders of priests in an yajña<sup>2</sup>

<sup>1</sup>Va 60 17 <sup>2</sup>V<sub>1</sub> III 4 11

*Caturhotravidhi*—a sacrifice, description of,<sup>1</sup> followed by Bharata in his rites

<sup>1</sup>Br II 32 62 6 34 17 <sup>2</sup>Bha V 7 5

*Candramasam lokam*—the region of moon to which Soma sacrificers go, see Candraloka

Bha. III 32 3

*Candramasa sama*—were born elephants Kumuda and Kumudadyuti

Br III 7 345

*Candramasi*—a Bhārgava gotrakara

M. 195 26

*Candra-Yuvanāśva*—the son of Viṣṭrāśva and father of Śāvasta

V<sub>1</sub> IV 2 36-7

*Candravas*—of Kausika gotra

Br III 66 70

*Candrayanam*—a ritual lasting for a month to be practised once, twice, thrice or four times according to one's capacity,<sup>1</sup> an expiatory ceremony for a Brahmana taking liquor in Mohā,<sup>2</sup> very efficacious if performed in Somatīrtha, penance for certain thefts, incestuous unions, etc.<sup>3</sup>

<sup>1</sup>Va 16 16-7, 18 13    <sup>2</sup>Br IV 7 69, 79, M 7 4, 101 75, 188 88    <sup>3</sup>M. 189 18, 191 96, 227 42 56

*Capayoga*—the science of arms

V<sub>1</sub> IV 15 45

*Cāpinī*—a name of Lahtā

Br IV 18 14

*Camunda* (I)—a Śakti on the 9th parva of Cakrarāja-ratha

Br IV 19 7, 36 58, 44 87 and 111

*Cāmunda* (II)—a mind-born mother, image of, clothed in elephant skin

M 179 10, 261. 37

✧ *Cara*—the spy in different disguises to be sent over his kingdom and that of the enemy, king not to act on the report of a single Cara, the source of the kingdom, Cāracakṣu is the king

Br IV 21 51 and 64 25 12    M 215 90 6, 226 12

*Cārana*—spies employed by Prthu, also Cāras (s v)

Bha IV 16 12

*Cāranas*—divine songsters

Bhā II 1 36, 6 14, IV 20 35, V 1 8, VI 7 3, VII 8 38,  
X 3 6, 4 11, 25-31, 62 19 Br II 15 10, 23 III 5 16, 10 37,  
IV 33 11 Vā 23 191, 34 21 35 19 and 58 47 46, 72 35

*Cāritra*—a Marut gana.

M 171 54

*Caru*—a son of Rukminī Went out to play and saw a huge lizard with his brothers and reported to Kṛṣṇa

Bhā X 61 9, 64 1-4, Br III 71 246 Va 96 237 V<sub>1</sub> V  
28 2

*Cāruka*—got killed in the Yadava disturbance at Prabhāsa

V<sub>1</sub> V 37 47

*Carukesī*—an Apsaras in the sabhā of Hīranyakāśipu

M 161. 75

*Carugupta*—a son of Rukminī and Kṛṣṇa.

Bha X 61 8, M 47 16, V<sub>1</sub> V 28 1

*Cārucandra*—a son of Rukminī

Bha X 61 8

*Cārunavati*—a R of the Bhadra

Va 43 29



*Carudeṣṇa* (I)—welcomed Kṛṣṇa to Dvārakā A son of Rukminī and votary of Kṛṣṇa<sup>1</sup> Took part in defending Dvārakā against Śālva,<sup>2</sup> went with Kṛṣṇa's sacrificial horse<sup>3</sup>

<sup>1</sup>Bha I 11 17 14 31 III 1 35 X 61 8 Br III 71 191  
and 245 M. 47 15 Va 96 237 V<sub>1</sub> V 28 1. <sup>2</sup>Bha X 76 14  
<sup>3</sup>Ib 89 22[2]

*Carudeśna*(I) (II)—a son of Jāmbavatī and Kṛṣṇa,<sup>1</sup> a good archer, given to Ganduṣa<sup>2</sup>

<sup>1</sup>M 46 26, V<sub>1</sub> IV 15 37 <sup>2</sup>Va 96 188

*Carudeha*—a son of Kṛṣṇa and Rukminī

Bha X. 61 8 V<sub>1</sub> V 28 1

*Carupada*—the son of Namasyu and father of Sudyu

Bha IX. 20 2 3

*Carubhadra*—a son of Rukminī and Kṛṣṇa

Br III. 71 246, M. 47 16

*Carumatī*(hī)—a daughter of Rukminī and Kṛṣṇa, wife of Balin, son of Kṛtavarman

Bha. X. 61 24 Br III 71 246 M 47 16, Va 96 238, V<sub>1</sub> V 28 2

*Carumukhī*—a daughter of the Gandharvas

Va. 69 10

*Carurupa*—a monkey chief

Br III. 7 237

*Carutarman*—an important Yadava, got killed in the disturbance at Prabhāsa after Kṛṣṇa's departure to Heaven

V<sub>1</sub> V 37 47

*Cāruvidya*—a son of Rukminī and Kṛṣṇa

Br III 71 246

*Caruvindhya*—(Cāruvinda-Vṛ P), a son of Rukminī

Va 96 238 Vṛ V 28 2

*Cāruhasa*—a son of Rukminī and Kṛṣṇa

M 47 16

*Caruhasavan*—a monkey chief

Br III 7 238

*Caruhāsini*—one of Kṛṣṇa's wives

Vṛ V 15 35

*Carvarivān*—a son of Sāvāna Manu

Br IV 1 22

*Cakṛtvān*—a Tusiṭa God

Br II 36 11

*Cakṣubha*—a Rākṣasa killed by Lalitā

Br IV 29 76

*Citṛi* (I)—a Jayadeva

Br III 4 2

*Citṛi* (II)—(ety) he who gathers the means for enjoyment

Va 4 38

*Citṛi* (III)—the twins of Prajāpati in the 23rd kalpa, Cīnta came out of contemplation

Va 21 53

*Cittakarsanikā*—also *Cittakarsanarūpā* (nitya), a Gupta sakti

Br IV 19 19, 36 70, 44 119

*Cittajalā*—a mother-goddess

M 179 28

*Cittahārya*—a Sādhya

M 203 11

*Cittā*—a mother-goddess

M 179 28

*Citti* (I)—another name for Śānti (s v)

Bhā IV 1 42

*Citti* (II)—a Jayādeva

Vā 66 6

*Citti* (III)—a Sādhya

Va 66 16

*Citpara*—Kāmākṣī the first cause, called also *Antā*, then became *Śuddhaparā* with two hands with *yogamudra* and book in them, the next was *Parāpara* with lotus in her right hand and the left placed on the left thigh This is at *Kāñci*

Br IV 39 9 14

*Citra* (I)—a son of Vasudeva and Madirā

Br III 71 172

*Citra* (II)—a son of Agāvata

Br III 71 257

*Citra* (III)—a commander of Bhaṇḍa killed by Citrā.

Br. IV. 25. 99.

*Citra* (IV)—a son of Citrasena.

Vā. 96. 248

*Citra* (V)—a Nakṣatra.

Vā. 66. 49

*Citras*—of different kinds on the walls and pillars of the houses erected by Jamadagni's cow.

Br. III. 26. 60.

*Citraka*—a son of Vṛṣṇi; (Prṣṇi-Vā. P.); father of a number of sons and daughters; brother of Svaphalka.

Br. III. 71. 102, 114, Vā. 96. 101, 113-14, Vi. IV. 14. 5-6, 11.

*Citrakarma*—a Ganeśa; a sculptor created a beautiful form out of the ashes left by Madana's body burnt down by Śiva. Thus having been restored to life he was asked to meditate Śatarudriya in honour of Rudra. This was Bhaṇḍa who was blessed by Śiva to rule for 6000 years.

Br. IV. 11. 30

*Citrakūta* (I)—a hill in Bhāratavarṣa; sacred to Sitā and to Pitr̥s

Bhā. V. 19. 16, Br. II. 16. 23, III. 13. 38, M. 13. 39, 52. 65

*Citrakūta* (II)—a hill in Kuśadvīpa.

Bhā. V. 20. 15

*Citrakūta* (III)—R from R̥kṣa (R̥syavanta-M. P.) in Bhāratavarṣa.

Br. II. 16. 30, M. 114. 25, Vā. 45. 99.

*Citraketu* (i)—one of the seven sons of Vasīṣṭha  
Bha IV 1 40-41

*Citraketu* (ii)—a son of Lakṣmana  
Bha IX 11 12

*Citraketu* (iii)—a son of Devabhāgā and Kamśā  
Bha IX 24 40

*Citraketu* (iv)—a son of Jāmbavatī  
Bha X 61 12

*Citraketu* (v)—a Sārvabhauma and king of Śūrasenas. His queen was Kṛtādyuti, though he had a number of wives he had no children. When he was brooding over this, there came the sage Angīras, getting to know his mind he performed a ritual in honour of Tvaṣṭa and the remnant of offering was given to his eldest queen, Kṛtadyuti, who brought forth a son. Though the king was glad, his wives grew jealous and poisoned the child to death. The king, queen and others ceaselessly lamented. On this Angīras and Nārada came on the scene and consoled them. Angīras addressed him on the instability of life illustrating it by the story of Bhoja. Narada instructed him into a *mantropaṇisad*. By meditating on this for seven nights, he was told, that he would see Sankarsana and get over the illusion relating to duality. So he had his purificatory bath at the Jamunā and was initiated into the *vidyā* by Narada. By meditating for seven days, the king became the lord of Vidyadharas. He then praised Hari in the form of Ananta and had a *darsan* of the Lord.

Once he flew in the air and saw Śiva sitting with Pārvatī on his lap in the presence of his attendants and others. He laughed at this which enraged Parvatī who cursed him to be born an Asura. Citraketu alighted from his aerial car and begged for pardon. After he went away, Śiva told Par-

vati that Citraketu was a devotee of Hari, and hence his devotee also. Therefore he deserved pardon. Parvati was appeased, and Citraketu was born as Vrtra.

Bha VI Chaps. 14-17

*Citraketu* (vi)—a Vāleya Gandharva

Va 69 20

*Citrāgu*—a son of Kṛṣṇa and Satyā

Bha X 61 13

*Citrāgupta*—an Adhīdevatā of the planet Ketu, Icon of, near Yama

M. 93 15 102 23, 261 14

*Citrāṅgada*—a Vāleya Gandharva

Va 69 19

*Citrāṅgī*—a Marut of the first gana

Br III 5 92

*Citrānātha*—a son of Dhṛṣṭa

M 12 21

*Citrābāhu*—a son of Kṛṣṇa

Bha X, 90 34

*Citrābhanu* (I)—a warrior son of Kṛṣṇa

Bha X. 90 33

*Citrābhanu* (II)—a name of the sun, moves in the north of Śākadvīpa in Śrāvana and Uttarāṣāḍha,<sup>1</sup> begged of Kartavīryarjuna, the seven islands as bhūksa and burnt them all, father of Varuna (Vasiṣṭha) famous as Āpava who cursed the king, the sun-god in the guise of a Brahmana asked for

food all the immovable property of the king to which he agreed, Āditya was pleased with him and gave him resplendent and useful arrows, he ate all the eastern parts of the kingdom including the *tapovana* <sup>2</sup>

<sup>1</sup>Br II 21 73, 136, Va 50 128    <sup>2</sup>Br III 69 38-47, Va 94 39, 95 3 13

*Citrayuddha*—Kuraṇḍa as expert in,<sup>1</sup> Asvins and Janārdana experts in <sup>2</sup>

<sup>1</sup>Br IV 22 74 III 71 184    <sup>2</sup>M 150 201, 152 3 and 27

*Citrayodhi* (I)—a monkey

Br III 7 234

*Citrayodhi* (II)—one who does not fight a straight battle

Va 96 181

*Citraratha* (I)—a son of Gaya, and father of Samrāt, wife Ūrna

Bha V 15 14

*Citraratha* (II)—a Gandharva who crossed the place where the bones of a certain Kausika lay dropped down to the earth. After collecting and throwing them into the Sarasvatī, he went to his home <sup>1</sup>. He was seen sporting at the Ganges with *apsaras* by Renukā <sup>2</sup>

<sup>1</sup>Bha VI 8 39-40    <sup>2</sup>Ib IX 16 2-3

*Citraratha* (III)—the son of Supārśvaka and father of Kṣemadhī. He was king of Mithilā

Bha IX. 13 23

*Citraratha* (IV)—the son of Ukta and father of Kavi-ratha

Bha IX. 22 40

*Citraratha* (v)—the son of Dharmaratha, well known as Romapāda. A friend of Daśaratha. As he had no children, he adopted Śāntā, daughter of Daśaratha. R̥ṣyaśṅga married her. Then he had a son Caturanga.

Bhā. IX. 23. 7-10, M. 48. 94, Vā. 93 103, Vi. IV. 18. 16-18.

*Citraratha* (vi)—the son of Ruśeku (Ruṣ(ś)anku-M. P., Vi. P.) and father of Śaśabindu.

Bhā. IX. 23. 31, Br. III. 70. 18, M. 44 17; Vi. IV. 12. 2-3.

*Citraratha* (vii)—a son of Vṛṣṇi and a grandson of Anamitra. Father of Pṛthu and other sons.

Bhā. IX. 24 15 and 18.

*Citraratha* (viii)—a Mauneya Gandharva; overlord of the Gandharvas, Kinnaras and Vidyādharas,<sup>1</sup> served as the calf when the Gandharvas milked the earth in the lotus vessel along with the Apsaras.<sup>2</sup>

<sup>1</sup> Br III 7 3, 8 10, IV 20. 50, M. 8. 6, Vā 69. 2, 70 9

<sup>2</sup> Br II 36 221

*Citraratha* (ix)—a son of Agāvaha.

Br III. 71 257

*Citraratha* (x)—a son of Bhūri

M. 50 80

*Citraratha* (xi)—the son of Raśādu, performed several sacrifices, became later known as Śaśabindu, had 10,000 sons of whom six were famous with names beginning in Pṛthu.

Vā. 95. 17-18, 20-21.

*Citraratha* (xii)—a son of Uṣṇa.

Vā. 99 272, 103 49



*Citrarasmi*—a Marut gana

M 171 53

*Citrarupini*—a mother-goddess

M. 179 20

*Citrarepha*—a son of Medhatithi of Śākadvīpa

Bha V 20 25

*Citra(r)lekha* (I)—a companion of Bana's daughter, Ūsa, daughter of Kumbhanda minister to Bana, heard from Ūsā of her dream about a certain prince, and being an artist drew pictures of gods and men Ūsā identified Anuruddha as her lover Citralekha travelled by air to Dvaraka and carried Anuruddha to Ūsa's harem at Śonitapura unnoticed by any

Bha X 61 23[9] 62 14 23 V: V 32 17-30 33 5

*Citrlekha* (II)—an Apsaras in the sabha of Hiraṇyakaśipu, rescued along with Urvasī from the Asura Kesiṇ by Pururavas

M 161 75 24 23

*Citravati* (I)—a daughter of Agavaha

Br III 71 257

*Citravati* (II)—the daughter of Citrasena

Va 96 248

*Citravara*—a son of Citrasena

Va 96 248

*Citravarma*—a Valeya Gandharva

Va 69 20

*Citraśāla*—painting and pictures in Tripuram .

M 130 16

*Citrāsānu*—a Mt in east half of Puskaradvīpa

Br II 19 110, M 123 13, Va 49 107

*Citrāsena* (I)—a son of Manu Devasāvarṇi

Bhā VIII 13 30

*Citrāsena* (II)—the son of Narīsyanta and father of Dakṣa

Bha IX. 2 19

*Citrāsena* (III)—a Gandharva with the Hemanta sun

Br II 23 17, Va 52 17 96 248

*Citrāsena* (IV)—a son of Agāvaha

Br III 71 257

*Citrāsena* (V)—a son of the fourth Sāvarṇa Manu

Br IV 1 94

*Citrāsena* (VI)—a son of Ruci XIII Manu

Br IV 1 104 Va 100 108, V<sub>1</sub> III 2 41

*Citrāsena* (VII)—a Mauneya Gandharva king in Kailasa,<sup>1</sup> resides in sun's chariot<sup>2</sup> during Mārgaśīrṣa month

<sup>1</sup> Va 41 21, 69 1    <sup>2</sup> V<sub>1</sub> II 10 13

*Citrāsvara*—the Rāksasa presiding over the month of Śuci

\* Bhā XII 11 36

*Citrā* (I)—a rock on the Himalayas near the river Puspabhadra, sacred to Lalitā <sup>1</sup>

Bha XII 8 17, Br IV 44 97

*Citrā* (II)—a daughter of Vasudeva and Rohini, came to see Kṛṣṇa and Satyabhama returning from Indra's court

<sup>1</sup>Br III 71 165, Va 96 163 <sup>2</sup>Bha X [67 (v) 50] M 46 12

*Citra* (III)—a name of a constellation,<sup>1</sup> *śraddham* on that day gets good children <sup>2</sup>

<sup>1</sup>Va 82 8 <sup>2</sup>Br III 18 7

*Citra* (IV)—a daughter of Madirā

Va 96 170

*Citrāṅgada* (I)—a Kṣatriya son of Śantanu and a fisherwoman Satyawatī, was killed in a battle by a Gandharva by name Citrāṅgada

Bha IX. 22 20 21 Br III 10 70 M 14 17, Va 73 19  
Vi IV 20 34-5

*Citrāṅgada* (II)—a Gandharva who killed Citrāṅgada, a son of Śantanu

Bha IX. 22 20 Vi IV 20 35

*Citrāṅgi*—one of the four queens of Bhaṇḍa

Br IV 12 13

*Citrotpala*—a R from the Rkṣa (Rṣyavat)

Br II 16 31, M 114 25

*Cuḍi*—a son of Kauśika after whom came the famous line, the Caidyas

Br III 70 39 Va 95 38

*Cidvanhi*—the Agni dug of *Cintāmanī* grha, it burns with no fuel, the hotā and hotṛi are *Kāmeśvara* and *Mahādevī*

Br IV 36 24

*Cintaka*—the twenty-third kalpa

Vā 21 53

*Cintā*—came out when *Brahmā* was in contemplation

Vā 21 54

*Cintāmanigrha*—of *Lalitā*, by its side was one built by the architects to *Mantrinī* when she visited *Lalitā*, here the *mātangakanyakās* sport and dance<sup>1</sup> The abode of *Cakrarāja* and lying at a distance of seven *yojanas* to *Śrngāraśāla*, surmounted by *gopuras* in hundreds on all sides<sup>2</sup> On its different sides were *Cidvanhi*, *Cakrarājaratha*, *Geyacakra*, *Kīricakra*, *Harī*, *Ganapati*, *Śiva*, *Sarasvatī*, *Mahādevī*, the residences of *Mantrinātha* and *Dandanātha* In its midst was *Binducakra* with a number of *Śaktis* There was also what is known as *Sarvajña yantarā* This *Cintāmanigrha* was located in the middle of *Śrīpaṭṭana* Its walls and pillars, all of *Cintāmanī*<sup>3</sup>

<sup>1</sup> Br IV 31 86    <sup>2</sup> Ib 35 70 104    <sup>3</sup> Ib 36 1 33

*Cibilaka*—the son of *Lambodara* and father of *Meghasvātī*

Bha XII 1 24

*Cibunikā*—a queen of *Varṣartu*

Br IV 32 29

*Cirava*—a monkey chief

Br III 7 234

*Cīna*—(c) a northern kingdom,<sup>1</sup> unfit for śrāddha,<sup>2</sup> people of<sup>3</sup>

<sup>1</sup>Br II 16 7, 18 46 31 83    <sup>2</sup>M 16 16    <sup>3</sup>Va 47 42, 58 83

*Cīnamaru*—(c) the kingdom watered by the R Cakṣu  
Br II 18 46, Va 47 44

*Cīnamsuka*—the silk of the Shin country  
M 154 276

*Cudakarma*—of children  
Vi III 13 5

*Curnanabha*—a Danava  
Br III 6 9

*Culikas*—a tribe,<sup>1</sup> kings of<sup>2</sup>  
<sup>1</sup>Va 45 121    <sup>2</sup>M 50 76

*Cekitana* (i)—was stationed by Jarāsandha on the East gate of Mathurā

Bha X 50 11[2]

*Cekitana* (ii)—a son of Śrutakīrti  
Br III 71 157    Va 96 156

*Ceḍavida*—a daughter of Tṛṇabindu married to Viś-ravas and became mother of Kubera

Bha IX. 2 31-32

*Cetana*—is Cyavana  
Vā 65 88

*Cetanā*—released by Indra in the sacrifice

Va 65 81

*Cetasa*—one of the names of the fifth Marutgana

Va 67 128

*Cedṭ* (I) (c) kingdom of,<sup>1</sup> the name of Vasu's kingdom <sup>2</sup>

<sup>1</sup>Bha VII 1 13 IX 22 6 24 39, V<sub>1</sub> IV 14 44 <sup>2</sup>Va  
93 26, 99 114

*Cedṭ* (II)—the son of Uśika, (Kausika-V<sub>1</sub> P ) Father  
of Caidya and others

Bha IX 24 2 V<sub>1</sub> IV 12 39

*Cedīs*—were enlisted by Jarasandha against Yadus

Bha X [50(v)2]

*Cedīpa*—a son of Uparicara and king of Cedī

Bha IX 22 6

*Cenataki*—a Pravara

M 196 30

*Ceṣṭā*—a Brahmarākṣasi

Br III 7 99

*Caitya* (I)—funerary mound found in Ayodhyā, its  
trees as frequented by Piśācas,<sup>1</sup> a householder to avoid  
*Caitya* <sup>2</sup>

<sup>1</sup>Bha IX 11 27, Br III 7 415 V<sub>1</sub> III 12 13 <sup>2</sup>V<sub>1</sub> III  
11 122

*Caitya* (II)—a Marut of the first gana

Br III 5 92

*Caitra* (I)—one of the nine sons of Svarocisa Manu

Br II 36 19 V<sub>1</sub> III 1 12

*Caitra* (II)—a Paulastya and a sage of the Tamasa Manvantara

Br II 36 48

*Caitrakam*—a *tirtham*

M 110 2

*Caitrāmāsa*—a Manvantaradi for *śraddha* and good for vratas like the *Madanadvadasi* best for military expedition

M 7 10 17 6 54 8 56 3 60 33 240 5

*Caitrāratha* (I)—a pleasure garden of Devas and Indra to which went Kardama and Devahuti<sup>1</sup> In the Candraprabha hill Here Urvasi met Aila<sup>2</sup> In the Mandara hill<sup>3</sup> in the east<sup>4</sup> of Ilavṛta

<sup>1</sup>Bha III 23 40 V 16 14 IX 14 24 M 27 4 V<sub>1</sub> IV 6 48

<sup>2</sup>Br II 18 7 III 7 102 66 6 <sup>3</sup>M 83 31 121 8 131 48 <sup>4</sup>Va 36 11 42 15 47 6 69 137 91 6 V<sub>1</sub> II 2 25

*Caitrāratha* (II)—acted as calf when the Gandharvas and Apsaras milked the earth

M 10 24

*Caitrāratha* (III)—a *tirtham* sacred to Madotkṛṣṇa

M 13 28

*Caitrārathī* (also *Bindumatī*)—the daughter of Śaśa-bindu and wife of Mandhata had 10 000 younger brothers righteous fair and chaste mother of three sons Purukutsu Ambariṣa and Mucukunda

Br III 63 70 V<sub>4</sub> 88 70 2

*Caitrā*—the wife of Jyāmagha, gave birth to Vīdarbha  
M 44 32 and 36

*Caitrāyanas*—Ātreya gotrakaras  
M 197 2

*Caitrognī*—a sage of the Tāmāsa epoch  
V<sub>1</sub> III 1 18

*Caitya* (I)—a son of Yudhiṣṭhira's aunt and Dama-ghosa and brother of Dantavakra Both were once attendants on Hari and born on earth by the curse of Brahmanas It happened thus Once Sananda and other sons of Brahmā went to Viṣṇuloka and were prevented by them, as door-keepers, from entering Vaikuntha Hence they were cursed to be born as Asuras They were born as Hiranyakaśipu and Hiranyākṣa, then as Rāvana and Kumbhakarna, and now as Caitya and Dantavakra<sup>1</sup> Hated Kṛṣṇa, beaten by him in *svyamvara* An ally of Jarāsandha he was stationed at the eastern gate of Mathurā Kṛṣṇa directed his attack against Caitya The fight and end of Caitya<sup>2</sup>

His name was proposed by Rukmiṇi's elder brother for marriage Went to Kuṇḍina ready to marry Rukmiṇi, distressed at her being taken away by Kṛṣṇa and his friend Rukmi's defeat, he was consoled by Jarasandha and returned to his city<sup>3</sup> An enemy of Kṛṣṇa, he attained *yoga* at the Rājasūya He attained Hariloka through hatred (See Śisupāla)<sup>4</sup> Married Śrutaśravas who gave birth to Sunita<sup>5</sup>

<sup>1</sup>Bha VII 10 35 46    <sup>2</sup>Ib I 10 29 X 50 11 [2], 20 24 [1-15]    <sup>3</sup>Ib ch 52 (whole) 53 14-16 54 10 17    <sup>4</sup>Ib III 2 19 VII 1 13-15 and 30    <sup>5</sup>M 46 8

*Caitya* (II)—is Śisupāla

Va 96 157

*Caityavara*—a son of Maitreya

M 50 14



*Caidyoparicara*—a son of Krmu Known also as Vasu  
His wife was Grikā, mother of seven sons

M 50 26

*Cairīdava*—Ārṣeya pravara of Angiras

M 196 7

*Caila*—a disciple of Śringiputra

Va 61 40

*Caisikas*—of the Dakṣināpatha

Va 45 126

*Cola* (I)—a son of Āndira after whom was named the  
the Cōladesa

Br III 74 6, M 48 5

*Cola* (II)—one of the four sons of Janāpīda, his  
kingdom Colah

Va 99 6

*Colas* (I)—a degraded Kṣatriya clan

Br III. 63 140, M 114 46

*Colas* (II)—(c) a southern country

Br II 16 56

*Colaḷa*—the dress covering the image of Sun god

M. 261 4

*Colabhadrā*—(c) an eastern country

Br II 16 51

*Cauli*—an Ekārṣeya

M. 200 6

*Caulya*—of the Dakṣinapatha

Va 45 124

*Cyavana* (I)—a sage<sup>1</sup> who was invited for Yudhisthira's Rajasuya<sup>2</sup> Came to see Kṛṣṇa at Syamantapanaka<sup>3</sup> Went with him to Mithila<sup>4</sup> Came to see Parikṣit practising *prayopaveśa*<sup>5</sup>

<sup>1</sup>Bha VI 15 14    <sup>2</sup>Ib X 74 7    <sup>3</sup>Ib 84 3    <sup>4</sup>Ib 86  
18    <sup>5</sup>Ib I 19 9

*Cyavana* (II)—a son of Śukra and Paulomi,<sup>1</sup> when he was engaged in *tapas* he was covered by an anthill His eyes were seen through two holes therein Once Sukanya who came there with her father saw two luminous objects in the anthill and pierced them with a thorn This resulted in blood flowing from the eyes The king asked the sage's pardon and offered his daughter in marriage to him Having married a princess the sage requested Aśvins who were on a visit to him to make him a youth They advised him to bathe in a *siddha* lake nearby He thus found himself thoroughly changed With him Sukanyā enjoyed life Her father came there some time after and was not aware of the change in the sage's form He took him to be a paramour and scolded his daughter When he came to know the fact he was much pleased In the *yajna* performed Cyavana offered soma to Aśvins who were so far denied a share being physicians Indra resented this and wanted to kill Cyavana But the latter's act was accepted by all as a precedent.<sup>2</sup> Father of Āpravanam and Dadhica<sup>3</sup>

<sup>1</sup>Br III 1 92    Va 86 2 23    <sup>2</sup>Bha IX 3 2 26    Br II  
32 98    III 8 31    21-36    61 2    <sup>3</sup>Br III 1 93

*Cyavana* (III)—the son of Mitreyu and father of Sudasa

Bha IX. 22 1    Va 99 207    VI. IV 19 70 71

*Cyavana* (iv)—the son of Suhotra the righteous and father of Kṛtun (Kṛtaka-Vi. P.).

Bhā IX. 22 5, Vā 99 217, Vi IV. 19 79

*Cyavana* (v)—a Rāksasa residing in the third *talam* (Vitalam-Vā. P.).

Br II. 20 28; Vā 50 27.

*Cyavana* (vi)—a Ṛṣi and mantrakṛt, cursed that the hundred sons of Kṛtavīrya would meet with death

M. 68. 9, 145 92 and 99

*Cyavana* (vii)—a son of Bhṛgu, a gotrakara, and a Pravara.

M 195 15 and 28, 29

*Cyavana* (viii)—a son of Sudhanvan.

M 50 24

*Cyavana* (ix)—a son of Gokarna, an avatār of the 16th dvāpara.

Vā 23 173

*Cyavana* (x)—the father of Sumedhas

Vā 70. 26

*Cyavana* (xi)—a son of Devāpi

Vā 99. 237.

†

*Cyavanaāśrama*—in Gayā where are Vaikuntha, Lokadaṇḍa, Grdhrakūṭa and Śonaka

Vā 108 73

## Ch

*Chagala* (I)—(Chagalas), one of the sixteen classes of Piśācas

Br III 7 376

*Chagala* (II)—a son of Mundiśara *avatār* of the Lord  
Va 23 211

*Chatra* (I)—the seven worlds, white in colour, are one above the other umbrella-like

Br II 21 19, III 49 23, 55 15, IV 37 35

*Chatra* (II)—the white umbrella as insignia of royalty given to Kāmeśvara by Viṣṇu, lofty as the sky<sup>1</sup> Kauravas threatened Ugrasena to deprive him of that<sup>2</sup>

<sup>1</sup>Br IV 15 23, 17 1, V<sub>1</sub> II 13 96      <sup>2</sup>V<sub>1</sub> V 35 14

*Chatrikā*—a Śakti

Br IV 44 87

*Chandas*—Vedic metres as steeds of the sun's chariot,<sup>1</sup> as part of Viṣṇu<sup>2</sup> Seven in number—names given

<sup>1</sup>Bha II 6 1 V<sub>1</sub> II 8 5      <sup>2</sup>V<sub>1</sub> V 1 37, Br I 5 19

*Chandaka*—a kind of temple with a number of towers

M 269 32 and 49

*Chandājas* (I)—are 33 Devas, constituting three ganas, Yāma Ajitas and Śaktas with their chief Indra,<sup>1</sup> drink the nectar of the moon until the Caturdaśī, and on the Pañcadaśī the Pitṛs drink of the rest<sup>2</sup>

<sup>1</sup>Br II 13 91      <sup>2</sup>Va 56 25

*Chandājas* (II)—the gods of the Cākṣuṣa epoch, also known as Sādhyas

Br III 3 9

*Candanas*—a group of 33 Devas who drink the moon's kalas in the dark half of the month

Br II 28 26

*Chandāmṣi*—the Vedas—Ṛg, Yajus and Sāma,<sup>1</sup> Gāyatri and others, sons of Vinata,<sup>2</sup> created by Vāmadeva,<sup>3</sup> served as vessel for sages milking the earth<sup>4</sup>

<sup>1</sup> Va 3 16    <sup>2</sup> Br II 7 30    <sup>3</sup> M 247 7    <sup>4</sup> Br II 36 104

*Chandoga*—a Sāmaga, Sāmans in connection with the rituals in founding a new temple

Bhā XII 6 53, M 93 133, 265 28, Va 83 54

*Chandogas*—a Devagana, 33 are distinguished among them

Va 31 5

*Chandogeya*—an Ātreya gotrakara

M 197 5

*Chando(u)gha*—the chanting of the Vedas, being practised in a hermitage

Br III 21 46

*Chāga*—the goat, as the riding animal of Agni, its flesh pleasing to Pitrs

M 148 83, 17 32

*Chagala*—a peak on the top of the Himalayas where Śveta the sage-lord appeared with four disciples in the Varaha kalpa

Vā 23 116

*Chāgalāṇḍam*—a tirtham sacred to Pracandā and to Pitrs

M 13 43, 22 72

*Chaya* (1)—a daughter of Viśvakarman,<sup>1</sup> a servant-maid of Samjña engaged by the latter for her husband Hence

wife of the sun God without his knowledge and mother of Śanaīścara and Tapatī during the absence of Samjñā as a horse Her sons were Śrutaśrava and Śrutakarma or Sāvarni Manu and Saturn respectively, ill-treated Samjñā's children Yama protested and was cursed to lose his legs He reported to his father who said that they would be restored after some time Then he asked Chāyā why she showed difference between her sons and she spoke the truth The sun God flew into a rage and demanded Tvaṣṭā to give up his daughter He showed the place where Sarvajñā was and Tvaṣṭā reduced his *tejas* On seeing her, Śukra came through his nostrils from which were born the Aśvins or Nāsatya and Dasra<sup>2</sup>

<sup>1</sup> Bha VIII 13 8 and 10 M 11 5-9, 248 73, Va 84 39-77

<sup>2</sup> Br III 59 32 77 IV 35 47, Bha VI 6 11

*Chayā* (II)—the mind-born wife of Sṛṣṭi and mother of five sons

Bhā II 36 97-98

*Chāyā* (III)—the wife of Puṣṭi and mother of five sons, Prācinagarbha, Vṛṣaka, Vṛka, Vṛkala and Dhṛti

Vā 62 83

*Chāyāḥṣetram*—sacred to Lalitāpīṭha

Br IV 44 100

*Chidradarsī*—a son of Kauśika in previous birth, born as Cakravāka in Mānasa

M 20 18

*Chinī*—a son of Anamitra

Vā 96 99

*Chinnakarna*—a commander of Bhaṇḍa

Br IV 21 87.

## J to Jna

*Jagat*—the universe as issuing from the mind and body of Brahmā,<sup>1</sup> Agniṣomātmakam<sup>2</sup> born of Viṣṇu and abides in Viṣṇu<sup>3</sup> Spatial description of, its relation to Īśvara and other creations.<sup>4</sup>

<sup>1</sup>Bha III 12 27    <sup>2</sup>Br III 72 50, Va 97 51    <sup>3</sup>V<sub>1</sub> I 1 4, 31    <sup>4</sup>Va 49 156 86

*Jagat-srṣti*—Evolution of Tattvas, etc When the Saktis did not attend to their function of creation, the Lord with Śaktikālā entered into twenty-three *tattvas* by dividing himself into three parts—adhyātma, ādhidaiva, and ādhibhauma with tenfold prāṇa, Agni as his mouth, Varuna as tongue, Aśvins as nostrils, etc. Then came the four *varṇas* At first five varieties of Ajñāna were created, viz , andhatāmisa, tāmisa, mahāmoha, moha, and tamas Ashamed of these sinful creations, Brahmā created seers like Sanaka, Sananda, etc. They also did not proceed with the work of creation as was desired So Brahmā grew angry and down came Rudra from the midst of his eye-brows He was assigned places and women Finding his creation intolerable, Brahmā sent him away for penance, and produced ten mind-born sons, Marīci, Atri and others, and a daughter Sarasvatī Then came the Vedas and other literature Further the Creator's body got into two halves—one Svāyambhuva and the other Śatarūpa These were parents of two sons and three daughters Their descendants filled up the whole of the earth Another account of creation

Bha III 5 27 36, 6 (whole), 12 (whole), 20 12 ff

*Jagatī*—a metre,<sup>1</sup> a horse of sun's chariot,<sup>2</sup> with Gāyatrī Trṣṭub;<sup>3</sup> from the face of Brahmā<sup>4</sup>

<sup>1</sup>Bhā III 12 45, XI 21 41, M 125 47, Va 9 50, 31 47  
<sup>2</sup>Br II 22 72, V<sub>1</sub> II 8 5    <sup>3</sup>Vā 51 64    <sup>4</sup>Br II 8 52, 13 145

*Jagadambikā*—a Devi.

Br. IV. 12 59, 30. 4 and 44

*Jagaddhâtrī*—see *Lalitā*.

Br IV. 13 17, 63

*Jagannātha*—an attribute of Viṣṇu

Vi V. 33. 41

*Jangas*—(c) a Janapada of the Ketumāla country.

Va 44 14

*Jaṭāmālī*—the *aratār* of the Lord of the 19th dvāpara in the Jaṭāyu hill of the Himālayas with four sons, all engaged in Maheśvara *yoga*.

Vā 23 186-8

*Jaṭāyu* (I)—a son of Aruna and Gṛdhri (Syeni-Vā. P.)<sup>1</sup> brought forth sons Kaka, Gṛdhra and Aśvakarni; king of vultures and younger brother of Sampātī,<sup>1</sup> father of Karnikāra and Śatagāmī;<sup>2</sup> Dahanakriya of, done by Rāma, attained release by *satsanga*<sup>3</sup>

<sup>1</sup> Br III 7 447-48      <sup>2</sup> M. 6 35-6      <sup>3</sup> Bhā. IX. 10 12, XI 12 6, Vā 69 326-7

*Jaṭāyu* (II)—Mt. a hill in Himālayas, the birth-place of *Jaṭāmālī* of the 19th dvāpara

Vā. 23 186

*Jaṭī* (I)—a group of heretics.

Br. III 14 40



*Jatī* (11)—a name of Viṅhnesvara

Br IV 44 70

*Jaṭhara*—a Mt on the East of Meru,<sup>1</sup> connects Nīla and Naiṣadha hills<sup>2</sup>

<sup>1</sup>Bha V 16 27, V<sub>1</sub> 35 8, 42 20      <sup>2</sup>V<sub>1</sub> II 2 41

*Jatu*—a son of Sudhanvan (Jantu)

V<sub>1</sub> IV 19 82

*Jatugrham*—the house of lac arranged by Duryodhana to burn down the Pāṇḍavas

V<sub>1</sub> IV 13 70

*Jatunābha*—the son of a Yakṣa and father of Manivara

Va 62 183

*Jatrna*—a Trayārṣeya

M. 196 39

*Jadabharata*—see Bharata

*Jana*—the fifth *loka* from where are born people, from root *janana*,<sup>1</sup> two crores of yojanas from Maharloka<sup>2</sup>

<sup>1</sup>Br II 19 156, 21 22, 35 153 and 206 III 1 15 16, M 61 1, 184, 23, Va 100 127, 101 17      <sup>2</sup>Va 101 140, 208

*Janaka* (1)—(king of Mithilā) one of the twelve sages who knew the nature of the *dharma* ordained by Hari Son of Nimi, born by churning his dead body and hence known Mithilā He was Vardeha, born of a *videha* He founded the city of Mithilā His son was Udāvasu Father of Sītā<sup>1</sup> In his sacrifice Yajñavalkya won a prize for learning while Śākalya was humbled for pretended superiority Father-in-law of Rāma<sup>2</sup> In the Asvamedha Yajña of his, Śākalya was

saka came, the latter being sheltered by Indra At this Tak-saka and Indra were invoked together Advised by Brhas-pati to refrain from the cruel *yāga*, Janamejaya agreed, with the aid of Tura the priest he performed Aśvamedha and other sacrifices,<sup>3</sup> cursed by Vaisampāyana he made Yājñavalkya his Brahmā in a sacrifice<sup>4</sup> Introduced Vājasaneyaka and became known as Trikharvi<sup>5</sup> Put to trouble Lohagandha, the son of Gargya out for mischief and was cursed by Gārgya<sup>6</sup> King of Sudeśa and a Kaurava, highly righteous After anointing his son on the throne he went into the woods for penance<sup>7</sup>

<sup>1</sup> Bha I 16 2 Br III 68 20 <sup>2</sup> V<sub>1</sub> IV 20 1 21 2 3  
<sup>3</sup> Bha IX 22 35 38 XII 6 16 28 M 6 42 <sup>4</sup> M 50 57 60  
<sup>5</sup> Va 99 229 250 4 <sup>6</sup> Ib 93 21 <sup>7</sup> M 50 61 5

*Janamejaya* (II)—the son of Sumati, with him ended the Vaisāla line

Bha IX 2 36

*Janamejaya* (III)—a son of Pūru and father of Pracinvat

Bha IX. 20 2, M. 49 1 Va 99 120 V<sub>1</sub> IV 19 1

*Janamejaya* (IV)—the son of Sṛṇjaya, and father of Mahamanas (Mahaśila B P)

Bha IX. 23 2

*Janamejaya* (V)—the son of Somadatta, and father of Sumati (Prumati-Br P)

Br III 61. 16 V<sub>1</sub> IV 1 57 8

*Janamejaya* (VI)—a son of Puramjaya and a Rajaṣi,<sup>1</sup> father of Mahāśala<sup>2</sup>

<sup>1</sup> M. 48 12 3, Va. 99 15 <sup>2</sup> V<sub>1</sub> IV 18 5-6

*Janamejaya* (vii)—a son of Brhadratha, entitled Viśvapt.

M 48 102

*Janamejaya* (viii)—a son of Bhallata, served Ugrāyudha in his *tapas*, saved Nipas when they were led by Yama at the behest of Ugrāyudha by fighting Yama, and earned his appreciation and *muktyāñāna* from him as a result Wife Dhumini and son Yavinara

M 49 59 70, Va 99 182

*Janamejayas*—100 in number, according to the M P and Va P 80 in number

Br III 68 20 26 74 267, M 273 71 3 Va 99 454

*Jana(loka)*—a divine world,<sup>1</sup> the world of Varunā<sup>1a</sup> as the face of Virāt,<sup>2</sup> and a part of Purus<sup>3</sup> Its inhabitants<sup>4</sup> Here was in ancient times a discussion about *brahmavada*, on the occasion of a sacrifice performed by Brahma,<sup>5</sup> at a distance of 2 crores of yojanas from Maharloka,<sup>6</sup> during Pralaya the Devas go from Maharloka to this<sup>7</sup> (See also *Jana*)

<sup>1</sup>Bha VIII 20 34    <sup>1a</sup>Va 7 28 23 84 24 3 49 149 61 129  
65 17    <sup>2</sup>Bha II 1 28    <sup>3</sup>Ib 5 39    <sup>4</sup>Ib III 11 29    <sup>5</sup>X 87  
8 9    <sup>6</sup>Br IV I 123 2 13 15 139    <sup>7</sup>Vi II 7 13 14    <sup>7</sup>Br I 6 28  
Vi VI 3 29

*Janastambha* (i)—the son of Śāntidevā and Vasudeva

Br III 71 180

*Janastambha* (ii)—a son of Tumbā

Va 96 249

*Janasthana*—here Rama vanquished a host of Rāk-sasas,<sup>1</sup> and performed the work of gods<sup>2</sup>

<sup>1</sup>Br III 63 195    <sup>2</sup>Va 88 194  
P 79

*Janapida*—a son of Śārūtha, had four sons, Pāndya, Kerala, Coḷa, and Kulya

Vā 99 5-6

*Janārdana*—a name of Vāsudeva,<sup>1</sup> Viṣṇu who took the form of Hayagrīva and appeared before Agastya at Kāñcī,<sup>2</sup> as brother of Devī put down the Hīranyas in the Bhanda-Lahtā war,<sup>3</sup> as Kalki put down the Hūnas, Yavanas, etc.,<sup>4</sup> in the form of Pitr̥s in Gayā,<sup>5</sup> became black due to poison,<sup>6</sup> becomes Brahmā, Viṣṇu and Śiva affected by the qualities of *satva*, *rajas* and *tamas*,<sup>7</sup> manifestation and forms described<sup>8</sup>

<sup>1</sup> Vā 96 51, 106 54    <sup>2</sup> Br II 19 180, 25 56-7, III 71 78  
and 93, 73 87, IV 5 8, 14, 9 28, 47, 64, 12 21, 15 14    <sup>3</sup> Br II  
29 103, 133    <sup>4</sup> Br II 39 49    <sup>5</sup> Vā 108 85 89 109 24 and 34  
<sup>6</sup> Vā 54 59    <sup>7</sup> V<sub>1</sub> I 2 61-7    <sup>8</sup> V<sub>1</sub> I 22 23 72, III 8 11, 18 35

*Janumā*—a Deva

Br II 13 95

*Janu*—one of the two Piśācas, who met Yakṣa, the son of Khaśā

Vā 69 113

*Jantu* (I)—a son of Purudvat and Bhadrāsena, the Vaidarbhi Wife of Aikṣvāki, and son Sātvata

M 44 45 6

*Jantu* (II)—a son of Somaka, was killed (before he got an heir ? Ajamūḍha and Dhūminī had to start the line again)

M. 50 16-19, Vā 99 209

*Jantudhanā*—a daughter of Yātudhāna,<sup>1</sup> married by Aja ? (Yakṣ-Vā P), one of the sons of Khaśā, originator of Yātudhāna clan, hairy in every part<sup>2</sup>

<sup>1</sup> Br III 7 85    <sup>2</sup> Vā 69 124

*Janma*—a *Danāyusa*

Va 68 30

*Janmadīnam*—birthday as fit for *Gayapinda*

Va 105 18

*Janmesvaram*—a *tīrtham* sacred to *Pitrs*

M 22 42

*Janhu* (I)—a great king, son of *Hotraka*, (*Suhotra Va P*) and *Kesinī* (*Kauśikā-Va P*), while he was performing a sacrifice the *Ganga* flowed through his *yajñavata*, enraged at it he drank the waters, so *Gangā* became his daughter and came to be known as *Jahnvi*, married *Kavēri* the grand daughter of *Yuvanasva*, and had a son *Sunaha* (*Suhotra-Va P*) by her, father *Puru*, *Sumantu Vi P*)

Bhā IX 15 3 Br III 66 25-30 Va 1 142 91 54-60 Vi IV 7 3 7

*Janhu* (II)—eldest son of *Somaka*

Bhā IX 22 1 Vi IV 19 72

*Janhu* (III)—a son (descendant ?) of *Kuru* and father of *Suratha*

Bhā IX 22 4 and 9 Va 99 217 230 Vi IV 19 78 20 2

*Janhugana*—originated from the son of *Aṣṭaka* son of *Viśvamiṭra*

Va 91 103

*Japas*—a group of gods of *Uttama* epoch

Vi III 1 4

*Japayajñas*—for *Brahmans* only,<sup>1</sup> for the wise<sup>2</sup>

<sup>1</sup> Va 57 50    <sup>2</sup> Ib 16 22

*Japataya—Kṛṣṇa Parasaras*

M. 201 35

*Jamadagni* (I)—a sage of the *Vaiṣvata* epoch, (*Bhargava*), a son of *Ṛcika* and *Satyavatī*, to attain a son for himself and for *Gadhī*, he made a *caru* to be taken both by his wife and mother-in-law, the latter to get a *Kṣatriya* and the former a *Brāhmaṇa*, then he entered the forest for penance, by mistake the *caru* intended for the mother was taken by the daughter and vice-versa, *Ṛcika* understood the mistake and told his wife that a cruel son would be born to her, she implored him to give her a good son, *Jamadagni*, born to her, produced by eating (*jama*) the *Vaiṣṇavagni*.<sup>1</sup> Entertained *Arjuna* (*Haiḥaya*) with the help of his *Kama-dhenu*. The king desired to own her, but on being refused, he took her away by force. She was recovered by his son *Paraśurama* who killed *Arjuna*. Regretted his son's action in killing the king and found fault with *Renuka* his wife who saw *Citraratha*. He asked his other sons to kill their mother but they declined. *Paraśurāma* killed them and his mother to please his father but he requested that they might come back to life to which the sage agreed. But the sons of *Arjuna* took vengeance and slew the sage in the presence of *Renukā*. Through the prowess of his son, *Jamadagni* got back his body and became the seventh in the *Rṣi-man-ḍala*.<sup>2</sup> Married *Renukā*, daughter of *Renu* the youngest son was *Rāma*. According to the *Vayu Purana* *Renuka* is also known as *Kamālī* and is said to be the daughter of the *Ikṣvāku*, *Suvenu*. *Vasumat* and others were elders to *Rama*.<sup>3</sup> Officiated in *Brahma's* place in the sacrifice of *Harīścandra*,<sup>4</sup> a *mantrakṛt*,<sup>5</sup> a *Bhārgava* gotrakara.<sup>6</sup>

<sup>1</sup> Bha. VIII 13 5 Br II 32 105 38 27 M 9 28 126 21  
Va 32 46 65 93, 91 67 and 85-86 V<sub>1</sub> IV 7 32 6 <sup>2</sup> Bha IX  
chh. 15 and 16 <sup>3</sup> Ib IX 15 11 13 Va 91 86 <sup>4</sup> Bha IX  
7 23 <sup>5</sup> Br III 21 1, M 145 99 <sup>6</sup> M 195 15 and 29

*Jamadagni* (II)—a *mantrakṛt* and a sage, with the sun in *Māgha* and *Phālguna*.<sup>2</sup>

<sup>1</sup> Va. 59 96 <sup>2</sup> Ib 52 20 V<sub>1</sub> II. 10 16, III 1. 32

*Jamadagni* (III)—a son of Ūru and of Bhṛgu gotra <sup>1</sup>  
*Jamadagni* Bhargava one of the seven sages <sup>2</sup>

<sup>1</sup> Va 64 25    <sup>2</sup> Ib 100 10

*Jamkarini*—a Sakti

Br IV 44 87

*Jamba*—a Sudharmana God

Br IV 1 60

*Jambu*—the tree at Ilavṛta in the Himalayas

Br II 17 12 19 29    III 22 37 27 17    IV 43 17

*Jambuka*—a son of Āpa

Va 69 30

*Jambukaksa*—a commander of Bhanda to aid Viṣaṅga  
 was killed by Nilapataka

Br IV 21 80 25 29 98

*Jambula*—a R of the Bharatavarṣa

Va 45 100

*Jambu*—(Jambunadam) a river of juice of celestial  
 roseapple tree flowing from the top of Merumandara into  
 Ilavṛta The earth on its two banks yields fine gold jambu  
 nada from which jewels are made in heaven source of  
 jambu <sup>1</sup> R from Candraprabha<sup>2</sup> in colour like a butterfly <sup>3</sup>

<sup>1</sup> Bha V 16 19 20    Va 35 26-30    <sup>2</sup> Br II 18 69    <sup>3</sup> Va  
 46 30

*Jambu* (*Jambudvīpa*)—occupies the central position of  
 the globe in the form of a lotus leaf in extent a 100 000  
 yojanas There are nine continents demarcated by moun-  
 tain ranges In the middle is situated Ilavṛta at whose  
 middle portion stands Meru Some say that eight extra

countries were attached to it by the sons of Sagara who dug into the earth on all sides in search of sacrificial horse. Thus dvīpa is surrounded by salt sea.<sup>1</sup> Contains many janapadas, cities, mountains, rivers, nine bhuvanas, salt ocean, six varsaparīkṣas and two oceans—east and west. Divided into nine parts among the sons of Āgnīdhra;<sup>2</sup> from the jambu tree.<sup>3</sup>

<sup>1</sup> Bha. I. 12. 5, V. 1. 32, 16. 5-7, 19. 29-30, 20. 2, M. 83. 32, 113. 7, 122. 2, 284. 2. Va. 11. 84, 33. 11 and 45, ch. 34. Vi. II. 3. 28.

<sup>2</sup> Br. II. 17. 24, 30, 15. 8 to the end, 14. 11, 43 and 52, Vi. II. 1. 12, 2. 23-25. <sup>3</sup> Va. 46. 25.

*Jambudvīpa*—people of, described. See Jambu.

Va. 46. 25-37.

*Jambunadī*—R. of honey, containing gold.

Va. 30. 29, 47. 66.

*Jambūmarga*—a tīrtha with forest near Citrakuta,<sup>1</sup> sacred to Pitr̥s,<sup>2</sup> fit for śraddha,<sup>3</sup> here was born Bharata.<sup>4</sup>

<sup>1</sup> Br. III. 13. 38. <sup>2</sup> M. 22. 21. <sup>3</sup> Va. 77. 38. <sup>4</sup> Vi. II. 13. 33.

*Jamburasavati*—R. in Ilāvṛtam (perhaps Jambu, s v.)

Br. II. 17. 22.

*Jambha(ka)* (1)—father of Kayādhū, and chief of Asuras. Took part in the 6th Devasura war between Bali and Indra. Fought with Vṛṣā-Kapī. Hearing that Bali had fallen dead Jambha riding on a lion attacked Indra and disabled his elephant. He then turned towards Matali who brought a chariot to Indra's aid. But his head was cut off by Indra's vajra.<sup>1</sup> Led Taraka's army in a chariot of 100 lions, fought with Yama, Kubera, Janardana and others but was finally killed.<sup>2</sup>

<sup>1</sup> Bha. VI. 18. 12. VIII. 10. 21-32. 11. 13-18. Br. III. 6. 10. 72. 81 and 105. Va. 97. 103. <sup>2</sup> M. 47. 72. 148. 42. 54, chh. 150-53, 245. 12. Vi. IV. 6. 14. V. 14. 14.



*Jambha* (II)—a son of Bhāskala

Br III 5 38

*Jambha* (III)—a son of Virocana, and father of four sons

Va 67 76

*Jambha* (IV)—a Naga

Va 69 69

*Jambhana*—also Jrmbhana, a commander to aid Visanga was killed by Vijaya

Br IV 25 29

*Jaya* (I)—an attendant in Vaikuntha cursed by Sanaka and others to be born as an Asura. The curse was confirmed by Hari who, however, consoled him and Vijaya (s v). His fall<sup>1</sup>. In the Devāsura war with Bali, he attacked Bali's followers<sup>2</sup>.

<sup>1</sup>Bha III 16 2 26-37      <sup>2</sup>Ib VIII 21 16

*Jaya* (II)—a son of Vatsara and Svarvithi

Bha IV 13 12

*Jaya* (III)—a sage of the epoch of the tenth Manu

Bhā VIII 13 22 21 16

*Jaya* (IV)—a son of Śruta (Suśruta Br P and Va P), and father of Vijaya

Bha IX 13 25    Br III 64 22    Va 89 21    Vi. IV 5 31

*Jaya* (v)—a son of Purūravas and Ūrvaśī, and father of Amṛta

Bhā IX 15 1 2

*Jaya* (vi)—a son of Viśvamitra

Bha IX 16 36

*Jaya* (vii)—a son of Sanjaya and father of Kṛta

Bha IX 17 16 17    Va 93 8    V<sub>1</sub> IV 9 26

*Jaya* (viii)—a son of Samkṛti and a great warrior  
With him came to an end the Kṣatravṛddha line (Burnouf  
makes Ksatradharman his son The term is only an epithet  
of Jaya)

Bha IX 17 18

*Jaya* (ix)—a son of Manyu

Bha IX 21 1

*Jaya* (x)—a son of Yuyudhana and father of Kunī

Bha IX, 24 14

*Jaya* (xi)—a son of Kanka and Karnika

Bha IX 24 44

*Jaya* (xii)—a son of Bhadra

Bha X 61 17

*Jaya* (xiii)—a name of Arjuna (Paṇḍava)

Bha X, 72 47

*Jaya* (xiv)—a naga of the fifth or Mahatalam

Br II 20 37    Va 50 36

*Jaya* (xv)—a Vikunṭha God

Br II. 36 57

*Jaya* (xvi)—a son of Jambavan

Br III 7 302

*Jaya* (xvii)—a son of Kali and grandson of Varuna  
Br III 59 7, Va 84 7

*Jaya* (xviii)—a son of Vijaya, father of Haryasvaka  
Br III 68 9, Va 93 9

*Jaya* (xix)—a son of Srñjaya, and father of Vijaya  
Br III 68 8

*Jaya* (xx)—a son of Śiṣṭa  
M 4 39

*Jaya* (xxi)—a son of Bhadrāśva  
M 50 3

*Jaya* (xxii)—the Vedavyasa of the 18th dvāpara  
V<sub>1</sub> III 3 15

*Jayas*—Jayadevas in the guise of Hṛadas<sup>1</sup> lakes in the Kuru country,<sup>2</sup> in the Svayambhuva epoch<sup>3</sup> See Jayadevas

<sup>1</sup> Va 67 32    <sup>2</sup> Br II 18 72-73    <sup>3</sup> Ib III 3 65

*Jayakarī*—a name of Lalitā  
Br IV 13 2

*Jayatsena* (i)—the son of Ahina, father of Samkṛti  
Br III 68 10

*Jayatsena* (ii)—a son of Sārvabhauma<sup>1</sup> and father of Āradhita<sup>2</sup>

<sup>1</sup> M 50 36, Vā 99 231    <sup>2</sup> V<sub>1</sub> IV 20 4

*Jayatsena* (III)—a son of Adina and father of Samkṛti  
Vā 93 10, V<sub>1</sub> IV 9 27

*Jayada*—a son of Manasyu  
Va 99 121

*Jayadevas*—are twelve in number created by Brahmā, bodies of *mantra* used in *yajñas*, these are *Darśa*, *Paurṇamāsa*, *Brhadya*, *Rathantaram*, *vitti*, *vivitti*, *akūti*, *kūti*, *viñāsa*, *viñāta*, *manas* and *yajña*. These were again born as Jitas in the Svayambhuva epoch. Brahmā asked them to observe household duties and *yajñas*, but they took to *jñana*. The enraged creator cursed them to undergo seven *vṛttis*. They were born in turn as Ajitas, Tuṣitas, Śatyas, Haraya, Vaikunthas, Sādyas, and Ādityas.

Br III. 3 5-7, 4 (whole)

*Jayadratha* (I)—the son of Bṛhadkāya and father of Viśada

Bhā IX. 21 22-23

*Jayadratha* (II)—the son of Bṛhanmanas and father of Vijaya. His wife was Sambhūti

Bhā. IX. 23 11-12, Va 99 111, V<sub>1</sub> IV 18 22-23

*Jayadratha* (III)—the king of Sindhu and an ally of Jarāsandha, was stationed at the north gate of Mathurā, and on the east during the siege of Gomanta, served Duryodhana's army

Bha X. 52 11[6], 50 11[7], 78 [95(v)16], V<sub>1</sub> V 38 16

*Jayadratha* (IV)—a son of the second Sāvarṇa Manu  
Br IV 1 72

*Jayadratha* (V)—a son of Bṛhadbhānu

M. 48 101

*Jayadratha* (vi)—a son of Brhadīṣu

M 49 49

*Jayadratha* (vii)—a son of Brhadkarman and father of Viśvajit

V<sub>1</sub> IV 19 34

*Jayadhvaṇa*—a son of Kārtavīrya Arjuna and father of Tālaṅgha,<sup>1</sup> a Mahāratha who reigned at Avanti,<sup>2</sup> known also as Vaikarta<sup>3</sup>

<sup>1</sup>Bha IX 23 27-28, Va 94 50, V<sub>1</sub> IV 11 21-22   <sup>2</sup>Br III 41 13, 47 66, 69 50   <sup>3</sup>M 43 46

*Jayanta* (i)—a son of Marutvatī and Dharma, an *amsa* of Vāsudeva, otherwise known as Upendra.

Bha VI 6 8

*Jayanta* (ii)—a son of Indra and Śacī, attacked Asura followers of Bali Identified with Hari

Bha VI 18 7, VIII 21 17 XI 5 26, Br III 6 24, Va 68 24

*Jayanta* (iii) son of Jāmbavān

Br III 7 302

*Jayanta* (iv)—the city founded by Nimi near the āśrama of Gautama

Br III 64 1-2, Vā 89 2

*Jayanta* (v)—one of the eleven Rudras

M 5 30

*Jayanta* (vi)—a consort of Kīrti and who left him for Soma (s v)

M 23 25

*Jayanta* (vii)—a son of Vrsabha and Jayanti, father of Akrūra

M 45 26, Bhā I 14 28

*Jayanta* (viii)—a Vināyaka, to be worshipped in house-building

M 183 63 253 23 and 40, 255 8 266 43

*Jayanta* (ix)—Mt a *kulaparvata* of the Ketumāla  
Va 44 4

*Jayantam*—a tīrtham sacred to Pitr̥s

M 22 73

*Jayantika*—sacred to Lalitā-pitha

Br IV 44 97

*Jayanti* (i)—Bestowed by Indra in marriage to R̥ṣabha  
Mother of a hundred sons among whom was Bharata

Bha V 4. 8 9

*Jayanti* (ii)—the night on which Kṛṣṇa was born

Br III 71 205, Va 96 201

*Jayanti* (iii)—daughter of Indra, sent by her father for the service of Śukra during his *Dhumravrata* for 1000 years, rendered him services, pleased with her Śukra lived with her for ten years, as her husband,<sup>1</sup> the result of this was the birth of Devayāni<sup>2</sup>

<sup>1</sup> Br III 72 150 156 73 3 Va. 97 149 98 3    <sup>2</sup> M 47 114 88  
Br III. 1. 86

*Jayanti* (iv)—a goddess enshrined at Hastinapura, a mother-goddess

M. 13 28, 179 13    Vā. 1. 153

*Jayantī* (v)—the wife of Vrsabharāga and daughter of Kāśī

ML 45 26

*Jayavighnam mahāyantram*—made by Viśukra to outwit the hosts of Lalitā, its effect was the stupefaction of all the Śaktis and making them speak irrelevantly of the leaders and minister for war, destroyed by Gananatha Gajānana

Br IV 27 24 and 54

*Jayasena* (i)—a son of Hina (Ahina B), and father of Samkrti

Bha IX 17 17-18

*Jayasena* (ii)—the son of Sārvabhauma and father of Rādhika

Bhā IX 22 10

*Jayasena* (iii)—married Rājadhīdevī who became the mother of two sons, Āvantiyas

Bha IX 24 39

*Jayā* (i)—a mind-born mother

M. 179 13

*Jayā* (ii)—a moat equal to 12 oceans

Va 47 70

*Jaya* (iii)—a companion of Pārvatī

Br IV 40 33

*Jayā* (iv)—a Varna śakti

Br IV 44 60

*Jayā* (v)—a goddess enshrined at Varāhaśaila; a mother-goddess;<sup>1</sup> Icon of; to be propitiated before building palaces.

<sup>1</sup> M. 13. 32; 179. 13 and 71.   <sup>2</sup> Ib. 260. 19, 268. 10 and 21.

*Jayavāha*—an Yakṣa; a son of Devayānī.

Br. III. 7. 128.

*Jayātīrtham*—a lake in the Kuru country; sacred to Pitr̥s.

M. 22. 49, 121. 70.

*Jara* (i)—a Deva.

Br. II. 13. 95.

*Jara* (ii)—a son of Vasudeva.

Br. III. 71. 187. M. 46. 22.

*Jara* (iii)—a son of Mrtyu.

Vā. 10. 41.

*Jara* (iv)—a Gandharva in Kailāsa.

Vā. 41. 21.

*Jara* (v)—a hunter who aimed a shaft at Kṛṣṇa in ignorance. He was awarded heaven.

Bhā. XI. 30. 33-38, VI. V. 37. 68-73.

*Jaradgavam sthānam*—a vīthī in the Madhya mārga.

M. 124. 52 and 57.



*Jarandhama*—a daughter of Satyabhāmā

Vā 96 240

*Jaramdhama*—a son of Satyabhāmā

Va 96 239

*Jaramdhara*—a son of Kṛṣṇa and Satyabhāmā

Br III 71 247

*Jaramdharā*—a daughter of Satyabhāmā

Br III 71 248

*Jarā* (1)—a Rākṣasī who picked up the two parts of Brhadratha's son and gave them life—the future Jarāsandha (s v)

Bhā IX 22 8, X 50 21, 71 3, 72 42

*Jarandhaka*—a son of Satyabhāmā

Va 96 239

*Jarāsandha* (1)—born to Brhadratha in two parts and cast away by the mother Jarā (s v) joined them together, saying in sport 'Live, Live' It was Jarāsandha He was father of Sahadeva<sup>1</sup> King of Magadha and father-in-law of Kamsā who married his daughters Asti and Prāpti; acted as Kamsā's guru in his wicked plans Heard of Kamsā's death from his widowed daughters and resolved to destroy all the Yādavas He besieged Mathurā with twenty-three akṣauhīnis, stationing at the four gates king of Kalinga and others Drums were sounded as a call to arms Told Kṛṣṇa that he was a boy unfit to fight him and asked Rāma to meet him in battle Rāma challenged him on the western gate Finding all his army followers killed, Jarāsandha attacked Rāma When the latter was about to bind him with ropes, Kṛṣṇa asked that he be set free Jarāsandha went home greatly distressed Three months after, Jarāsandha collected

another huge army of twenty-three *akṣauhīnis*, encamped at Yamunā banks and slept that night Kṛṣṇa divided his army into three divisions and attacked the enemy on all sides by surprise All Jarāsandha's followers took to flight leaving all their belongings which were presented to Ugrasena

Then he called on Bāna at his city Soṇitapura soliciting his help against the Yadus Bāna's welcome and offer to help, with this force he again besieged Mathura Fight between him and Rāma Defeat of Kumbhānda and retreat of Kūpakarna and other soldiers of Bāna to their city Jarāsandha's return to the city<sup>2</sup>

Felt angry at Srgāla's end and led another expedition to Mathurā Defeat and return In this way he led seventeen expeditions During the eighteenth expedition a certain Yavana sent by Nārada besieged the city.<sup>3</sup> Jarāsandha attacked the Yadus going to Dvārakā after vanquishing the *mlecchas* by the formation of *Makaravyūha* when Kṛṣṇa destroyed it by throwing a big tree on it Rāma also gave them mighty blows Then he turned upon two brothers who were unarmed and who ran to Pravarṣana hill Jarāsandha followed them and burnt the hill by besieging it from all sides The brothers leaped into the plains and regained Dvārakā, but were taken by their enemies to be burnt dead His defeat at Kṛṣṇa's hands during the *svayamvara* of Rukmini is mentioned Arrival at Kuṇḍina, went to Śiśupāla and comforted him that all was due to fate, and returned to his city<sup>4</sup> His defeats were recalled by Kṛtavarma<sup>5</sup> He had his capital at Girivraja, where thousands of kings were kept imprisoned<sup>6</sup> A preliminary to Yudhiṣṭhira's *rajasūya* was to kill Jarāsandha Finding him unconquered and also devoted to Brahmanas, Kṛṣṇa, Bhīma and Arjuna went to him in Brahmana's guise and asked for meals Jarāsandha understood them to be Kṣatriyas and still recalled Bali giving the earth to Haṛi in a Brahmana's guise So he offered to give his head Then Kṛṣṇa and his two friends revealed themselves and invited him to battle He refused to fight a

coward who left Mathurā for a sea-girt-city, nor with unequal Arjuna. But he agreed to fight with Bhīma. Then battle continued for 27 days and Bhīma felt despondent. Kṛṣṇa gave him a hint by tearing a twig behind. So Bhīma pulled him down and tore him to two pieces from head to foot.<sup>7</sup> One of those who failed to hit the fish in the *svayamvara* of Lakṣmanā.<sup>8</sup>

<sup>1</sup>Bha I 15 9, IX 22 7-8, M 50 31-32, 271 18 V<sub>1</sub> IV 19 83-4, 23 2-3 <sup>2</sup>Bha. X. 36 35, 50 (whole), also ch 50 Vijaya (whole), chaps 51-52 (V) V<sub>1</sub> V 48 (whole) <sup>3</sup>Bhā X. [53 (v) 22 24], 50 42-44 V<sub>1</sub> V ch. 22 <sup>4</sup>Bha X 52 (whole), 53 17 and [34], 57, 54 9-17, [56 (v) 6], V<sub>1</sub> 26 3 and 7 37 26 <sup>5</sup>Bhā X 57 13 <sup>6</sup>Ib X. 60 18, 70 23 24, 29 <sup>7</sup>Ib 71 2[1], 3-4, 72 15-47, 73 31, 76 2, Va 93 27 <sup>8</sup>Bha X 83 23, Br III 68 28, 74 108

*Jarasandha* (II)—a son of Nabhasa, a powerful conqueror of all Kṣatriyas

Va 99 226-7

*Jarāsamdha* (III)—of the family of Sahadeva, the Bṛhadrathas known as Māgadheyas

Va 99 294

*Jaromdhaka*—a son of Kṛṣṇa and Satyabhāmā

Br III 71 247

*Jalada* (I)—a son of Havya, after whom came Jalada-varṣa

Br II 14 17-18, Va 33 16

*Jalada* (II)—an Ātreya gotrakara

VI 197 4

*Jalada* (III)—a son of Bhavya of Śākadvīpa

VI. II, 4 60

*Jalada(versa)*—after the name of Jaladā,<sup>1</sup> centring round the Udaya hill in Śākadvīpam<sup>2</sup>

<sup>1</sup>Br II 14 17-18 Va 33 17    <sup>2</sup>Br II 19 91, Vā 49 85

*Jaladhara* (I)—a Mt of Śākadvīpa from Vāsava, draws water always from rain

Br II 19 85-86, M 122 9, Vā 49 79

*Jaladhāra* (II)—a continent of Udaya hill

M 122 20

*Jaladhī*—see Varuna, who gave garland to Devī on the eve of her war campaign

Br IV 29 84

*Jalaprastha*—a Māgadha measure of 13 palas, four of these water measures equal to one *nālikoccaya* or *ghaṭa*, peculiar to the Māgadha country

Br IV 1 217, Vā 100 220, Vī VI 3 8

*Jalapriya*—a goddess enshrined at Śivalinga

M 13 33

*Jalam*—as a deity with its *adhīdevatā* Bhava, worshipped in founding a new temple

M 265 39 and 41

*Jalamdhama*—a son of Kṛṣṇa and Satyabhāmā See *Jarandhama*

M 47 17

*Jalamdhāra*—a Pravara sage

M 199 15

*Jalasāyī*—an epithet of Hari

M 285 5

*Jalasandhi*—a sage.

M. 196 26.

*Jalādhāra*—a Mt. of Śākadvīpa; perhaps Jaladhāra (s.v.).

V<sub>1</sub>. II. 4 62

*Jalādhīpa*—see *Jalam*; to be worshipped in house-building.

M. 253. 26.

*Jalāpā*—was Mānavi.

Br II 33 17

*Jalāśin*—a son of Svāhā.

V<sub>1</sub>. I. 10 15.

*Jaleyu*—one of the ten sons of Raudrāśva.

Bhā IX 20 4, Vā 99 124

*Jaleśa*—is Varuna

V<sub>1</sub> II 8-9

*Jaleśvara*—a *tīrtham* in the Amarakantaka hill of Kalinga, fit for *pindatarpanam*. When Śiva was burning Tripura ruthlessly, Bāna appeared with a *linga* on his head when the Lord blessed him with life Hence the sanctity of the place

M 186 15-38, 187 3-52, Ch 188 (whole)

*Jalesu*—a son of Raudrāśva

V<sub>1</sub> IV 19 2

*Jalpa*—a sage of the Tāmasa epoch.

M 9 16,

*Javasena*—a monkey chief

Br III 7 42

*Javina*—a Bhārgava gotrakara

M 195 20

*Javista*—a Deva

Br II 13 95

*Javinara*—a son of Bhadrāśva

M 50 3

*Jasadhvaja*—the God of Love with fish standard, also  
*Jasaketu*, *Makaradhvaja*

M 154 209 and 283

*Jahu*—a son of Puspavat

Bha IX 22 7

*Jahnu*—a son of Kuru

M. 50 23

*Jangalas*—(c) a kingdom of Madhyadeśa and a tribe

Br II. 16 40 Va 45 109 M 114 34

*Jajali* (1)—a disciple of Pathya He is said to have attained *siddhi* at a certain place on the western sea This spot the Pracetasas chose for their *siddhi*,<sup>1</sup> a Śrutarsi<sup>2</sup>

<sup>1</sup>Bha XII 7 2 IV 31 2 Va 61 52 <sup>2</sup>Br II 32 2 35 59  
III 36 5

*Jajali*—a monkey chief

Br III 7 239

*Jaji*—one of the eight Saubhāgyams

M 60 8

*Jāñjli*—a Ṛtvik at Brahmā's *yāga*

Va 106 34

*Jāthara*—the fire originating in waters, this exists in the men's bellies and cannot be put out by waters, burns without fuel, it has no *juāla* or glow<sup>1</sup> Father of Vīdvān-agni<sup>2</sup>

<sup>1</sup>Br II 24 12, Vā 53 8, 10    <sup>2</sup>Br II 12 34

*Jātakakovidās*—astrologers foretold the future of Parīksit at his birth

Bhā I 12 19-29

*Jatakarmā*—birth-ceremonial, done by Nanda to Kṛṣṇa,<sup>1</sup> Buda's birth-ritual, as also of Vamana-Kṛṣṇa,<sup>2</sup> of Sagara<sup>3</sup>

<sup>1</sup>Bhā X 5 1-16    Br III 42 43, 50 24, 63 133, V<sub>1</sub> III 10 4 15 13 2    <sup>2</sup>M 24 5 7, 245 66 275 18    <sup>3</sup>V<sub>1</sub> IV 3 36

*Jātambī*—a Kasyapa and a Trayārseya

M 199 13

*Jatarūpa*—the region of *adharmā*, and of Kālī

Bhā I 17 38

*Jatavedas*—the Agni born of *aranis*, as son to Pūrūravas

Bhā V 20 16 17 IX 14 46

*Jatavedasīla*—near Vrsakūpa a holy fire taking people to heaven

Va 77 43

*Jātavedasam*—a *sūktam* of the Yajurvedins to be recited in tank ritual

M. 58 35

*Jātismara*—the sage who narrated the dialogue between Yama and his servant to the Kālingaka Brahmana

V<sub>1</sub> III 7 9 and 13

*Jātūkarna* (I)—the Vedavyāsa of the 28th *dvāpara*<sup>1</sup>  
Heard the Viṣṇupurāṇa from Pramati (Parāśara-Va P)<sup>2</sup>

<sup>1</sup> V<sub>1</sub> III 3 19    <sup>2</sup> Va 103 66, V<sub>1</sub> VI 8 49

*Jātūkarna* (II) the purohita when Veda-Vyāsa was born

Va 98 93

*Jātūkarna* (III)—the grandson's son of Vasīṣṭha

Va 1. 10

*Jātūkarni*—a *siddha*

Bhā VI 15 13

*Jātūkarnya* (I)—the name of Vyāsa of the 27th *dvāpara*, Somasarma, the avatār of the Lord (See *Jātūkarni*)

Va 23 214

*Jātūkarni*(*ya*) (II)—learnt the *Br Purana* from Parāśara and in his turn taught it to Dvaipāyana,<sup>1</sup> a Vedavyāsa;<sup>2</sup> a contemporary of Vedvyāsa;<sup>3</sup> exclusion of mutual alliances among *Jātūkarni*, Vasīṣṭha and Atri<sup>4</sup>

<sup>1</sup> Br II 1 10 11, 35 124    <sup>2</sup> Bha III 73 93, Va 23 214  
<sup>3</sup> Br IV 4 66    <sup>4</sup> M 47 246, 200 19

*Jātūkarnya* (III)—(*Jātūkarna-Br P*), see Kānina, a disciple of Śākalya Imparted the *Samhitā* with *nirukṭa* to Balāka, Paiya and others

Bha IX. 2 21, XII 6 58



*Jatudhī*—Mt a divine mountain in the Uttaradeśa, the residence of *siddhas* and *sādhus*.

Vā 41 66, 42 71

*Jānakī*—is *Sitā* (s v)

Vi. IV 4 100, 15 9

*Jānapadas*—country people, treated with love by *Prthu*,<sup>1</sup> were provided with seats in the wrestling enclosure of *Kamsā* <sup>2</sup>

<sup>1</sup>Bha IV 17 2, 21 6, M 220 15    <sup>2</sup>Bha X. 36 24

*Jānujāṅgha*—a son of *Tāmasa Manu*

Br II 30 49    Vi III 1 19

*Jānhālī*—*Gangā*, as the daughter of *Janhu*, the royal sage,<sup>1</sup> wife of *Śamtanu* <sup>2</sup>

<sup>1</sup>M 104 13, 110 7, 183 73, Va 91 58    <sup>2</sup>Va. 99 239, Vi. IV 20 33, VI 2 4.

*Jabāla*(i) (i)—a pupil of *Yājñavalkya*,<sup>1</sup> of *Pathya* <sup>2</sup>

<sup>1</sup>Br II 35 29, M. 198 4    <sup>2</sup>Vi. III 6 11.

*Jabālī* (ii)—visited *Paraśurāma*, performing penance.

Br III 23 4

*Jabālī* (iii)—an *Arṣeya pravara* of *Angiras*.

M. 195 38.

*Jāmadagni* (i)—the sixth human incarnation of *Viṣṇu* with *Viśvāmitra* as *purohita* in the 19th *Tretāyuga*,<sup>1</sup> with the *Śīsira sun*,<sup>2</sup> served the *Godāvarī tīrtham*.<sup>3</sup>

<sup>1</sup>Br III 73 91, M. 47 244, Va. 83. 135    <sup>2</sup>Br. II 23 20.  
<sup>3</sup>M. 22. 58

*Jamadagni* (11)—the Bhārgava, who slew the Saimhīkeya gana

Va 68 22

*Jamadagnyam*—a *tirtham* on the Narmada Here Indra became lord of gods

M 194 35 6

*Jamalaṅga*—one of the ten daughters of Raudrāsva

Va 99 125

*Jamā*—a daughter of Dakṣa married to Dhama, her sons were Navavithis on the three paths

Br III 3 2, 33

*Jamī*—a daughter of Dakṣa, and one of the wives of Dharma Mother of Svarga (*nāgavithi-Vā P*)

Bha VI 6 4 and 6 Va 66 34, V<sub>1</sub> II 15 105 7

*Jāmitra*—a Tuṣita God

Br II 36 10

*Jamdhi*—a Mt on the base of Meru, north of the Mahābhadrā lake

Bha. V 16 26, Va 36 32, V<sub>1</sub> II 2 29, 44

*Jambavatī*—the daughter of Jambavān given in marriage to Kṛṣṇa (Vāsudeva) She claimed Śyamantaka as her *śulka*<sup>1</sup> Mother of Sāmba and three sons and a daughter<sup>2</sup> Welcomed by Draupadī to Indraprastha, she narrated to her how she married Kṛṣṇa<sup>3</sup> Mother of the daughters Bhadrāvati and Sambodhinī<sup>4</sup>

<sup>1</sup> Bhā X 56 32 57 41[3], I 11 17 Br III 7 301, 71 49, 242-50 Vā. 96 47, 233 V<sub>1</sub> IV 13 55, 63 15 35, V 28 4 30 35

<sup>2</sup> Bha III 1 30, X. 61 12 63 1, M. 46 26, 47 14, 18, V<sub>1</sub> V 32 2

<sup>3</sup> Bha X. 71 42, 83 10 <sup>4</sup> Va. 96 241

*Jāmbavān (Rksa)*—the son of Raksā and Prajāpati (also *Jāmbavat*)—The Lord of R̥kṣas who celebrated Vāmana's victory over Balī<sup>1</sup> The same person is said to have been an ally of Rāma<sup>2</sup> Killed the lion that killed Prasena (s v) and took the *Syamantaka* (s v) to his child Kṛṣṇa and his citizens traced the footsteps of Prasena, which led them to the cave of *Jāmbavān* Kṛṣṇa fought with the latter for twenty-eight days *Jāmbavān* acknowledged his defeat and praised Hari He bestowed his daughter *Jāmbavatī* and the jewel on Kṛṣṇa<sup>3</sup> Attained salvation by *satsaṅga*,<sup>4</sup> present at Rāma's *abhiṣeka*<sup>5</sup>

<sup>1</sup> Bha VIII 21 8 Br III 7 300-4, V<sub>1</sub> IV 13 32 58 <sup>2</sup> Bhā IX 10 19 and 44 <sup>3</sup> Bhā X 56 14-32, Br III 71 35, M 45 7-8, 12 6, V<sub>a</sub> 96 34 <sup>4</sup> Bhā XI 12 6 <sup>5</sup> V<sub>1</sub> IV 4 100

*Jāmbūnadam*—gold formed from the earth on the banks of the river Jambu largely used by celestials

Bha V 16 20 21, Br II 17 30 31, V<sub>1</sub> II 2 23

*Jambunadī*—a R in Jambūdvīpa famous for gold

V<sub>1</sub> II 2 21

*Jaradgavavīthī*—consists of Jyēṣṭha Viśakha and Anurādhā in the middle path

Br III 3 50 V<sub>a</sub> 66 50

*Jāladhī*—a Bhārgavagotrakara

M 195 22

*Jalamdh(a)ra*—a tīrtham sacred to Lalitā,<sup>1</sup> sacred to Viśvamukhī and the Pitṛs<sup>2</sup>

<sup>1</sup> Br IV 44 95 <sup>2</sup> M 13 46 22 64

*Jalamdharam Pītham*—in the breasts of the personified Veda

V<sub>a</sub>. 104 80

*Jalavasini*—a Devi and wife of Kṛṣṇa

Va 96 234

*Jalesvaram*—one of the eight places sacred to Śiva in Benares

M 181 28

*Jahnavi*—the wife of Śamtanu mother of Devavṛta

M. 50 44 5

*Jahnavisuta*—see Ganga

Br III 10 35 56 48 66 28

*Jigisu*—a Prthuka god

Br II 36 73

*Jita* (I)—one of the five sons of Yadu

Va 94 2

*Jita* (II)—a sage of the XII epoch of Manu

V<sub>1</sub> III 2 44

*Jitas*—the Jayadevas of the Svayambhuva epoch <sup>1</sup> son of Brahma <sup>2</sup>

<sup>1</sup> Br III 3 8    Va 66 8    <sup>2</sup> Va 31 4

*Jitavrata*—a son of Havirdhana

Bha IV 24 8

*Jidajitas*—Brahmā's sons

Va 31 4

*Jillakas*—(c) an eastern country

Br II 16 52

*Jiṣṭa*—one of the ten branches of the Sukarma devas

Va 100 94

*Jiṣṇu*—a name of Arjuna

Bha I 16 1ff, Va 25 39 30 99, 62, 49, 97 3

*Jihvaka*—a Bhārgava gotrakara

M 195 27

*Jinadharmā*—alien to Veda, of Hetuvāda, induced by Brhaspati Indra overcame Rājī's sons

M 24 47 8

*Jimuta* (I)—a son of Vyoma and father of Vikṛti (Vimala-M P)

Bha IX 24 4 Br III 70 41 M 44 40 41 Va 95 40  
V1 IV 12 41

*Jimuta* (II) a son of Vapuṣmān after whom came a kingdom

Br II 14 32 33 Va 33 28 29, V1 II 4 23 29

*Jimūta* (III)—a monkey chief

Br III 7 240

*Jimuta* (IV)—a Mt that entered the sea from fear of Indra

M 121 75

*Jimūtam*—a region of Sālmālidvīpa adjoining the Balāhaka hill

Br II 19 44 Va 49 40

*Jīmūtas*—clouds of the Āgneya type without lightning, under the control of Pravāha air

Br II 22 36, Va 51, 5, 31

*Jīrakam*—one of the eight Saubhāgyams

M. 60 27

*Jīva* (I)—is Guru planet

M 93 10 and 16, Va 111 5

*Jīva* (II)—the vital *prāna*, Lord lives in every creature like the *akaśa*, all-pervading in respective pots

Va 102 101

*Jīvan*—months of Nabha and Nabhasya

Br I 13 9, Va 30 8

*Jīvanti*—a Bhārgava gotrakara

M 195 18

*Jīvas*—four classes born of *sveda*, *anḍa*, *udbhija* and *jarayu*, and *Jīvātma* subject to *Īśvara* is one view

M 1 31, 3 28

*Jivini*—a Rahasyayogini Śakti

Br IV 19 48

*Jrmbhana*—a commander of Bhaṇḍa

Br IV 21 80

*Jrmbhini*—a Śakti on the second *parva* of the *Kṛi-cakra*, in one of the eight quarters of the sixth *parva*

Br IV 20 6, 38, 57, 84 34 62

*Jetā*—one of the 20 Amṛtābha gana

Br IV 1 16, Va 100 16

*Jaigīṣavya* (I)—Taught *yoga* to Viśvakṣena, wife Aparnā, a daughter of Menā, got his *siddhi* at Benares

Bha IX 21 26, M 13 9, 180 57

*Jaigīṣavya* (II)—the son of Śatsalāka (Śataśilaka) married Ekapātala, a daughter of Himavān, mind-born sons Śankha and Likhita

Br III 10 20 21, Va 72 18-19

*Jaigīṣavya* (III)—the *avatār* of the Lord in the 7th *dvāpara* with four sons

Va 23 138

*Jaigīṣavya* (IV)—a Ṛtvik at the sacrifice of Brahmā

Va 106 36

*Jaityadrauni*—a Pravara of Angiras

M 196 17

*Jaitra* (I)—a servant of Kṛṣṇa

Bha X 71 12

*Jaitra* (II)—the chariot of Kṛṣṇa, that entered the sea before he left for Heaven

Vi V 37 51

*Jaimini* (I)—a pupil of Vyāsa in charge of Sāma Veda (Chandogāsamhitā) Was invited for Yudhiṣṭhira's Rājāsūya His disciple was Hiranyanābha,<sup>1</sup> a Śrutarṣi who taught his son Sumantu,<sup>2</sup> an authority on Yoga<sup>3</sup>

<sup>1</sup>Bha I 4 21, IX 12 3, X 74 8, XII 6 53 and 75 Va 60 13, 18, 61 26, Vi III 4 9 <sup>2</sup>Br II 1 13, 34 4 and 13, 35 48, III 33 7, 35 3, Vi III 6 1 2 <sup>3</sup>Va 88 207, Vi IV 4 107

*Jaimini* (II)—a Līngala.

Va 61 42

*Jaivantiyaṇi*—an Arṣeya pravara of Bhargavas

M. 195 37

*Jaiḥmapa*—Śveta Parāsaras

M. 201. 33

*Jaiḥvalayaṇi*—a Pravara of Anguras

M. 196 17

*Jyamagha* (1)—a son of Rucaka (Puravṛt-V: P) banished out of the land by his elder brothers who were kings, surrounded by Brahmans he lived in a fearful forest in peace, soon he set out with a chariot and a flag towards the kingdom on the Narmadā single-handed and reached the hill Rkṣavān, his wife was Saivya, but they had no son. In the battle he won victory, and soon got a daughter, whom he called Śnusā, (daughter-in law) adding to his wife that the son to be born would be her husband, the son was Vaiśa, the Vīdarbha, who married Snuṣa, and got two sons, Kratha and Kausika,<sup>1</sup> his line<sup>2</sup>

<sup>1</sup>Bha. IX. 23 35-39 Br I 1. 22 III. 70 29-49 M. 44 28-36  
Va. 1. 144, 95 28-36 V: IV 12 11-36 <sup>2</sup>Va 95 36-47

*Jyamahani*—a pupil of Langala

Br II. 35 48

*Jyestha*—one of the 20 Amṛtabha ganas

Va. 100 17

*Jyestha sama*—a sukta of the Sama Veda to be recited at the Śrāddha or in installing an image

M. 17 38 58 36 95 30 265 27

*Jyestha samaga*—fit for Śrāddha feeding

Vā 83 54. VI. III. 15 2



*Jyesthā* (I)—constellation on the left shoulder of Śīsumāra,<sup>1</sup> Śrāddha performed that day gives one overlordship<sup>2</sup>

<sup>1</sup>Bha V 23 6    Va 66 50    <sup>2</sup>Br III 18 9

*Jyestha* (II)—an evil spirit

Bha X. 6 28, Br IV 19 73

*Jyestha* (III)—a mind-born mother

M. 179 20

*Jyesthas*—Prajāpatis born of Brahmā's ears

Va 65 58

*Jyoti* (I)—a R of Śālmahdvīpa

Br II 19 46

*Jyoti* (II)—a Vamśavartin God

Br II 36 30

*Jyoti* (III)—a son of Vasīṣṭha and a Prajāpati of the vārocīṣa epoch

M. 9 9

*Jyoti* (IV)—a Marut gana

M 171 52

*Jyoti* (V)—one of the twenty Sutapa ganas

Va 100 14

*Jyoti* (VI)—a sage of the Tāmasa epoch

Vi. III 1 18

*Jyotirgana vithecana* (*jyotirganavicitāna*)—reckoning and research in astronomy with the help of the Śāstras, experience observation, and comparison, physical eyes, science, waters, writing and counting are essential instruments in this science

Br II 24 152    Va 53 123

*Jyotīrdhāman*—one of the seven sages of Tāmāsa epoch;  
a Bhārgava

Bhā VIII 1 28 Br II 36 47.

*Jyotiṣa*—the science of Astronomy begins in Dvāpara,<sup>1</sup>  
a part of Viṣṇu,<sup>2</sup> attributed to Garga who learnt it from  
Śeṣa.<sup>3</sup>

<sup>1</sup>M 144 22, Vā 66 52    <sup>2</sup>V<sub>1</sub> V 1 37    <sup>3</sup>Bhā X 8 5,  
Br II 21 36, 22 3, III 5 80, V<sub>1</sub> II 5 26

*Jyotiṣāmpatī*—Rāma addressed as  
Va 108 22

*Jyotiṣka*—a peak of Meru full of precious stones, here  
Ādityas, Vasus, Aśvins, Guhyakas, Yakṣas, other sages,  
Apsaras, all worship Paśupati besides Nandī and Gangā

Va 30 81-92

*Jyotiṣtama*—a Gandharva

Br III 7 11

*Jyotiṣmat* (I)—a boundary hill in Plaksadvīpa

Bha V 20 4

*Jyotiṣmat* (II)—one of the ten sons of Kardama and  
king of Kuśadvīpa which he divided among his seven sons,  
Udbhiṣṭa, Venumān, Vairātha, Lavana, Dhṛti, Prabhākara  
and Kapila

Br II 14 9, 27-28

*Jyotiṣmat* (III)—a name in the first Marut gana

Br III 5 92, Vā 67 123

*Jyotiṣmat* (IV)—(Bhārgava) a sage of the Rohita  
epoch

Br IV 1 63 V<sub>1</sub> III 2 23

*Jyotiṣmat* (V)—one of the ten sons of Svāyambhuva  
Manu

M 9 5, Br II 13 104

*Jyotiṣmat* (vi)—a grandson of Svāyambhuva Manu; consecrated for Kuśadvīpa.

Vā. 31. 18; 33. 9, 12.

*Jyotiṣmat* (vii)—a son of Priyavrata and king of Kuśadvīpa.

Vi. II. 1. 8, 13.

*Jyotiṣmatī*—R. a tributary of the Sarasvatī, flows from Varcovan lake.

Br. II. 18. 66. M. 121. 65; Vā. 47. 63.

*Jyotiṣmanta*—a Devagana with Yama as their lord; Vasus.

Br. III. 1. 52. M. 5. 20.

*Jyotsnā* (i)—a R. from the Sarayū (or Mānasa?).

Br. II. 18. 71.

*Jyotsnā* (ii)—a *kala* of the moon.

Br. IV. 35. 92.

*Jyotsnā* (iii)—a *tanu* of Prajāpati; men created from it were all delightful beings; of *satva* quality.

Vā. 9. 20; Br. II. 8. 21.

*Jyotsnā* (iv)—a R. from the Śveta.

Vā. 47. 68.

*Jyotsnāmukhī*—a mind-born mother.

M. 179. 26.

*Jyotsni*—a Śakti on the Śoḍaśa patrābja.

Br. IV. 32. 11.

*Jvaram*—the effulgence of Maheśvara, as divided among created beings

Va 30 298-305

*Jvara* (I)—one of the 11 Rudras

Vā 66 69

*Jvara* (II)—2 different kinds of, Vaiṣṇava, Māheśvara

V<sub>1</sub> V 33 14-18

*Jvalana*—the wife of Aneyu (Riveyu-Vā P) and a daughter of Taksaka, mother of Antinara

M 49 6-7, Va 99 128

*Jvāla* (I)—(Angāraka) a class of piśacas

Br III 7 377

*Jvalā* (II)—after the conquest of the three worlds by Viṣṇu, the Devas, including Brahmā praised him, Brahmā was the creator while Viṣṇu was the creator and destroyer of worlds, during their discussion there was a *jvāla* in the north which spread over all the worlds out of which came Linga which went on growing To see its beginning and end both agreed to go above and below respectively, they went on for 1000 years, it was beyond reckoning, hence both praised Śiva for light, Śiva said that Brahmā was the right hand and Viṣṇu his left hand and disappeared

Va 55 17-61

*Jvālamalīnikā*—an Aksara Devī,<sup>1</sup> killed Trikamika, a commander of Bhanda<sup>2</sup>

<sup>1</sup> Br IV 19 59    <sup>2</sup> Ib 25 98, 37 35

*Jvalamukhī*—a mother-goddess

M. 179 32, 33

*Jvālmī*—a Śakti

Br IV 44 72

*Jvāleśvara*—see *Jaleśvara*

M 188 80 and 94

*Jharṇara*—a son of *Hiranyākṣa*

V<sub>1</sub> I 21 3

*Jhasavahana*—same as *Varuna*

Br IV 33 65

*Jñānam*—nature and value of,<sup>1</sup> superior to *sannyasa*,<sup>2</sup> two-fold,<sup>2a</sup> freedom from desire and enmity, leads to renunciation or *tyāga*, leads to *yoga*,<sup>3</sup> fourteen-fold, the eleven of *gunasārīra* and *buddhi*, *citta*, and *ahankāra*, does not see separately, knows himself, there is, or there is not,<sup>4</sup> difficulties to attain,<sup>5</sup> the path of<sup>6</sup>

<sup>1</sup>Bha XI 19 1 27    <sup>2</sup>Va 91 114 15    <sup>2a</sup>V<sub>1</sub> VI 5 61  
<sup>3</sup>Br IV 3 40 55 5 27    <sup>4</sup>Va 102 61 75 107 123 V<sub>1</sub> I 22 46 9  
 II 12 43 4    <sup>5</sup>Va 58 21 59 54    <sup>6</sup>Ib 104 15

*Jñānamṛta*—a Śakti

Br IV 35 97

*Jñāna yoga*—for the ascetic and the detached    A true  
 jānī forgets himself,<sup>1</sup> resultant of Karma Yoga<sup>2</sup>

<sup>1</sup>Bha XI 20 6-7 • 28 9 and 31    <sup>2</sup>M 52 5 11

*Jñānasamjñeyas*—Kaśyapa gotrakaras

M. 199 8

*Jñānī*—a God of the Rohita gana

Br IV 1 85

## T to N

*Tankanās*—the horses of Tankana country.

Br. IV. 16, 16

*Tankahastā*—a Śakti.

Br. IV. 44, 87.

*Tamkārini*—a Śakti.

Br. IV. 44, 88.

*Tavargamanditākāra*—also Vimalā and Sarasvatī on the Sarvarogahara cakra.

Br. IV. 37, 5.

*Danikāri*—a Śakti.

Br. IV. 44, 88.

*Dākinī* (i)—an attendant on Śiva.

Br. III 41 30

*Dākinī* (ii)—a Śakti on the fourth parva of Kīrcakāra.

Br. IV. 20 16.

*Dibika*—killed by Kṛṣṇa.

Bhā X. 52. [56 (V) 8], 57, 14. [1]

*Dimbhaka*—a Dānava king.

Br. IV. 29, 122.

*Nāmīni*—a Śakti.

Br. IV. 44 88